

THE CHRISTIAN WORKERS MAGAZINE

JAMES M. GRAY
Editor

JOHN H. HUNTER
Associate Editor

GOLD, FRANKINCENSE AND MYRRH.

Gold, Frankincense and Myrrh, they brought the new-born Christ
The wise men from the East—and in the ox's stall,
The far-brought precious gifts they heaped with love unpriced;
And Christ the babe looked on and wondered not at all.

Gold, Frankincense and Myrrh, I, too, would offer Thee,
O, King of faithful hearts, upon Thy Christmas Day;
And, poor and little worth although the offering be,
Because Thou art so kind, I dare to think I may.

I bring the Gold of Faith, which, through the centuries long,
Still seeks the Holy Child and worships at His feet,
And owns Him for its Lord, with gladness deep and strong,
And joins the angel choir, singing in chorus sweet.

The Frankincense I bear is worship which can rise,
Like perfume floating up higher and higher still,
Till on the wings of prayer it finds the far blue skies,
And falls, as falls the dew, to freshen heart and will.

And last I bring the Myrrh, half bitter and half sweet,
Of my own selfish heart, through sacrifice made clean,
And break the vase and spill the oil upon Thy feet,
O, Lord of Christmas Day, as did the Magdalene.

Gold, Frankincense and Myrrh—'tis all I have to bring
To Thee, O, Holy Child, now throned in Heaven's mid!
Because Thou art so kind, take the poor offering,
And let me go forth blessed, as once the Wise Men did.

—Susan Coolidge.

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August 31, 1911

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Real Estate and Buildings.....	\$542,219.78
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Inventory	2,316.01
Investments	233,280.15
Accounts Receivable	1,904.04
Bills Receivable.....	2,447.66
Cash:	
New Buildings and Special Funds.....	8,560.93
	\$832,879.79

LIABILITIES:

Endowment	\$136,313.26
Bequest and Annuities.....	86,707.13
Special and Scholarship Funds.....	24,692.80
Accounts Payable.....	8,999.05
Bills Payable (New buildings)	110,000.00
Correspondence Dept. Maintenance Account....	1,000.00
New Building Fund	2,510.00
Surplus Aug. 31, 1910.....	\$329,093.17
Increase in surplus during year.....	133,564.38
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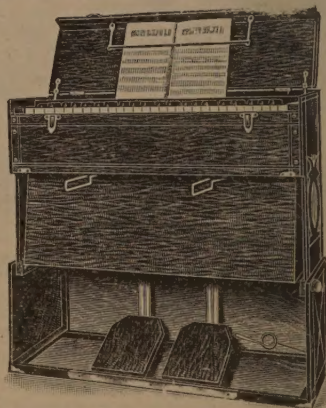
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Number 4

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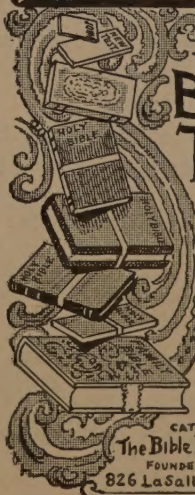
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Christian Workers Magazine

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By A. P. Fitt

A Strong Article for the Beginning of the New Year on

"The Divine Elements in Christian Service"

By Rev. Chas. P. Meeker

And Contributions on

"Archaeological Discoveries"

By Prof. Joseph D. Wilson and Other Writers

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THE CHRISTIAN WORKERS MAGAZINE

DECEMBER, 1911.

Editorial Notes

"Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls; for My yoke is easy and My burden is light." Matthew xi:29, 30.

The emphasis needs to be placed on "My" and "Me." Jesus had a yoke to carry and a burden to bear like

Cut from
the Loaf.

other men, and we speak not now of the yoke or burden of our sin which, technically considered, was not laid upon Him until He came to Calvary. But as Campbell Morgan says, He carried the yoke and bore the burden of simply living, the yoke and the burden of responsibility to some thing or some one, for we are thinking of Him now not as divine, nor yet as divine-human, but only as human, as a man tempted in all points like as we are.

Other men labor and are heavy-laden with their yoke and their burden, but Jesus' lines had fallen unto Him in pleasant places and He had a goodly heritage. The reason is plain. He came into the world not to do His own will, but the will of Him that sent Him. His life was God-centered, our lives are self-centered. To change from the latter to the former needs the meek and lowly heart that Jesus had, and it would pay to come to Jesus to get it. Is not this, so far as the present is concerned, the greatest thought of this Christmas time? Is your yoke easy and your burden light? It can become so through the Babe of the Manger.

❖ ❖

Before the year closed which marks the twenty-five hundredth anniver-

sary of the birth of Buddha, we have the privilege of publishing an article on the religion named after him from the pen of one of the most competent of American writers on that theme. Our readers will find Mrs. Reed's books (indicated at the head of her article) to be as safe as they are interesting.

There is a kind of fitness, by contrast, in publishing this article in an issue that calls particular attention to the nativity of Christ. We thank God for a Christian home and a Christian atmosphere from early childhood, that never permitted the thought to enter our mind that these two persons might be considered in the same connection. That any one should speak of Buddha as a "Christ," or that Christ should be thought of only as a great reformer or teacher of religion such as Buddha, has never ceased to awaken a sense of horror in our soul. We are so thankful for our faith in Christ as the Very God of Very God, and the Saviour of our soul from sin, and that God has never permitted us to have different thought about Him.

❖ ❖

We believe the majority is against us, and we are aware how strong is the sentiment on the other side, but still we wish that Santa Claus had never been heard of at Christmas time. We have hung up our stocking like the rest, and joined in the youthful glee, but we have never felt quite happy in it, and believe the harm it has done

Christ
and
Santa Claus.

the child mind has largely overbalanced the pleasure it has brought. Possibly we are mistaken, but we think that with the years Santa Claus has gained in popularity and Christ has waned. The former seems to hold the center of our thought rather than the latter, and the Christmas of the shop is robbing us of the Christmas in the soul.

It might be a means of grace this year if we omitted to give presents, especially to those able to bestow them upon us in return, and applied their cost to some form of evangelization or missionary effort. To make Christ known to a darkened soul, what a gift is that! And then the reflex blessing on our own soul, is it not worth many presents? O, this mad and thoughtless rush of the Christmas season! When will Christians call a halt to think of Him?

✻ ✻

The closing of the year is the stock-taking time, and the consideration that we are another year older than we were always makes it a serious time. We would suggest that this year we let the examination of our inner man focus on one question, To what extent has Christ been our *Lord* during the past twelve-month?

Christ
Our
Lord.

It is a little over seventeen years now, since His words in John 12:26 came to us with that peculiar force and application which the Holy Spirit alone can put into them: "If any man serve Me, him will the Father honor."

"*Me.*" "*Serve Me.*" Whom have we been serving? Our denomination, our church, our community, our family, ourself, or Christ? There are two kinds of honor a man may get on this earth, that which cometh from man and that which cometh from God. The latter is worth while. Which has

rested the more on us this year? If any man serve Christ "Him will the Father honor." To what extent has He honored us?

"If *any* man." God be thanked He is no respecter of persons. "*Serve.*" This means thought, toil, cost, denial of self, humility, patience, love. Perhaps we have not done very well last year, but are we willing to dedicate ourselves for the year to come?

✻ ✻

We are sincerely pleased that the breach between the Congregational Union of Great Britain and the pastor of the City Temple, **R. J. Campbell** London, has been healed, and the if it is all as Dr. Forsyth says: This champion of orthodoxy witnesses that he heard Dr. Campbell using these two sentences: "I worship the Lord Jesus Christ," and, "I trust my sinful soul to Him forever." "These words," says Dr. Forsyth, "could not come except from one who believed in the real Deity of our Lord Jesus Christ and the great doctrines of fundamental Christendom."

Let this be cheerfully granted. But why has not Mr. Campbell in all these years himself said so, in plain language? Is it because he is a genius and a poet, as all admit, that he can not express his mind in terms understood of the people?

We would feel happier over the whole episode, if it were not for the declaration of Mr. Campbell himself that he has not changed his views, but simply devoted himself during the last year to preaching on themes of religious experience and practical religion, rather than theology. When he returns to theology again what will happen? But perhaps he is satisfied that he will never make a theologian, and is content to remain an inspirational preacher.

The end of the year is a reminder of the end of the age, which some people can not believe may be near, because,

according to prophecy,
Getting Ready so many great things are
for the yet to happen before it
End. comes. But do they
 realize what great things

are now happening, and what extensive preparation they represent for greater things ahead? We all recall the story of Von Moltke. When he was awakened in the night and informed that war had been declared between France and Prussia, he merely said, "The plan of the campaign will be found in such a pigeon-hole," and then turned over and went to sleep again. When Peary discovered the North Pole, it was a matter, at the last, of a few days, but the plan had been in his mind and in process, for nearly a quarter of a century. That things will move very rapidly one of these days is evident from the facilities now coming into being.

One thing leading to the above remark is the advance in the science of telephony. A new type of submarine telephone cable between England and France is soon to make possible ordinary conversation from London to the Caspian Sea, or clear across the whole continent of Europe. And indeed, London *Engineering* looks forward hopefully to the time when it will be possible to transmit the spoken word from any one point on the globe to any other! The value of these things in the Millennium will be recognized, but Satan will get hold of them first for his short day of triumph.

◆ ◆

This League was organized to promulgate Protestant principles; to guard the public schools against their

The
Protestant
Educational
League.
 avowed enemies and unwise friends; to scrutinize attempted supervision over our public libraries by those who are the subjects of a system which con-

demns all literature not in harmony therewith; to insist on greater restrictions upon foreign immigration; to protest against that union of church and state recognized by grants of public money to sectarian purposes; and to insist that ecclesiastical reformatories, convents, and schools should be open to the inspection of civil officers. Literature of the League can be obtained by addressing Box 2968, Boston, Mass.

We speak of this because of important literature from that source which has come recently into our hands. This includes some timely and pertinent words of Protestant Episcopal Bishops, throwing light upon "the unscriptural attitude and hypocrisy" of the Roman Catholic hierarchy on the divorce evil.

◆ ◆

We are not wiseacres exactly, but we think there is something in the politics of the Mediterranean that looks

like fulfilling prophecy.
The
Tripoli
Affair.
 There are two great outstanding facts of prophecy. One is that the nations of the Roman Empire are to be federated again, and the other that the governing impulse will be commercialism.

In the light of these two facts what the newspapers are saying about Italy and Tripoli is interesting. Italy is tired of the Dreibund, and would like to be divorced from Germany and Austria. Her new love is France, the reason of which is that France is the banker of Europe. Italy needs capital for development, and especially so if she keeps Tripoli. As one of the papers says, "In a commercial age it may be better to have banks than bayonets."

The point in all this is that Italy and France originally were part of the Roman Empire, while Germany, and a portion of Austria at least, never were. The fulfillment of prophecy, therefore, calls for just such an align-

ment as that stated above, and for which we may be prepared at any time.



The Christian Workers Magazine deeply regrets the parting from it of its associate editor, who feels called

**Our
Past
and
Future.**

to labor in California. The Pacific Coast needs good men, and Chicago, which is the hub of the United States, must con-

tinue to serve as the training school and distributing center for them. However, we can not spare any more like John H. Hunter. If he shall be the blessing to the Bible Institute at Los Angeles which he has been here, that school of the prophets may well be envied. And yet in these his ripper years his fruitfulness is likely to be multiplied. We breathe our benediction upon him as he goes, and feel our life richer for his friendship and co-operation in the work of Christ.

The character and scope of the Magazine will be the same as hitherto except that always we shall try to better it. Part of the editorial work laid down by Mr. Hunter will be assumed by the Rev. J. H. Ralston, a Presbyterian clergyman of experience, who has served as moderator of Boston and Allegheny Presbyteries, and has had experience both as an evangelist, and a newspaper man. For years he was engaged by the leading dailies of several cities to furnish reports of the General Assembly of the Presbyterian Church, and while resident in the vicinity of Pittsburgh he was a regular writer on the *Presbyterian Banner*, and Secretary of the Ministerial Union of 500 ministers. Dr. James H. Snowden, the editor of the journal named, Dr. Joseph P. Calhoun, evangelistic superintendent of the Presbyterian Church in the United States of America, President J. D. Moffat of Washington and Jefferson College, Dr. S. Edward Young of Brooklyn, and Dr. John Balcolm Shaw

of Chicago, are among the men of note and responsibility who introduced him to our Christian fellowship. It is needless to say that his theology is one with that for which this Magazine has always stood.

The International Sunday-school Lesson, for which Mr. Hunter has been responsible hitherto, will hereafter be prepared by Dr. William Evans, Director of the Bible Course of The Moody Bible Institute. "For Sermon and Scrap Book" and "Notes and Suggestions" will be in charge of Mr. William Norton, the hitherto faithful and successful business manager of the Magazine, whose gifts and opportunities qualify him particularly for those departments. We may be pardoned for saying that 1911 was one of the most prosperous and encouraging years in every way which the Magazine has known, and we are looking forward to the current year as one of marked growth and blessing. We covet the prayers of all our readers to that end.



We felt the death of Dr. Devins of the *New York Observer* to be a very positive loss to the evangelical religious press of the country, but are relieved to learn that the paper has been purchased by the syndicate headed by our friend, Mr. Andrew Stevenson, of this city, and that its editorial care is in the hands of another friend, Rev. E. W. Welch, who, although with less experience than Dr. Devins, nevertheless looks at truth from a similar point of view and will maintain the same testimony to the Gospel. We sincerely hope that this old and honored landmark in Christian journalism has its best years still before it.

"In every prayer that rends the heart the Man of Sorrows has a part."
—J. H. Jowett.

The Greatest Sunrise of the Ages.

By A. C. DIXON.

"The Sun of Righteousness shall rise with healing in his wings." Mal. 4:2.



AS the sun rises, everything in the world adjusts itself to the great event. The birds of the day awake and begin to sing. The birds and beasts of the night hie away to their dens and hollow trees. Workmen rise from their sleep and start for their places of toil. Farmers hear its call and go about their work. Business men may sleep later, but the rising sun soon drives them to their banks, stores and factories. Moon and stars which have made the night glorious are now out of commission. Grass and flowers, shrub and tree feel the touch of the warm rays and revive. Every sunrise is truly a great event in the history of the world, though our familiarity with it may cause us to overlook its importance. It regulates the movements of kings in their palaces, generals at the head of armies, parliaments and legislatures. "There is nothing hid from the heat thereof." Every kind of life, animate and inanimate, welcomes its genial warmth and rejoices in its quickening power.

The birth of Jesus was a sunrise upon the world and all worlds adjusted themselves to it. Angels from heaven welcome Him with song, while demons of darkness pay their tribute by keeping out of sight and hearing. This sunrise upon earth was to the angels a sunset in heaven, for the Son of God has left the world of light, that by His incarnation He may drive away the darkness of earth. The angels loved and worshiped Him there, and it is fitting that they should call the earth to love and worship Him here. Their song has in it strains fitted for both heaven and earth: "Glory to God in the highest (heaven) and on earth peace and good will among men." "Unto you is born this day a Saviour (for earth), which is Christ the Lord (of heaven and

earth)."

The angels know that the birth of Christ means heaven upon earth to all who will accept Him as Saviour and crown Him as King. Their song proclaims the dawn of a new day. The Sun of righteousness has risen with healing in His wings, and though He is to be obscured by clouds of opposition and will seem to go down in gloom, He will shine above all clouds, till by and by He shall break forth in new glory and all the world shall be filled with His light.

It is interesting to trace the rise of this Sun of Righteousness in prophecy. The promise that the seed of the woman should bruise the serpent's head is the first gleam of light in the East. The promise to Abraham that in his seed all the families of the earth should be blessed is a brightening of the eastern sky; and, as we trace the Messianic idea through the Old Testament, the light grows brighter till in the fifty-third chapter of Isaiah we are in the morning twilight. John the Baptist, though a burning and shining light, is only the morning star proclaiming that the sunrise is near.

The birth of Jesus wakes up Herod, that wild beast of darkness, who represents the pagan world-powers. Herod seeks to kill Him, but his efforts are like shooting arrows at the rising sun. Children are slain and parents suffer, but the sun shines on. World-powers down the ages have conspired to blot this sun out of the heavens. But these world-powers have passed away like mist before the sun, which shines all the more brightly.

The coming of the wise men from the East suggests the proper relation of learning and wealth to Christ. They have seen His star in the East and have come to worship Him. Though bewildered on their arrival in Jerusalem, they persist in their search

until they find the Child, before whom they bow with their gifts of gold, frankincense and myrrh. There is a yearning in the human heart which nothing but God can satisfy. Neither the study of the stars nor the speculations of philosophy will satisfy it. The knowledge of the greatest things God has made is no substitute for the knowledge of God. Indeed, every star would lead us back to its creator, and the more we know of the works of God the more we desire to know God, whose wisdom, power and love they display. Ignorance is not the mother of devotion, but of superstition. When Kepler discovered his great astronomical law, he fell upon his knees, exclaiming, "O God, I think Thy thoughts after Thee." It has been said, "An undevout astronomer is mad." So is an undevout botanist, for every flower whispers to us the wisdom and goodness of God, who delights in spreading before us in the fields a feast of beauty. So is an undevout physiologist, for the human form he studies is so wonderfully made as to suggest a God of wisdom and power. So is an undevout historian, for the only true philosophy of history is in the fact that God has proposed and disposed for men and nations. "Tell your master," said Napoleon Bonaparte to a courtier who had quoted the words, 'Man proposes but God disposes,' "that I propose and dispose, too." But he learned better on the island of St. Helena. So is an undevout mathematician, for the numerics of nature show back of it all a divine intelligence. There is no such thing as an undevout poet. Every one who has tried to write poetry with God eliminated has been a failure, and the explanation is easy. The true poet interprets things as they are, and any system of poetry or philosophy which ignores God is unnatural, shallow and artificial. Astronomy, botany, physiology, history, poetry and philosophy join with religion in leading us to God; and when, like the wise orient-

als, we become earnest and persistent in our search for God, we will wend our way with them to the manger in Bethlehem and see there the mystery of the ages—God incarnate in a babe, born of a virgin mother; and our reason will join with our sense of soul-need in prompting us to fall before Him in worship, for it is reasonable that God, if He wishes to lift man from sin to purity, should become Himself a pure man among men. And it becomes all the more reasonable when we learn that it is God's purpose to settle the sin question by bearing man's guilt and making it possible for him, alienated by sin, to come again into harmony with God. It is reasonable that God should come down to man's level if He would lift man up to His level. Though there is much in the incarnation above our reason, the fact that a God of love should make Himself known to His creatures by becoming man is reasonable enough. True wisdom and knowledge would thus lead us to the infant Jesus; and, while we wonder, we worship.

It was also fitting that these wise men should lay their wealth at the feet of Jesus. As God incarnate, He owns all we have by right of creation; He owns us by right of redemption. We are His stewards. We do business on His capital. The proper place for us and our possessions is at His feet.

These wise men brought frankincense and myrrh with their gold. Frankincense was an aromatic resin, which filled the air with its perfume, and symbolized praise. Myrrh was a bitter substance, which is a good symbol of repentance. Gold is acceptable to Christ only when we bring it with repentance and praise.

"Nothing has been discovered by modern scholarship and criticism to shake the belief in the Deity of Christ or the inspiration of the Bible."—Rev. John A. Hutton, of Glasgow, at Northfield Bible Conference, 1911.

Four Supernatural Facts as Viewed By the Natural and the Spiritual Man.

BY W. J. ERDMAN.



HERE are four supernatural facts inseparable from each other and from the Lord Jesus Christ: The Bible; the Jew; the Church; the Day of Rest.

We mean by the supernatural that which has its origin, continuance and consummation of purpose from God alone. To apply the word of Scripture, supernatural things are "from God"; "through God"; "unto God." "For of Him and through Him and unto Him are all things." (Rom. 11:36.)

But concerning the four facts to be considered attention is called to the agency of God as made known not in a subjective but in an *objective manner*. They came, continue, and reach their consummation, not through the action of the Spirit of God on the "religious consciousness" of man, but through an external act or manifestation of God visible or audible to the senses.

THE BIBLE.

As to the sacred Scriptures God must first reveal Himself in word and act or appearing, that there may be a record of His will and ways; and further, He must move men to write. If the writings of Moses are to be believed at all God spoke with him "Mouth to mouth, even manifestly and not in dark speeches, and the similitude of Jehovah he beheld." (Num. 12:8.)

Again and again from Eden on, the "voice" is heard, the "appearance" made; appeal after appeal is made to eye and ear; all is external, objective; and so God is *first* in the origination of the fact and in the movement of divine inspiration to record it; "Holy men of God spake as they were moved by the Holy Ghost."

THE JEW.

As to the Jew, how unaccountable

as a fact of the past, unless one believes the opening word of the martyr Stephen's defence, "The God of Glory appeared unto our father Abraham." (Acts 7:2, Gen. 12:1.) Had God never appeared to him there never would have been a Jew. Here again the divine, the supernatural, was *first*, objectively first, and the great historic fact of Israel was started by God.

THE CHURCH.

As to the Christian Church no origin can be given that does not at last bring us to that upper room in old Jerusalem and cause us to hear again "a sound from heaven." It is God who is *first* again in this fact. All is "from heaven," all "through the Spirit," "from on high"; the super-earthly, the supernatural is the power, starting, bending, moving all before it. (Acts 2:1-4, 1 Cor. 12:13.)

DAY OF REST.

As to the Day of Rest, no matter whether it be the last day or the first day of the week, in either case it leads to God for its origin. No Adam could possibly have been moved through his "religious consciousness" (that modern medium of the natural man for the revelation of all things religious, ethical, humanitarian) to rest from his labor every seventh day. This obedience must have been due not to a pious meditation but to a divine command; at least, his descendants at Mt. Sinai were *commanded* to remember to keep the Sabbath, and that too by an audible voice. And if the first day of the week be observed as the Day of Rest, it is due to the stupendous fact of the resurrection of Christ from the dead, a fact attested by hundreds of the early Church, and made evident by Christ to their sense of seeing, hearing, touch; all is external, objective, in the origin of such a day. Is it the seventh day, it is inseparable from a

God-started creation and "the rest of God"; is it the first day, it is inseparable from a God-originated redemption and a confirming resurrection that thrusts through and above all that is natural. (Gen. 2:3, Heb. 4:10, Mark 16:9.)

And all these four facts are related to and inseparable from the most stupendous fact, our Lord and Saviour Jesus Christ, the Son of God, the Word made flesh.

With Him as a Jew and with Jews, is bound up the fact of the Old Testament and its Day of Rest; with Him as Head of the Church, the New Testament and its Day of Rest; and with Him both these Scriptures as the revealer of God from the beginning.

And these four facts are not only "from God," as to their origin, but also as to their continuance and end according to the eternal purpose of God; they are also "through Him" and "unto Him." It is the wisdom and power and goodness of God which sustain, develop, and carry them forward to a predestined end and consummation, and all to His glory. But all is again objective. The Scriptures are a finished, fixed fact, and in our very hands, but they look to and are reserved for a future of magnificent fulfilment pertaining to the Jews and the nations and the Church of God.

And the Jew is not a shadowy figure of the mythical past, but a most potent, indestructible fact and factor of the modern world, and holds the prophetic contents of the Messianic age to come. And the Church is the most all-pervading fact of the history of Christendom and in prospect of a future with Christ as the head of all things. And a universal Day of Rest is the predicted fact for all peoples and tribes, when the kingdom of righteousness and peace is established, when heaven and earth will be in a divine concord, and their dwellers all enter into the Rest of God. "There remaineth therefore the keeping of a Sabbath for the people of God." (Heb. 4:9.)

HOW DOES THE NATURAL MAN VIEW THESE FOUR FACTS?

For a definition of the name, "the Natural Man," we turn to 1 Cor., chapters 1-4; the section of that epistle which sets in such marked contrasts the wisdom of God and the wisdom of man or the world, touching salvation and the Lord Jesus. The natural man is one unregenerated, one unenlightened by the Spirit of God. He is man who did not of himself find out how to be saved and who did not recognize the Saviour when he came; he did not know God either as holy or gracious. The same man is here today; in sum total he is the world; the spirit of the world controls him and blinds him to the things of God. He is unchanged and just the same as in the apostolic day. It was fabled of old, "If men could only see virtue all would fall in love with her," but when the Lord Jesus came, all truth and grace then was fulfilled, not the classic proverb, but the divine prophecy, "He has no form nor comeliness, and when we shall see him there is no beauty that we should desire Him." So today men filled with the spirit of the world either do not recognize or receive the truths of divine revelation; and even if held in name are perverted in fact. Especially is this true of the four facts we are discussing.

By them the Bible is made more human and less divine, and by some *so* human that errors and faults and contradictions are affirmed to have been in it from the very beginning.

By them the Jew is considered to be without a miraculous past, present or future; his alleged origin mythical, his history a natural development, his future indistinguishable from that of the common race; all his curses given, his blessings stolen, his national predictions idealized in favor of the ecclesiastical systems of Christendom. And yet a thinker like Hegel confessed to his dying day that somehow the continued existence of the Jew did not fit into his philosophy of human history.

According to it the Jewish people like the dead and buried nations of old with whom they had been contemporary should have perished long ago; but lo! from age to age Israel moves before men the miracle of history, the ever living witness to a supernatural origin, a supernatural preservation, a supernatural destiny—the offense to the natural man, the provocation to the “spirit of the world.”

By men filled with the notions and reasonings of the natural man the Church is viewed as a merely human society embodying the faith and facts of a common natural religious sentiment which robs Christianity of its cross and its crown, denying the heinousness of sin, and the coming of Christ to judge the world. Systems of science and ethics are reduced to a low human level and salvation by grace is lost in a subtle pharisaism of salvation by love, by character, by lofty idealism, and correspondingly the divine in Christ becomes nebulous and His claims those of a visionary.

And by the same natural man the Day of Rest is treated as without a divine sanction, or if with it, as made for man; not for man to meet his highest and spiritual needs.

All these many and various opinions concerning these four great facts prove on a tremendous world-wide scale the truth of divine inspiration that “the natural man receiveth not the things of the Spirit of God,” that this is now “Man’s day.” (1 Cor. 2:14-16 and 4:1-5.)

It is Man’s day, his diet of judgment, his time of discerning, criticising all things, nature, man, God. It is his day of commerce, civilization, culture, criticism and corruption. But the day of God and His judgment is coming. It will indeed be a crisis, a day of discerning and separating, a day of the reversal of man’s judgments, but even then by no new evidence brought in which men did not already have, for the great facts will condemn him, the “word” shall judge

him (John 12:48), the Jew shall be the witness (Isa. 43:10-21), the Church exalted in glory shall be associated with Christ in the judgment of the world (1 Cor. 6:1-4), and a Sabbath day unprofaned by human lawlessness shall gladden the hearts of the converted nations (Heb. 4:9).

God will yet prove He is first in all things: in Holy Scripture as revealing and inspiring; in the origin and perpetuation of a people of Israel He calls His own, controlling and guiding them according to a philosophy of history foreign to man’s wisdom; in the incorporation of the Church and her foreordained glory and sovereignty over all things; and in the consummation of the Sabbatic types holy and festal in the Messianic kingdom. In brief, in creation, in providence, in redemption, God is in and through Christ first and last, for “of Him and through Him and unto Him are all things.”

CONCLUSION.

In conclusion, let us apply the foregoing in the study of the Scriptures.

1. Let us remember that the Bible is divine as well as human, and that as supernatural it may inhold and teach itself how to interpret and understand it. “In thy light we shall see light,” “Open thou mine eyes”; “had they known they would not have crucified the Lord of glory.” (Ps. 119:18, 1 Cor. 2:8, 2 Cor. 3:18.) Give God the benefit of every doubt when facing difficulties, alleged contradictions, and paraded discrepancies. He has discomfited critics in the past. He can do so again. Long buried libraries of tablets and manuscripts are His, and He can disclose as He will; He is very silent for long times, but anon He speaks from out of the whirlwind.

2. Remember the Jew for an understanding of the course of human history as narrated or predicted in the Scriptures. It is the Jew who casts the shadow on the dial plate of time;

the "times of the Gentiles" await their close at the beginning of his own.

3. Remember as a Christian whose origin and calling is one with the whole Church as the supernatural Body of Christ, that you are yourself a supernatural being and as such must study the Word of God; to do otherwise is to "walk according to *man*," and to show "ye are *men*." (1 Cor. 3:3-4.) Did not our Lord once say to a Peter yet untaught on a great truth and whom Satan was using as his mouth piece, "Thou savorest not the things that be of God but those that be of men?" (Matt. 16:23).

4. Remember that a Day of Rest is so conjoined either with creation or with redemption, that the very idea and purpose of the sacred Scriptures,

redemption in order to the Kingdom, is inseparable from a final consummate Sabbath in the Kingdom of God when all the past of the race will be reviewed and understood in all the manifold teachings of providence and redemption.

In brief, the study of the Bible without this constant recognition of the supernatural will be barren of abiding spiritual results. Not in the line of a natural evolution, discredited as a theory by foremost scientific men, come the divine statements concerning sin and wrath and the great truths of regeneration and glorification, resurrection and the return of the Lord Jesus; never can "an arrogant subjectivism be brought in to set aside the objective authority of the Bible." "Cease ye from man" (Is. 2:22).

The Tone of the Book of Daniel Not That of the Maccabean Age.

JOSEPH D. WILSON, D. D.

Professor of History in the Theological Seminary of the Reformed Episcopal Church.

[This is a continuation of Dr. Wilson's article "An Appendix to 'Did Daniel Write daniel?'" which appeared in November, page 173.—Editors.]

Professor Curtis (Hastings' Bible Dictionary "Daniel") thinks that the stories of the young men refusing heathen meats, of the fiery furnace, of the lion's den, of the humbling of Nebuchadnezzar and of the death of Belshazzar, suit the Maccabean age.

Undoubtedly they do—or any other age of oppression by heathen powers. They suit the exile also. As fiction written for homiletical purposes they could be placed, with the names changed almost anywhere in Hebrew history, if they stood alone. But they do not stand alone. They are included in a book in which "the representations of Babylonian conditions in the sixth century B. C. are so correct and so extensive that no erudite Jew of the second century B. C. would have been able to reconstruct so vividly that far away past" (Coburn).

Meinhold says:

"The picture (Daniel 2-6) does not fit the Maccabean age. No single external authority confirms the theory of Maccabean authorship, and the internal evidence is against it. What, on that theory, ought to be mentioned is not mentioned; what is mentioned is not suitable. No word of circumcision, or the Sabbath, or any question which exercised so deeply the Maccabean Jew. Instead of the narrowness of the Maccabean, who emphasized the minutiae of ritual and hated the heathen with a desperate hatred, here is the breadth of the earlier prophets. Daniel considered it his duty to spend his life and powers in the service of a heathen ruler, to guard him from danger as far as possible, to accept office under him, even to permit himself to become chief of the Magi. A Maccabean would have scorned the honors of a

heathen king and would have felt defiled by any association with magicians; and if he had heard any of his countrymen pray for the life of Antiochus—as Daniel prays for Nebuchadnezzar and Darius—he would have called him apostate and traitor.”

Professor Cobern endorses these words of Meinhold, and adds:

“The book is not an original romance of the second century B. C. No Maccabean author would have put into the book so many things distasteful to his countrymen.”

As, however, Cobern thinks that the Aramaic portion shows a Maccabean penman, he argues that the writer used ancient materials coming from the time of the Exile. The Aramaic of Daniel is considered on another page. It will there be seen that, since the Chicago professor wrote, the inscriptions have thrown more light upon the Aramaic.

PROFESSOR SAYCE'S INCAUTIOUS CRITICISMS OF DANIEL.

The eminence as an Orientalist and Archaeologist of Prof. A. N. Sayce of Oxford, entitles his words to serious consideration. His scholarship appears in this; that when he discovers his own errors he abandons them. His early adhesion to the theories of higher criticism has been succeeded by an exposure of critical mistakes as he discerned those mistakes in the progress of his own knowledge. But, unfortunately, when he published “The Higher Criticism and the Monuments” he had not unlearned his early errors in regard to Daniel, and the weight of his name is given to the assailants of the canonical book. This is the more to be regretted as his criticisms of Daniel display such carelessness as to raise the question of his accuracy in other discussions where most of us can not follow him.

In “The Higher Criticism and the Monuments” (pp. 533-535), Dr. Sayce discusses the word “Chaldeans” (Kasdim), its history as the name of a

people first heard of as living in the twelfth century B. C. near the mouth of the Euphrates; of the spread of the name with the conquests of the people over Babylonia—the name of a nation or race. But in after years, the people of the West came to use the term “Chaldeans” to signify astrologers, fortune tellers and magicians. In this sense, he says, the term is used in the book of Daniel:

“It is a sense unknown to the age of Nebuchadnezzar or Cyrus. We are transported to a period later than that of Alexander the Great, when the influence of Greek ideas and habits of thought was so strong in Palestine as to cause a Hebrew writer to forget the true significance of a name which was of frequent occurrence in his own literature, and to use it in precisely the same erroneous sense as that in which it was used by Greeks in his own day. In the eyes of the Assyriologist the use of the word ‘Kasdim’ in the book of Daniel (as a guild of wise men or astrologers) would alone be sufficient to indicate the date of the work with unerring certainty.”

It is a pity that these confident words should be untrue—a pity that the “eyes of Assyriologist” lead him astray so much. The significance of “Chaldeans” as astrologers, or wise men or magicians or priests, did not begin after Alexander the Great. It was in use in Babylon when Herodotus visited that city in the same century with Daniel. And it was the only use of the term which Herodotus employed in Babylon (Herodotus I. 181, 185). The Chaldeans were a class of learned men; not a class of discredited vagabonds such as Professor Sayce intimates that the Chaldeans of later years became, but men skilled in such learning as was then possible.

It seems strange that with Herodotus in every scholar’s library, none of the impugnors of Daniel thought to look into the book of the historian

who comes nearest to Daniel in time and who knew what terms were common in Babylon. Kamphausen of Bonn, Sanday of Oxford, Curtis of Yale, and their numerous followers parade this blunder. Cobern of the University of Chicago, however, escapes it, and, so does Zenos, of McCormick Seminary.

Fortunately for the truth, Herodotus visited Babylon and wrote about it. But suppose he had not happened to mention the guilds of Chaldeans? They would have existed just the same, though we would have had no means of exposing the critics' error. (See "Did Daniel Write Daniel?" p. 57.)

Dr. Sayce also objects to the title "king" as applied to Belshazzar: "He never became king in his father's place." (The Higher Criticism and the Monuments, p. 525.) "He never was king in Babylon" (ib. p. 527).

The first of these statements is true, for Belshazzar died before his father.

As to the second statement, the inscriptions hardly justify it. Professor Cobern (Whedon Series of Commentaries, p. 311) writes:

"It almost appears that Nabonidus (King of Babylon) had turned over not only the command of the army, but the management of the empire to Belshazzar"; and Professor Sayce extols Belshazzar as commander of the troops, the man of action, etc. He is mentioned on every one of the annalistic tablets of Cyrus, was in the public eye, "was better known outside of Babylon than Nabonidus himself."

If, as Professor Sayce assures us, Nabonidus was more given to hunting up antiquities than to governing his kingdom, what more likely than that he should delegate governmental duties to the son of whom he speaks so affectionately? Nabonidus was king, of course, as long as the dynasty lasted and documents were dated in the years of his reign, but why could not Belshazzar have been co-king with his father? Sons were often admitted

to co-kingship. If, as Berosus intimates, Nabonidus was outside of Babylon with an army operating in the field, some one must have been left in control in the city. Or if, as Cyrus appears to say, Nabonidus and Belshazzar were usually together, who would be looked to as in control, the man of action or the timid antiquarian?

As is well known, the title "king" did not always bear the restricted sense now in use; so that even if Belshazzar was never formally invested with the kingship he was king in common estimation. Jeremiah calls Nebuchadnezzar "king" before his father's death. There is no record of Nebuchadnezzar's investiture as co-king; but we never challenge the date of Jeremiah on that account. The use of the royal title in Daniel is really an indication of contemporaneity, just as is Jeremiah's use in similar circumstances. Since Belshazzar's existence and eminence have been established by the inscriptions, hostile critics generally have ceased referring to Belshazzar.

Professor Sayce endeavors further to show that Belshazzar could not have been "slain," as Daniel (5:30) says. The method of proof is remarkable.

The professor tells us that the account of the capture of Babylon by Cyrus, as given in Herodotus, was universally accepted by the world, prior to the unearthing of Cyrus' tablets. Herodotus relates how Cyrus besieged the city for months in vain. The city was well provisioned and the strength of the walls defied all efforts of the besiegers. Stratagem, however, at length succeeded; the Euphrates was turned from its channel—or, as Xenophon puts it, the canal running through the city was emptied by two cuttings, one above and one below the city. This was done at night. The too-confident townsmen had neglected to close the water gates. Through the dry bed of the stream the Persians

poured in, and when morning dawned the inner defences had all been taken.

Next the professor gives us the tablet of Cyrus which tells a different story. According to it, Babylon was taken "without fighting" by Gobryas, an officer of Cyrus. Three months later Cyrus entered the city, "allayed dissensions," "established peace" and appointed Gobryas governor, who in his turn appointed sub-prefects.

But how do these stories, either or both, prove that Belshazzar was not slain? The tablet story is no doubt the truer. Babylon was given to an easy change of masters as its whole history shows. Cyrus plays upon the religious prejudices of the people. He denounces Nabonidus as an impious remover of idols from one city to another. He tries to make out that his quarrel was with the Chaldean dynasty, and not with the citizens of Babylon. If there were any conflicts in the city—and his statements about allaying dissensions and establishing peace point to some disturbances, natural enough with the change of masters—he glosses them over. Allowing for a politic concealment of any opposition he may have met, he came into Babylon very probably with little trouble.

Cheerfully accepting Sayce's opinion, that Cyrus' story is more probable than that of Herodotus, the question arises, *What has this to do with the accuracy of Daniel?* Sayce answers as follows:

From the book of Daniel "we learned—that Babylon was a work of time and difficulty" (Higher Criticism and Monuments, p. 498). "The story of the long siege of Babylon was repeated by historian after historian and the book of Daniel seems to set its seal upon it" (ib. p. 523). "The account given by the book of Daniel is at variance with the testimony of the inscriptions" (ib. p. 526).

These statements are not correct in any particular. Daniel does not say a word about a long siege, or any kind

of siege. He gives not the faintest intimation of the work being one of time and difficulty. He does not set his seal upon the siege, for he says nothing about it. His account is not at variance with the inscription. Here is what Daniel says:

"In that night was Belshazzar the Chaldean king slain, and Darius the Median received the kingdom"
(Daniel 5:30, 31).

That is the whole of Daniel's story. All the parade in Dr. Sayce's book, about his "setting his seal" and the "long siege" and the rest of it, is pure invention on the professor's part. So far as Daniel speaks, we know of no one else dying. Belshazzar died that night, and the Chaldean dynasty was ended; for he, the grandson of Nebuchadnezzar, was the center of the people's loyalty, and they had no more interest in Nabonidus. Daniel's account used to seem surprisingly brief when the Herodotus account was the only one we had; but now with Cyrus' account before us, Daniel's brevity surprises us no more. Dr. Sayce must have written this part of his great work without looking at the book of Daniel at all; if so, he is not singular—and that is the pity of it!

But how is it made out that Belshazzar was not slain? Sayce says he was the "man of action," "better known," etc., up to the time that Cyrus entered Babylonia; that after that he disappears from history, and that owing to a lacuna in the middle of the tablet we do not know what became of him (Higher Criticism and Monuments, p. 526).

How this contradicts Daniel it is difficult to see. If Belshazzar was slain his disappearance from history is easily accounted for. Sayce does indeed conjecture that he must have died—a conjecture which nobody will dispute—but why the commander of the army did not meet a soldier's death, the critic carefully hides in his own bosom.

The passage in the tablet "the king's son died," Sayce translates—differing from other Assyriologists—"the king's wife died." This translation, if correct, does not alter the fact that Belshazzar, the man of action, "the joy of his father's heart" up to the time of Cyrus' advance on Babylon, disappears from history with the fall of Babylon. Was he murdered by some one seeking to curry favor with Cyrus? Or, inflamed with wine after his great feast, and madly despondent over the hand-writing on the wall, did he rush out upon the enemy and perish? We may conjecture as we like, but that the soldier did not die in his bed may be assumed without any strain of the imagination. He was the people's darling. With him out of the way Cyrus was secure. And then, when "there was mourning throughout the land of Accad" and Cyrus had a grand funeral celebrated, the shrewd conqueror touched the people's heart.

If Sayce's translation "the king's wife died" is correct, and the ostentatious funeral was for her, a new reason is added for supposing her the daughter of the great Nebuchadnezzar (see "Did Daniel Write Daniel?" p. 28).

The Revised Version, in giving the correct translation, "the Chaldean king" instead of the Authorized Version "the king of the Chaldeans," brings before us one of those incidental marks which establish the truthfulness of a record. Recent researches indicate that Nebuchadnezzar was not a pure Babylonian, but a Chaldean. The accuracy of the title "Chaldean king" as applied to Belshazzar thus appears. Darius the Mede (Daniel 9:1) is not so called. He was "king over the realm of the Chaldeans."

Professor Sayce thinks that some of the names in the book of Daniel are incorrectly spelled, and intimates that this is evidence against exilic date. These names are Belteshazzar, the

Gentile name of Daniel, Abed-nego and Arioch. Let us examine these names, gathering our information chiefly from Sayce himself. Abed-nego ought to be Abed-nebo, from the god Nebo. But Sayce found Abed-nego in an Aramaic inscription in Egypt of Daniel's own century. Sayce further admits that "Arioch" existed long before Nebuchadnezzar's day, being a word of Sumerian origin. Then why object to it? Names of people outlast changes of dynasties. Belteshazzar, it appears, is not good Babylonian. Being compounded with Beltis the name of a heathen god, it ought to be slightly different. But the Jews avoided naming a heathen god except in contempt—evidence of which strange to say, may be seen in the new Jewish encyclopedia. They did not disesteem Daniel nor Azariah, and a slight change in their Gentile names avoided the disgrace of coupling them with despised heathen divinities.

However, this matter of orthography seems frivolous in view of the fact that names are spelled in the cuneiform in different ways; even so prominent a person as Belshazzar, the king's son, has his name rendered in a variety of forms.

Professor Sayce has imperiled his reputation as a careful scholar by these gratuitous blunders. Why did he do it? I can not believe that he intended to deceive. The apparent explanation is that, in a fit of compunction for the hard blows he had dealt the destructive critics in the forepart of his book, he dashed off his remarks on Daniel without looking at Daniel. He took it for certain that the critical current against Daniel must be correct, as a host of others have done. Perhaps, however, he has already discovered his error and has corrected it—that would be like his manly self—but I have seen no correction from his pen. "A lie flies upon wings; the truth follows on leaden feet."

(To be continued.)

Were the Ethics of Buddhism Borrowed from the Old Testament?

BY ELIZABETH A. REED, A. M.,

Author of "Hindu Literature," "Persian Literature," and "Primitive Buddhism."



BUDDHISM is a strange mixture of contradictions which do not seem in any way to surprise its advocates. While Buddha himself was an atheist, believing in no God higher than himself, he nevertheless recognized the deities of the Hindu pantheon because his methods were designed to conquer by absorption. This is still the policy of the system and it is boldly claimed that a man or woman may be a very good Buddhist by endorsing the philosophy, and contributing freely to the priests, without interfering with any other faith!

Indeed we are told over and over again that "Buddhism is five hundred years older than Christianity and teaches everything found therein, and hence Christianity must have been borrowed from Buddhism!"

The first clause of this statement is false because the teachings of Christianity include that sublime monotheism which was a part of the primeval revelation given to man in the very dawn of human history. As surely as God was first, so surely must the worship of the one God have preceded the various forms of polytheism and idolatry. The second part is false as to fact, and the last is pure assumption.

Among all the various philosophies of the world, Buddhism is the greatest borrower, having imbibed the ideas of the older Hindu faiths, much of which involves unspeakable corruption, besides many of the more modern theories. The readiness with which it allies itself with the leading idea of every people which it attempts to proselyte is one of its most prominent characteristics, and hence among scholars it has been called "the universal borrower!"

This tendency to acquire the creeds of other peoples involves violent contrasts, and the possession in the Buddhist archives of a literature which is so loathsome that it repelled even the self-sacrificing industry of Burnouf when he found some of the books to be as immoral as they are absurd. "The pen," he says, "refuses to transcribe doctrines as miserable in respect to form as they are odious and degrading in respect to meaning."

Another line of thought, however, is found to coincide with a lofty moral code and this expression of virtue is found on the pages of the Dhammapada, which is the most valuable of all the Buddhist writings. It is true that it contains within itself some striking contrasts, and inculcates ideas which must have been drawn from very different sources, some of them coming from early Egypt and some from the more primitive forms of Hinduism. Still others, and by far the most valuable portions of the book, seem to have been borrowed from the Old Testament Scriptures.

There is a multitude of forcible illustrations of this statement, but limited space prevents the citation of more than the following, which have been chosen because of their brevity:

In the Dhamma-pada it is said: "For hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule." This "old rule," however, had been more tersely expressed in Proverbs, where it is said that "Hatred stirreth up strife, but love covereth all sins."

In the Dhamma-pada it is said: "Thoughtlessness is the path of death. Those who reflect do not die—those who are thoughtless are dead already." This idea had been better expressed in Proverbs: "In the way of right-

eousness is life, and in the pathway thereof there is no death."

Again in the Buddhistic work it is said: "Fools follow after vanity, the wise man keeps earnestness as his best jewel." Solomon had long before written: "The crown of the wise is their riches, but the foolishness of fools is their folly."

In the Dhamma-pada we find the admonition: "Follow not after vanity, nor after the enjoyment of love and lust." The Psalmist had previously enquired: "How long will ye love vanity and seek after leasing?"

In the sayings of Buddha we find the following: "If a traveler does not meet with one who is his equal, let him keep to his solitary journey; there is no companionship with a fool." Solomon had, however, expressed the sentiment more forcibly when he said: "Let a bear robbed of her whelps meet a man, rather than a fool in his folly."

Buddha said: "A fool who knoweth his foolishness is wise, at least so far." In Proverbs it had previously been written: "Even a fool; when he holdeth his peace, is counted wise."

In the Dhamma-pada we find the wise admonition: "Do not have evil-doers for friends; do not have low people; have virtuous people for friends." This appears to be a rather clumsy translation of Solomon's terse saying: "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Or possibly it was the Pali rendition of Psalms 1:1.

Again it is said in the Buddhistic work: "If one man conquers in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors." This verse is evidently a repetition of the statement: "He that ruleth his spirit is greater than he that taketh a city."

The saying of Buddha: "The wicked man burns by his own deeds as if burnt by fire," reminds one forcibly of the question in Proverbs con-

cerning sin: "Can a man take fire in his bosom and his clothes not be burned? Can one go upon hot coals and his feet not be burned?"

In the Dhamma-pada it is said: "He who always greets and reveres the aged, four things increase unto him, life, beauty, happiness and power." This is a strange sentiment to find in a system which taught that all life was misery, that beauty and happiness were to be shunned, and power ignored. How shall we account for this peculiar sentiment in such a setting except upon the principle that the writer had access to the Books of Moses, where it had long before been written: "Thou shalt rise up before the hoary head and honor the face of the old man?"

In the Dhamma-pada it is said: "Do not kill, nor cause slaughter." But centuries before this, it had been written upon tables of stone: "Thou shalt not kill!"

In the precepts of Buddha we find the admonition: "Do not speak harshly to anybody. Those who are spoken to harshly will answer thee in the same way." This sentiment had been more clearly stated in these words: "A soft answer turneth away wrath, but grievous words stir up anger."

In the Dhamma-pada it is said: "He who dwells in the law, delights in the law, meditates in the law, follows the law, will never fall away from the true law." This is almost a repetition of the words of the Psalmist: "His delight is in the law of the Lord and in His law doth he meditate day and night."

In the precepts of Buddha it is said: "If a man hold himself dear, let him watch himself carefully."

This appears to be an echo of the admonition: "Take heed to thyself and keep thy soul diligently," and many similar passages.

In the Dhamma-pada it is said: "The fault of others is easily perceived, but that of one's self is dif-

facult to perceive." This sentiment had long before occurred in Proverbs, where it was said: "Every way of a man is right in his own eyes * * * his neighbor findeth no favor in his eyes."

Again in the Dhamma-pada it is said: "All men tremble at punishment; all men love life; remember that thou art like unto them, and do not kill, nor cause slaughter." Not only is this injunction preceded by the commandment, "Thou shalt not kill," but the whole sentiment was more broadly expressed hundreds of years before the birth of Buddha in the command: "*Thou shalt love thy neighbor as thyself*" (Lev. 19:18). It has been freely charged that Christ borrowed the golden rule from Buddha, or from Confucius, regardless of the fact that the sentiment expressed in Matthew is ascribed to "the law and the prophets."

Many other similarities might be cited, did space permit, between the verses of the Dhamma-pada and the older literature of the Hebrews. Compare especially: Dhamma. v. 17, with Isa. 57:20, 21; Dhamma. 34, with Psalms 15:2, 5; Dhamma. 66, with Prov. 18:7. Again, compare Dhamma. 69 with Eccl. 8:2; also Dhamma. 82 with Psalms 119:165, and Isa. 47:18, and many others.

It can hardly be claimed, however, that the few which are here cited are accidental, and it is certain that every moral principle which was ever inculcated by either Buddha or his followers was freely taught by Moses and the Prophets, long before the birth of Buddha.

It is true that Buddhism has "Ten Commandments," the first four of which are like those of the Mosaic decalogue, and it is still more significant that a story found in the Jatakas is apparently based upon the wise decision of Solomon (1 Kings 3:16-28). "The Hebrew story," says Rhys Davids, "in which a similar judgment is ascribed to Solomon, occurs in the

Book of Kings, which is more than a century older than the time of Gautama * * * and it should be remembered that the chronicle in question was based for the most part on tradition current much earlier among the Jewish people, and probably on earlier documents."

History furnishes many evidences of communication of the Jews with various peoples, including those of India, but these we cannot examine within the space assigned to this article. We may, however, call attention to one or two instances of undoubted intercourse.

"Nor should we," says Prof. F. Max Muller, "when looking for channels of communication between the ancient kingdoms of Asia, forget the Jews, who were more or less at home in every part of the world. We must remember that they came originally from Ur of the Chaldees, then migrated to Canaan, and afterwards sojourned in Egypt before they settled in Palestine.

After this we know they were led into captivity, and lived in close proximity and held daily intercourse with Medians, Persians, Babylonians and Assyrians."

Not only is it true that India was one of the provinces of Darius at the time when the Prophet Daniel held a high position at the king's court, but later events show that the Jews were very numerous in India during the life of Buddha.

Ahasuerus, who has been definitely identified with Xerxes I, "reigned from India even unto Ethiopia." He was contemporary with Buddha, and during his reign, the Jews were so numerous in India, and the other provinces of his dominion, that they made a successful stand against their enemies when the king instructed them to do so. And the great victory then obtained was celebrated by the institution of the annual feast of Purim, which is observed by the Jewish people even to this day.

Therefore the Jewish people were exceedingly numerous in and around India during the time of Buddha, and it is a well-known fact that they carried their sacred books, their system of ethics and, as far as possible, their form of worship, into every country where they obtained a foothold.

Hence, opportunities were apparently abundant for Buddha and his followers to learn the Proverbs and oft-repeated sayings of this peculiar people. If it be true, as Max Muller asserts, that "the Indian alphabet certainly came from a Semitic alphabet," we may well believe that the alphabet was not the only literary heritage which the people of India received from the Semites.

At all events, in the light of numerous and indisputable imitations found in the Buddhistic writings of the earlier works of Moses and the Prophets, we are prepared to say to the Buddhistic priests: "We have found stolen literary goods in your possession, and it is quite in order for you to explain where you obtained them."

Henry Watterson, editor of the Louisville Courier-Journal, said on November 13, in an address at a church corner-stone laying:

"I would have all the ministers of religion as free to discuss the things of this world as the statesman and the journalist, but with this difference—that the objective point with them shall be the regeneration of man through the grace of God and not the winning of office or the exploitation of parties and newspapers. Journalism is yet too unripe to more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is a suspect.

"The pulpit remains, therefore, still the moral hope of the universe and the spiritual light of mankind. It must be non-partisan; it must be nonprofessional. It must be manly and independent. But it must also be worldly wise, not artificial, sympathetic, broadminded and many sided, equally ready to smite wrong in the mighty and kneel by the bedside of the lowly."

THE CHICAGO CONFERENCE OF THE CHRISTIAN AND MISSIONARY ALLIANCE.

This conference was held in "The Morgan Street Tabernacle" at the corner of Morgan and Monroe Sts. This building having fame as "Old Second Baptist Church," has been secured by the Alliance because of its location and adaptation to the work in Chicago.

The conference opened October 29 and closed November 5, covering two Sundays. The attendance was not very large although the program presented was of exceptional excellence, both as to speakers and subjects considered. The people affiliated with the Alliance movement were faithful in attendance and many not affiliated attended to get a taste of the rich spiritual feast provided and were never disappointed.

Pastor F. E. Marsh, of England, preached on Sunday morning, October 29, on "Possessing our Possessions," and in the evening on "The Only Life Worth Living." During the week he gave addresses on "The Clamant Need of the Times," "The Indwelling Christ," "Enduement for Service" and "What Will Take Place at Christ's Return."

Rev. R. H. Glover, M.D., of China, addressed the conference on the following subjects: "The Challenge of the Far East," "Missionary Responsibility in Scriptural Terms," "Glimpses of Missionary Life and Labor" and "A Missionary Parable."

Rev. A. B. Simpson, D.D., of New York spoke on "The Word of God in the Light of Modern Thought," "The Holy Spirit the Supreme Need of the Age," "What Think Ye of Christ?" and "The Highest Christian Life."

Mrs. T. C. Rounds, 1425 Solon Place, is Corresponding Secretary for the Alliance in Chicago.

Rev. Jesse B. Thornton is pastor of the local Alliance Church.

The Fourth Ecumenical Methodist Council.

J. H. RALSTON.

This Council was in session in Toronto, Canada, for fourteen days, October 4-17, 1911. It represented world-wide Methodism, which, as in the case of some other great denominations, is divided into two sections, the western embracing the United States, Canada, and the Methodist Church in Japan; the eastern embracing Great Britain, Continental Europe, Africa, and Australia.

There were 500 delegates at the Council, including forty bishops and many clergymen famous as editors, preachers, professors, secretaries, etc. Among the laymen there were governors of states, United States senators, members of the British parliament, great merchants, manufacturers, physicians, educators, etc.

The regular meetings of the Council were held in the Metropolitan Church, seating more than two thousand persons, and in different parts of the church edifice there were missionary and historical museums, and exhibits of various kinds. Meetings of a social character were frequent and were held in Massey Hall.

There were inspirational services and the spirit of enthusiastic Methodism was manifested throughout, the climax being reached, according to report, when Rev. Dr. Carman said, speaking from the words, "The harvest truly is plenteous, but the laborers few": "My brethren, I think it is time that the leaders of Methodism should begin to recognize, perhaps as they have never done before, that in the signs of these times there is promise of harvest."

The purpose of the Council not being legislative nor administrative, but the considering of questions of an evangelical, ethical, and sociological character, the spirit of universal brotherhood was largely promoted. The Council recognized the great problems before the great body of Christians

it represented and discussed the failures as well as the victories of the last ten years. There was a call for a great spiritual awakening, and a return to the old principles of Methodism with application to new conditions.

The subject of immigration enlisted great interest, and was discussed at length. Foreign missions received special attention and in this connection there was a strong plea for closer union of Christians, and Dr. Thomas H. Lewis, of Maryland, a Methodist Protestant, urged the union of all Methodist bodies.

A unique feature was the seating of women delegates on the floor of the Council for the first time, and a number of women, representing both sides of the Atlantic, spoke on the work that women could most effectively do. Mrs. George O. Robinson, of Detroit, had the distinction of being the first woman to raise her voice in the Council.

Peace, especially international peace, was highly favored and when Bishop Hoss alluded to the amicable relations existing between the British Empire and the world's greatest republic, he was heartily cheered. Sir Robert Perks, a great English merchant, made an earnest plea for peace, and said that King George, in the love of the British home and in his devotion to the Empire and the inheritance of his father's love for peace, would be able to guide the Empire through its most troublous days.

A striking personality in the Council was Moty Tiger, of whom Bishop Hoss said: "He is the present chief, and will be the last chief of the Muskogee Indians, the very tribe to which John Wesley went in Georgia. Wesley went back imagining that his work had been a failure, but nearly that whole tribe is now Methodist."

Topics for the Week of Prayer---January 7-13, 1912. Suggested by the Evangelical Alliance.

TEXTS FOR SERMONS OR ADDRESSES, ON SUNDAY, JANUARY 7.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you."—John 15:7.

"Ye have not, because ye ask not.....Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts."—James 4:2, 3.

"When ye pray, say, Our Father."—Luke 11:2.

"And praying, the heaven was opened."—Luke 3:21.

"Prayer and supplication in the Spirit."—Eph. 6:18.

"Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matt. 9:38.

MONDAY, JANUARY 8.

THANKSGIVING AND HUMILIATION.

Thanksgiving for the unshakeable certainty of the fundamentals of the Gospel of Christ. For a world-wide desire among God's children for closer union in the worship and service of Christ. For a quickened interest in the Holy Scriptures, as being the Word of God, which makes "wise unto salvation." For the infallible proofs that life in Christ is a victorious life, and that life apart from Christ is a defeated life. For the earnest longing for a revived Church and an evangelized world. For the gift of the Holy Spirit and the blessed experience of those who receive and obey Him.

Humiliation in view of man's pride and self-sufficiency. In view of the delusion that the evil of life lies in man's circumstances, and not in the man himself. In view of the delusion that man can be delivered from his miseries without being delivered from his sin. In view of many lapsing from Christian faith and worship. In view of energy and wealth spent on worldly pleasures and self-indulgence. In view of worldliness displacing spirituality in many churches.

SCRIPTURE READINGS.

Psalms 62; Isa. 5:8-23; Dan. 9:16-20. Rom. 7:18-25; 2 Tim. 1:8-14.

TUESDAY, JANUARY 9.

THE CHURCH UNIVERSAL: PRAYER FOR THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

Prayer for a wider conception of the Church as a spiritual institution. That all members of the Church may abide in personal union with Christ as Head of the Church. That there may be faithfulness in preaching the saving Gospel of Christ, which comes from above and works from within. That there may be less of the preaching which seeks to solve problems, and more of the preaching which seeks to save souls. That the Church may realise her call out of the world, in order to understand her commission to go into the world as Christ's witness. That the ministry, the ordinances, and the organization of the Church may be regarded as organs for the indwelling and inworking of the Holy Spirit. That the Evangelical Alliance may more and more be used and blessed of God to keep the Protestant Reformed Churches throughout the world in fellowship with one another. And that the Alliance may increasingly have divine guidance in its world-wide mission to the churches and to the people.

SCRIPTURE READINGS.

Psalms 85; Isa. 55; 1 Cor. 1:10-27; Eph. 4:1-16.

WEDNESDAY, JAN. 10.

NATIONS AND THEIR RULERS.

Prayer for all sovereigns and presidents, that they may loyally serve Christ and faithfully serve their people. For all magistrates, judges and legislators, that they may serve the nation to the glory of God. For the opening of the eyes of the people to see the sin and the shame of gambling, intemperance and impurity. For all who have national influence in trade, commerce, labor, literature, wealth, and rank, that they may promote truth and righteousness. For all ranks and conditions of the nation, that class conflicts may cease, and that every citizen may live in accordance with the righteousness which exalteth the nation. For the heads of the nations, that they may see the cost, the waste, and the cruelty of war, and be led of God to apply to all national differences the principles of the Prince of Peace. For soldiers, sailors, policemen, and all public servants of the country.

SCRIPTURE READINGS.

Psalms 33:12-22; Isa. 35; Matt. 11:20-24. 1 Peter 2:9-20.

THURSDAY, JANUARY 11.

FOREIGN MISSIONS.

Praise for the Gospel of Christ as the only and all-sufficient saving gospel for man. For the remarkable waves of blessing passing over many parts of the mission field and the ingathering that is following. For the rapid rise of a native church in many lands, and for the hope that it will soon be a great missionary force. For the blessing of the World Missionary Conference, held in Edinburgh in 1910, the influence of which is felt all over the world.

Prayer that every member of Christ's Body may respond to Christ's need of him, in order that every creature may have the knowledge and offer of Christ's great salvation. That the heathen who is having his faith shattered by western civilization may be saved from western materialism and agnosticism. That young men and women in the home lands may be moved by the Holy Spirit to qualify for the mission field. That the mission preacher, translator, teacher, doctor, nurse, visitor may have the Master's presence with them in their work, and be filled with the Spirit. That the converts may have grace to break at once with their old heathen life, and to commend Christ by their character and testimony. That the native churches may be trained for self-government, with liberty for the free play of race-genius under the guiding of the Holy Spirit. Let us offer special and repeated prayer for any mission station known to us personally, and for missionaries whom we know as personal friends.

SCRIPTURE READINGS.

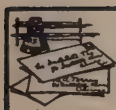
Psalms 2; Isa. 60:1-12; Matt. 28:16-20. Acts 1:6-11.

FRIDAY, JANUARY 12.

FAMILIES, EDUCATIONAL ESTABLISHMENTS, AND THE YOUNG.

Prayer for all parents, and, as a preparation for parenthood, that the spiritual side of the marriage covenant may be more widely understood. For fathers and mothers that they may be the companions of their children, with a view to the building up of a pure Christian character. For the early conversion of the young, that lapsing from faith and worship may be arrested. For all Sunday-school teachers, that

(Continued on page 299.)



PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS



"Would you say that the leading Bible students and teachers of this land are believers in the premillennial coming of Christ, and if so, why?"

We would not say that the "leading Bible students and teachers of this land are believers in the premillennial coming of Christ," but that very many of them are, for example—Campbell Morgan and F. B. Meyer of London, Elmore Harris and Griffith-Thomas of Toronto, C. I. Scofield, A. C. Gaebelien, R. A. Torrey, A. B. Simpson, L. W. Munhall, W. J. Erdman, the late A. T. Pierson, and many more of our own country.

As you ask us to account for it, we can only do so by the fact that they have given the greatest care to the study of the Bible, approaching it in the right spirit and from the right attitude.

J. M. G.

Was I saved immediately after I told mother that I could accept Christ?

We do not know whether you were saved immediately after you told your mother that you could accept Christ. But we do know that the very moment you truly accepted Christ you were saved. It is one thing for you to tell your mother that you can accept Christ, and another thing to accept Him. Have you done that? If not do it now.

You speak of giving the Saviour a place. But this is a mistake. It is rather the Saviour who gives you a place in His salvation. You seem to know the meaning of the vicarious atonement of Christ, and such being the case, it is for you to rest in His finished work and enter day by day more and more into the realization and joy of it. Read and ponder carefully Romans 10:8-13.

J. M. G.

"What is your teaching on sanctification, the spirit-filled life, and receiving the Holy Ghost as a second distinctive work of grace? And does this work take out of us the old Adam nature, the root of bitterness, and leave us pure and holy in God's sight?"

Sanctification has two meanings. The moment we believe on Jesus Christ we are sanctified in the sense that we are then set apart for God forever. But at the same moment the Holy Spirit takes up His dwelling in us and begins a process of sanctification in the experimental sense, as the result of which we grow in grace and in the knowledge of God.

The indwelling of the Holy Spirit is equivalent to our baptism into the body of Christ, and is a single transaction taking place once and forever. But it is one thing thus to have the Holy Spirit dwelling in us, and another to be filled with the Holy Spirit. There is but one indwelling, while there may be many fillings of the Spirit.

In the sense of the indwelling, therefore, there is no second distinctive work of grace to be expected; but in the sense of the filling of the spirit there may be many such experiences.

This does not take out of us the old Adam nature, but gives us power through the new nature to overcome the old, and live a life of victory over known sin. It does not make us pure and holy in God's sight in the sense that we have no experience of sin; but when we believe on Christ we become pure and holy in God's sight in the sense that thereafter there is no sin on us. He takes away its guilt, but as long as we remain in this body there will be a consciousness of sin in us, and a deepening feeling of unworthiness because of it.

J. M. G.



THE FIRST BOOK OF CHRONICLES.

Lesson 2. David's Reign. Chapters 10-29.

1. *The Downfall of Saul, c. 10.*

In reading this chapter with whose general contents we became familiar in 1 Samuel 31, it is important to note the inspired comment at its close (vv. 13, 14).

2. *David's Heroes, cc. 11, 12.*

It has been remarked that in the history of David in this book, the writer dwells chiefly on its bright and prosperous side, passing over the rest as lightly as possible. His anointing at Hebron (vv. 1-3), reveals nothing of what we learned earlier of the rival kingdom of the house of Saul, and the seven years intervening before his exaltation over all Israel. Again, in the list of warriors (11:10-47), there is an omission of Joab's treachery and barbarous conduct in the cases of Abner, Uriah and Absalom.

Chapter 12 contains a supplemental list of braves who attached themselves to David earlier, and during the days of Saul, and of whom we have no record until now.

3. *David's Victories and Festivals, cc. 13-16.*

These begin with the bringing up of the ark as far as the house of Obed-edom (c. 13). Then follows the account of battles with the Philistines (c. 14), which occupies a different position from that in 2 Samuel 5, the reason for which can only be conjectured on our part. After this the ark is brought up to Jerusalem (cc. 15, 16), the record thereof being more detailed than in Samuel. Note, for example, the preparation and act of transfer. A tent is erected, (15:1) possibly in the vicinity of the palace, after the model of the old tabernacle. Then a consultation is held (v. 2), the representative men are assembled (v. 3), the bearers chosen (vv. 12-15), the singers appointed (vv. 16-24). Then takes place the act itself, with its rejoicings, sacrifices and distribution of gifts (15:25-16:3). Then

the initial service and the psalm of thanksgiving (vv. 4-36).

One of the longer commentaries thus analyzes the eight strophes of this psalm: The first, summons to praise (vv. 8-11); the second, to think on the wonders and judgments of the Lord (vv. 12-14); the third, to think on the covenant made with the fathers (vv. 15-18); the fourth, gives the reasons to remember this covenant (vv. 19-22); the fifth, affirms that all the world shall concur in the greatness and glory of God (vv. 23-27); the sixth, all nations shall worship Him (vv. 28-30); the seventh, the inanimate creation will exult before Him (vv. 31-33); the eighth, closes with a repeated summons to praise and prayer (vv. 34-36).

4. *David and The Temple, cc. 17-22.*

Except as to its location the record in chapter 17 is in substance the same as in 2 Samuel 7. The "group of war reports," cc. 18-20, runs parallel to four sections in 2 Samuel which, however, in that case are separated from one another by other matters. The story of the plague following the census (c. 21), contains some deviations from that in Samuel, as for example, its position in the record, the fact that the offence was instigated by Satan, that Benjamin and Levi were not numbered, and that the threshing-floor was thereafter the constant place of sacrifice by David. These things, however, are additions and not contradictions. As to the last named, the words in verse 28, "At that time * * * he sacrificed there," have been rendered by Luther and others, "was wont to offer there," meaning that he did it repeatedly, frequently. In an earlier lesson it was stated that this threshing-floor subsequently became the site of Solomon's temple.

After the episode represented by these chapters the author returns to the subject of the temple (c. 22), speaking of David's

preparation of the materials (vv. 1-5), his charge to Solomon concerning it (vv. 6-16), and finally his appeal to the princess to assist (vv. 17-19).

6. *The Temple and Military Officers, cc. 23-27.*

The opening comment of this section gives the reason for what follows. David was old and felt the need of putting all things in readiness for his son (v. 1). There are two things that concern him chiefly, the worship of God and the strengthening of the kingdom, and it is significant that the worship of God receives attention first.

The chapters arrange themselves thus: Chapter 23 deals with the Levites, their number and classification for work; 24 does the same for the priests, except that the closing verses refer again to the Levites; 25 speaks of the singers; 26 of the porters, treasurers and other business officers; and 27 of the army, including its divisions and commanders.

7. *David's Last Directions and Death, cc. 28, 29.*

The last directions of David concern the building of the temple where all the princes of Israel, the captains, the courtiers and the heroes are addressed (vv. 1, 2), and Solomon in their presence is invested with the power and authority as his successor (vv. 5-21).

Note especially the words in verse 12. "And the pattern of all that he had by the Spirit." We use a capital "S" believing the Holy Spirit to be intended, and that the words should be read in the light of verse 19, "All this, the LORD made me understand in writing by His hand upon me, even all the works of this pattern." Are we not to

understand from this, difficult as the words may be, that as God revealed the original of the temple to Moses in the wilderness when He revealed the tabernacle, so now also He controlled and directed David when the time came for the actual erection of the temple?

Do not pass over chapter 29 carelessly. Note David's personal example of giving (vv. 3-5), and the lever it affords to make an appeal to others. See the marked working of the Spirit of God among the people in the gladness of it all (v. 9), a fact David recognizes and for which he praises God, verse 10 and the following.

When it says "they made Solomon king the second time" (v. 22), it is in contrast with 23:1. In that case the first solemn proclamation was made, but now the actual anointing took place. (Compare 1 Kings 1:32 and the following verses.)

QUESTIONS ON THE LESSON.

1. What book gives the fuller history of Saul?
2. How should you compare the history of David's reign in 1 Chronicles with that in the earlier books?
3. What explains the successful transfer of the ark in this instance, as compared with the earlier attempt?
4. Have you carefully read the psalm contained in this lesson, and noted its analysis?
5. What evidence of the personality of Satan does this lesson contain?
6. How does it show David's loyalty to God?
7. What may explain David's particularity as to the details of the temple?

THE SECOND BOOK OF CHRONICLES.

Lesson 1. Solomon's Reign. Chapters 1-9.

1. *His Prayer and Its Answer. 1:1-13.*

With verses three and four compare 1 Chronicles 16, and especially verses 37-40. The tabernacle at Gibeon was the legal place for worship, but the threshing-floor on Mt. Moriah was chosen by David for the reason given (1 Chron. 21:29). A further comparison with the corresponding place in

1 Kings will show how much this account is abbreviated, but the reason for it is not given except as the matter was not necessary to the author's purpose.

2. *His Power and Wealth, 1:14-17.*

This record is given in Kings near the close of the reign, but inserted here, it is thought by some, as a proof of the instant

fulfillment of God's promise.

3. *His Erection and Dedication of the Temple*, cc. 2-7.

"Hiram" in the text is the same as "Hiram" with whom we have previously met. The two houses (2:1) are the temple and Solomon's own palace. The description of the building of the temple here differs in several particulars from that in Kings. For example, this is more particular as to the plan of the building but less so as to the time when it began; this speaks of the arrangement of the building and its furnishings in an unbroken narrative, but that has two interruptions; this arranges the objects differently and describes with more fulness in some cases, etc. But remember what has been said about the Holy Spirit as the real author of Scripture, and His right to use such liberty to emphasize certain facts or impress certain lessons as He desires. This does not take into account errors of copyists which is a difficult matter, and to which reference also has been made.

Note that here the location of the temple is named for the first time (3:1), and compare Gen. 22:2. The word "Moriah" means "land of the appearing of the Lord." Note also the reference to the brazen scaffold (4:13) not given in Kings, and the additional words at the close of Solomon's prayer (vv. 40-42), and the fuller account of the divine acceptance of the temple (7:1-10).

The large number of oxen and sheep offered in sacrifice is astounding (7:5), but Josephus in his *"Wars of the Jews"* says that even in later, i. e., in Roman times,

256,000 passover lambs were slain at Jerusalem within a few hours. A current commentator reminds us that these colossal offerings and festivals are no more astonishing to us than the magnitude of our steam or railway trade, or of modern warfare would be astonishing to the ancients.

4. *His Earthly End*, cc. 8, 9.

In the first of these chapters we have brief notes of events recorded more at length in 1 Kings, for example: the building of certain cities, the palace for the daughter of the Egyptian king, the navigation to Ophir, etc. The comments upon these in that book occupy as much space as seems relatively necessary. To enter into inquiries about the minor differences in the narratives would be fruitless, as the larger commentaries devote pages to the subject without reaching conclusions.

In the next chapter the story of the visit of the Queen of Sheba is given very much as in 1 Kings.

QUESTIONS ON THE LESSON.

1. Where was the tabernacle of Moses located at this period?

2. Who is the real author of this book, and how does that fact bear on some of the differences in its record as compared with 1 Kings?

3. How may other differences be explained?

4. Tell what you know of the history of Mt. Moriah?

5. Give a later historical parallel to the large number of sacrifices presented at the dedication of the temple.

THE SECOND BOOK OF CHRONICLES.

Lesson 2. Rehoboam and Jehoshaphat. Chapters 10-20.

1. *Rehoboam*, cc. 10-12.

The story of the rejected counsel of the older men and what came of it (c. 10) is practically the same as in 1 Kings 12, and furnishes, as previously stated, an illustration of the relation of divine sovereignty to human free agency.

The fortification of Judah's cities against Israel (c. 11) was dwelt upon in the earlier books, as well as the return of the

priests and Levites to their allegiance in Jerusalem.

Rehoboam's "wise" action (v. 23) is to be taken in the political sense. He thus gave his sons and grandsons something to do, each having a certain measure of independence, and being kept sufficiently apart from the others to lessen the likelihood of a cabal against the heir to the kingdom.

How long did Rehoboam remain faithful

to God (11:17 and 12:1)? What punishment was inflicted for his infidelity (vv. 2-4)? How is God's goodness shown to him (v. 5), and with what result (vv. 6-8)? Note verse eight carefully. How much better to serve God than His enemies, but what bitter experience is necessary to teach this lesson (vv. 9-12). Note the reference to the heathen mother of Rehoboam (v. 13), and the reason for its record (v. 14), as showing her baneful influence on her son.

Speaking of the punishment which befell Rehoboam and Judah from Egypt, it is interesting that its record is found today on the walls of the Egyptian palace at Karnak. Carved nearly three millenniums ago, it is there still an impressive corroboration of Holy Writ.

2. *Abijah and Asa, cc. 13-16.*

These two kings may be coupled, as the record of the first-named is brief. Verse two of chapter 13 does not contradict verse 20 of chapter 11, since "Michaiah" and "Maachah" are the same, and as "the daughter of Uriel," she was the grand-daughter of Absalom. Such general statements are common in the Hebrew text, as we have seen frequently, and it is impossible to consider each of them.

The numbers in verse three are immense, but compare 1 Chronicles 21:5. The harangue of Abijah (vv. 4-12), except in its character and terms, suggests that of the Assyrian commander before Jerusalem (2 Kings 18), and seems to have been a custom in ancient warfare. What advantage is taken of this delay (vv. 13, 14)? What prevented a rout of Judah (v. 15)? How terrific was Israel's punishment (v. 17)? What was its effect in the subsequent history of Abijah's reign (v. 20)?

How far did this victory show its effects in Asa's reign (14:1)? What was his religious character (vv. 2-5)? For certain qualifications of these words compare the latter half of chapter 16. The statement in verse eight is probably to be taken in our sense of militia rather than a standing army. Great as was this force, what could it have accomplished against the Ethiopians (v. 9) but for God (vv. 11-14)? Which of his successors does Asa, in his faith, suggest? How is he further encouraged (15:1, 2)?

Note in this chapter the story of a typical revival. Its *need* appears in verses 3-6, a people without God in the sense that they were without the teaching of His Word in power (v. 3), and therefore without peace (v. 5) and in affliction (v. 6). Its *progress* is set before us in verse eight—courage, repentance, prayer. Its *results*, (vv. 9-15)—the gathering of the people (vv. 9, 10), their offerings (v. 11), renewal of their covenant (v. 12), separation from the world (v. 13), joy and peace (v. 15). Its *cause* is revealed in the opening of the chapter as (1) the Spirit of God, (2) the man of God, (3) the Word of God, (4) the work of God (vv. 1, 2 and 7). O, that history would repeat itself in our day; or rather that God would once more pour out His Holy Spirit upon some prophet through whom His word would have potency as of old!

It is a mystery that Asa with such an experience should act as in chapter 16, except as we recognize the same inconsistency in ourselves. Sin makes fools of us all. As there is some confusion in the chronology here, however, it is uncertain just when this event occurred. (Compare verse one with 1 Kings 15:33.)

It is not a sin in itself to seek a physician's aid (v. 12), but an Egyptian physician such as Asa consulted doubtless used demoniacal charms and incantations forbidden by the law of God. It is the same now. An honest physician who heals in accordance with the well understood principles of therapy may be consulted by any Christian without sin; but it is different with a "New Thought" healer, a palmist, a hypnotist, a spiritualist, a Christian Scientist, or other practitioner whose underlying philosophy is paganish and contrary to the Gospel.

The "very great burning" (v. 14) is supposed by some to refer to the cremation of the corpse, a custom which prevailed at that time among the Hebrews (compare 21:19, also 1 Samuel 31:12, Jer. 34:5 and Amos 6:10).

3. *Jehoshaphat, cc. 17-20.*

The story of this reign opens with the customary characterization of the king, which in this case, as we know from Kings, was commendable, resulting in the divine

blessing (17:1-6). But in verses 7 to 11 something of special interest is recorded. The word "to" before each of the names should be omitted, for it was the princes themselves who were sent on this godly mission—"the first practical measure adopted by any of the kings for the religious instruction of the people." No wonder such consequences should have resulted (vv. 10, 11). Here is the secret for a revival in these times, viz., the instruction of the people in the Bible by the best men in the church. This is worth tons of sermons on civic righteousness and reforms, and no end of so-called evangelistic "campaigns," and religious "movements," which have so much of man in them and so little of God.

Verses 12-19 show that no monarch since Solomon equaled Jehoshaphat "in the extent of his revenue, the strength of his fortifications and the number of his troops." It pays to serve God.

Chapter 18 is the same as 1 Kings 22, which we considered in its place, commenting on the lapse it indicates. This lapse met its rebuke (19:2) and its punishment (c. 20). Note in the meantime 19:4, comparing again 17:7-11. And do not overlook 19:5-7. Judicial courts had been established earlier, of course, but here they are localized in the fenced cities. What a charge to the judges! O for the day when it will be heard again when He comes who shall judge the people righteously! Verses 8-11 refer to a kind of supreme or appellate court established at Jerusalem.

Chapter 20 brings us face to face with a great crisis in Judah (vv. 1, 2). How is it met by this pious king (vv. 3, 4)? Study the prayer, observing especially its argumentative character ending in an appeal (vv. 5-12). God loves to be thus argued with on the ground of His promises. Many such instances will be found later in the prophets. Compare, however, Abraham (Gen. 18), and Moses (Exod. 32).

QUESTIONS ON THE LESSON.

1. How does chapter 10 illustrate the dogma referred to in the lesson?
2. Why did Rehoboam deal with his sons as recorded?

3. How may we account, humanly speaking, for Rehoboam's infidelity?

4. How does archaeological research corroborate the truth of any part of this lesson?

5. What, in general terms, was the character of Asa's reign?

6. Have you an opportunity to use the homiletic outline of chapter 15?

7. How should you explain 16:12?

8. What measure of religious instruction was adopted by Jehoshaphat, and what has it to teach us?

9. How does Jehoshaphat's reign show that it pays to serve God?

10. What lessons in prayer may be gathered from it?

LITTLE SERMONS.

By C. F. Ladd.

Righteousness is life's elevator.

There is no true greatness without goodness.

The fool killer seems to have quit business.

You can't build a good future on a bad present.

A fortune gained at a cost of honor is a misfortune.

The Christian religion is more than a string of negatives.

Many a man who tries to be a "high flyer" drops into trouble.

The folks who believe all they hear have plenty to think about.

You will never reach the right place while following the wrong road.

Many a dead man's shoes fail to fit the folks who were waiting for them.

If the devil had what was coming to him there would be a lot of us missing.

You are never sure how the story of life ends until you reach the last chapter.

"I wish to extend my commendation as to your Magazine. I believe it to be sound in the faith of our blessed Lord and trust it shall ever seek to give the truth as in Christ. He alone can convince and convict and show to us all our individual need of God, and by the blood of Christ."—E. M. Tyler.



International Sunday-school Lessons

TREATED FOR TEACHERS ESPECIALLY

JOHN H. HUNTER



DECEMBER 10.

Nehemiah and His Enemies.

Nehemiah 6.

Golden Text.—“The Lord is the strength of my life; of whom shall I be afraid?”—Psalm 27:1.

Introduction.

Review facts in last lesson, recalling especially the difficulties Nehemiah had to overcome; viz., ridicule, open enmity, and faint-heartedness. Chapter 5 relates another source of difficulty—the worldliness of the well-to-do Jews who were improving (?) the opportunity to squeeze an exorbitant rate of interest from their poorer brethren, and to practice other sharp ways of getting rich. Nehemiah had enemies, shrewd and powerful enemies. They attempted his overthrow in many ways, two of which we are to study today.

1. *By an Offer of Friendship, vv. 1-9.*

See who these men were and what had been their previous attitude, 2:19; 4:1, 3, 7. What was the cause of their enmity? What did they now propose? What looked suspicious about the invitation? Is it to be expected that one who is God's enemy would sincerely wish to help on God's work? When the world suggests a conference to the church, what may the church naturally doubt?

Just where the plain of Ono was we do not know. Some think it was near the plain of Sharon, about twenty-five miles northwest of Jerusalem, others think it was somewhere in the neighborhood of Jericho.

How did Nehemiah treat the offer of Sanballat & Co.? What reason did he give? What is the church's God-given work in the world? Can the church be parleying with the world and attending to her Master's work at the same time? Can an individual Christian be running about with the world without neglecting his “Father's business”? Which should he do? Is God's work as important to us as

it was to Nehemiah? By doing as he did Nehemiah exposed himself to the charge of not wanting to keep the peace. Is there anything more important than avoiding a row? What is far more desirable than every man's friendship? Can we enjoy God's friendship and the friendship of His enemies at the same time? How many invitations did Sanballat send Nehemiah? Does Satan let us off easily when he does not overcome us the first time? Cp. Heb. 12:4. What is meant by “an open letter”? Why did Sanballat at last send “an open letter”? What did he say was reported about Nehemiah? Who might such a letter alienate from Nehemiah? How did Nehemiah characterize it? Can you ruin a man's reputation by insinuations, without ever charging him with anything? To whom did Nehemiah go with the matter? To whom can we safely entrust our reputation? What did He do for us? Phil. 2:7. What would they probably have done to Nehemiah had he gone to meet them?

2. *By an Attempt at Frightening Him, vv. 10-14.*

When one plan for ruining Nehemiah and his work failed what did Sanballat do? What might we learn from him? What was Shemaiah's business? We do not know why he was “shut up” in the house, but it may have been because of a vow, or for some ceremonial uncleanness, or it may have been part of the plot. Nehemiah, apparently, called on him by invitation. What did this false prophet propose? Would it have been morally wrong for Nehemiah to seek refuge in the temple? Note:—Adult classes might recall the right of sanctuary that used to be a feature of European cathedrals.

What use would Sanballat & Co. have made of Nehemiah's hiding, had he done so? What effect would that have had on the people and the work? What does Nehemiah's answer reveal as to his char-

acter? What good reasons had he for not fleeing? What good reasons have we, Christians, for not hiding from our enemies? 1 Peter 3:13; Matt. 28:20; Phil. 4:13; Psa. 27:3; 40:2; 50:4. What did Nehemiah find out about Shemaiah? Is it not a disgrace that a prophet of the Lord would lend himself to His enemies for personal profit? Are there such today? Had Nehemiah an easy time with those who should have supported him loyally? Need we expect the hearty co-operation in the Lord's work of everybody who professes to be a disciple? What was our Lord's experience? What was Paul's? What should we do, then? To whom did Nehemiah take his troubles? Did he attempt any vengeance himself? See Rom. 12:19.

3. *The Work Triumphantly Finished, vv. 15-19.*

In spite of all obstacles the work was at last finished. Cp. Phil. 1:6. How many days had it occupied? Probably July 19 to September 8, inclusive. The wall was about four miles long, the material was at hand, the builders wrought continuously. How did Sanballat & Co. feel when the wall was done? What especially impressed them about the work? Is our work God's work? Are we doing it so that men see that He is working with us? Are we giving Him the glory? If we are working with, and for, God what must be the outcome? Though the heathen were impressed with God's hand being in the work, what was the attitude of many of the prominent Jews towards Tobiah? What reason underlay that? Should Christians make worldly marriages? 2 Cor. 6:14, 15. What is the almost certain result? If a man, or woman, really trusts God what will they do in such a case? What personal help have you got from your study of this part of Nehemiah's biography?

DECEMBER 17.

Ezra Teaches the Law. Nehemiah 8.

Golden Text.—"The Law of the Lord is perfect, converting the soul."—Psalm 19:7.
Introduction.

Review facts of last lesson. The wall was now finished and the people could

gather in safety and without interruptions. The lesson might be taught along the line suggested by Henry Clay Trumbull in his "Yale Lectures on the Sunday School," where he points out that the gathering was essentially an open air Sunday-school.

1. *The School Organized.*

At the request of the people (v. 1). In the open air (v. 1). In the month of September, B. C. 444. Scholars were men, women, and older children (v. 2). Ezra was the superintendent, and he had several assistants and teachers (vv. 2, 7). The purpose was to hear the law God had given by Moses. The purpose of every Sunday-school today should be to hear and understand God's Word. Copies of the law were not as plentiful then as now. The people during captivity had probably neglected it. Ezra and the people evidently believed in the authenticity and inspiration of the book of the law.

2. *The Opening Exercises.*

Ezra stood so that everybody could see him and hear him without difficulty (v. 4). Prominent men of community, including Governor Nehemiah, were not ashamed to sit on the platform. Ezra gave thanks and people joined in responsive service (v. 6). The reverent attitude and conduct of the audience deserves notice and should be copied.

3. *The Teaching.*

Taught from the Book itself, not from a quarterly or a lesson leaf (v. 5). Probably Deuteronomy 11:13-25, and Deuteronomy 28 were a part of the lesson. Session lasted at least six hours (v. 3). Ezra first read the Word, probably in the ancient Hebrew language, and he read it distinctly so as to bring out the proper emphasis and meaning. Then it was explained, and perhaps commented on, to the people by the teachers—probably in the more familiar Aramaic tongue (vv. 7, 8). Teachers may here see just what their duty is, and scholars may learn how they should hear and seek to understand what is taught.

4. *The Effects of the Teaching.*

Conviction of, and sorrow for, their sins (v. 9). The effect of faithful teaching and faithful hearing of the Word. On the Day

of Pentecost the Word "pricked to the heart." cp. Heb. 4:12; Eph. 6:17. This gave place to joy as they were shown that God's anger was turned away and He was beginning to bless them again. cp. Psalm 85, Deut. 30. "The joy of the Lord is your strength" (v. 10). "Rejoice in the Lord always" (Phil. 4:4). A rejoicing Christian will always be a victorious Christian. Joy must find another to share it with, so they sent gifts to the needy (v. 12). Does God's goodness to us lead us to be good to our fellows? cp. 2 Sam. 9:3; 1 John 3:17; 4:20, 21; Matt. 18:21-35. This would suggest that we celebrate next Sunday by giving instead of receiving.

Their Bible study brought to light an old feast that they had forgotten—the feast of Tabernacles (vv. 13-15). See Lev. 23:34-44; Deut. 31:10, 11. It was the harvest home festival. Note that it was observed according to God's law; that there was Bible study every day for a week; and that, as a result, "there was very great gladness" (vv. 16-18).

Does our Bible study reveal things we have neglected, inspire us to repair the neglect, and fill us with holy gladness? Do we read enough of it? A French Roman Catholic was given a Bible. He began reading it to his wife. Soon he said, "Wife, if this book is true we are lost." But reading further, he said, "Wife, if this book is true we can be saved." And soon they were saved. Do we obey it? If not, it must condemn us, and we cannot enjoy it. Let us follow the example of godly Ezra and his friends, and enjoy fellowship with God.

DECEMBER 24.

Malachi Rebuking and Encouraging Judah.

Malachi 3:1-4: 3.

Golden Texts.—"Return unto me, and I will return unto you, saith the Lord of hosts."—Malachi 3:7.

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

Introduction.

Review facts of last lesson. Relate briefly events that occurred between that and today's lesson, e. g.: the solemn league

and covenant, dedication of the walls, Nehemiah's absence on a visit to the king and what happened at Jerusalem while he was away, his return and reformation of the abuses. Today's lesson is probably twelve years, or more, later than that of last Sunday.

1. *Malachi and His Times.*

Malachi was the last prophet of the Old Testament, living, perhaps, in the closing days of Nehemiah's rule, about 432 B. C. Some think he lived at a later date, say about 400 B. C. Conditions in Jerusalem described by Nehemiah are those described by Malachi.

Teachers should read carefully Nehemiah 9-13, and the whole of Malachi, to get the proper viewpoint.

We know nothing of Malachi's personal history. His name may mean either "my messenger," or "messenger of Jehovah." He was God's last messenger to Israel for 400 years. The next man to speak from God was "the messenger" Malachi announced in today's lesson.

2. *The Forerunner and His Mission, v. 1.*

Note God's charges against Judah in cc. 1 and 2: They denied His love, despised His name, polluted His altar, called His service a weariness, broke His covenant, charged Him with delighting in evil. Note their surprised and haughty denial of the charges, and their challenge: "Where is the God of judgment?" (2:17). God replies: "I will come, but I will send my messenger first." This messenger was John the Baptist. See Luke 3:1-17; John 1:15-37; 3:22-36. Note what his mission was to be and how splendidly he performed it. The best preparation for Jesus is John. We shall have several lessons about John, next year.

3. *The Messiah and His Work, vv. 1-6.*

The "Messenger of the Covenant," the Lord, "the Messiah,"—are all the same person—the Lord Jesus Christ. This promise had a fulfilment when Jesus was presented in the temple when eight days old. See Luke 2:22-38. But that was not the coming here referred to. At His first coming He proclaimed "the acceptable year" (Luke 4:18, 19; Isa. 61:2). At His second coming, to which Malachi here refers, He will

proclaim "the day of vengeance." cp. Mark 13:36; Matt. 24:29-51. It will be a terrible day (2 Thess. 1:7-9). To Israel He will come as a "refiner and cleanser," to His enemies, as a judge and destroyer (v. 5). When? "Watch, for ye know not."

4. *God's Challenge*, vv. 7-18; 4: 1-3.

Note God's call and Israel's answer. See the fruit of formal religion. They "robbed God" and committed sacrilege. God punished them by sending destroying scourges on vineyard and field. Note His challenge: "Give Me, and I will give." But Israel did not fulfil the conditions and for 400 years God was silent. Even during that period of declension there was a little remnant (vv. 16, 17), and when the Messiah came they welcomed Him. Simeon, Anna, Zacharias, Elizabeth, Joseph, Mary, the apostles and disciples were a part of that remnant. There is still a little remnant of faithful Israelites (not Gentile Christians), but the nation of Israel is in unbelief though the Messiah came 1900 years ago. Compare Israel's present condition and her glorious future when she meets God's conditions (4:2,3).

5. *The Message for Ourselves*.

We celebrate the birth of Christ tomorrow. But have we accepted Him as our Saviour and Lord, or have we, like Israel, rejected Him? It does not save anyone to know that Christ was born in Bethlehem; He must be born in each individual by faith (Eph. 3:17; Col. 1:27). Are we robbing God? Are we paying as well as praying? Are we giving—first of all giving ourselves (2 Cor. 8:5)?

DECEMBER 31.

Review.

Golden Text.—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:9.

A good plan for this review would be for the teacher to run rapidly over the failure of Israel under patriarchs, judges and kings. Then show how God's covenant with Abraham—that He would give him a Seed through whom the whole world should be blessed, and with David—that He would give him a Son to sit on his

throne forever, though not fulfilled in the Old Testament were not forgotten by God. Show the preparation of a godly remnant in Israel for the coming of the Messiah, whose advent and life we are to study during the next year. Then ask the scholars if their study of Israel's sad history, and God's wondrous grace, has prepared them to confess their own failure and sin, and led them to enter on the New Year, having accepted Christ as their Saviour, and surrendered their lives to Him as their Lord and Master.

Teachers should remember their scholars in prayer by name, and seek to make this last Sunday of the year, and this last lesson in the Old Testament, an occasion for bringing their unsaved scholars to Christ.

For other plans of conducting quarterly review lessons see *The Christian Workers Magazine*, vol. XI., pages 621, 875.

In adult classes having separate class rooms the session could be well spent in praise and prayer, closing with an invitation to decide for Christ, or to rededication to His service.

CANADIAN PRESBYTERIAN MISSION TO THE JEWS.

The work of the mission to the Jews, in Toronto, Canada, conducted by Rev. S. B. Rohold, is progressing very favorably. The mission is located at 156 Teraulay St. It was organized three years ago and various departments of practical mission work have been adopted. One of the most important of these is the open-air services. Recent activity along this line stirred up much opposition, so much so that it was a cause of editorial comment in the daily papers.

Mr. Rohold works under the direction of the Foreign Mission Committee of the Presbyterian General Assembly of Canada, which opened another mission to the Jews in Winnipeg on March 31 last. Mr. Hugo Spitzer, formerly in Jewish mission work in London, England, is in charge of the Winnipeg mission.

A large, new building will be erected for the mission in Toronto, to accommodate the various departments of the work.



THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.



The summer vacation Bible school movement is now established in fifteen cities.

Seventeen Jamaica churches gave last year over \$1,000 for work outside their island.

Fifty-three per cent of the cost of the American Mission in Egypt comes from the natives.

It is reported that the Mohammedans are projecting a plan to build a \$500,000 mosque in London.

The Zionists report 90,000 shekel-payers who have become members of the organization throughout the world.

Germany and Russia are planning railroad lines into Persia which will give an outlet to the north and west.

India has 500,000 blind persons, 391,000 child-widows, 6,000,000 child wives, and 27,000,000 orphans, according to the Methodist Episcopal report.

The Pocket Testament League and the "Million Movement" in Korea have attracted the Christian Japanese, and a similar work is being agitated in Japan.

The unrest in China, Turkey, Morocco, Russia, Persia, Spain and Portugal are eloquent evidences that these countries have not yet found the peace which passeth all understanding.

A poor old Chinese woman, almost blind, whose son comes home once a year and teaches her, presented herself as a candidate for church membership. When asked the second time if she was very sure she trusted Jesus she replied: "Why yes, I trust Jesus, that is all I know."

The plan for native Christians to come to America or to England for education is not advocated by most missionaries. They are apt to become alienated from their people, intellectually and socially.

Christians throughout the world should be constant in prayer over Turkey and China. The conflict between Catholic Italy and Mohammedan Turkey is history repeating itself with a prophetic outlook.

Hon. John Wanamaker has contributed to the erection of Y. M. C. A. buildings in Madras and Calcutta, India; Seoul, Korea; Kyoto, Japan; and is now proceeding with the erection of a building at Peking, China.

The Methodist Church reports 500 villages in India awaiting pastoral care which cannot be supplied for lack of funds. A village church can be built for \$200 and \$50 will pay the salary of a native pastor for a year.

Ceylon retained Buddhism when it was driven out of India, and the cult is now antagonizing Christianity which it declares is spreading like an epidemic. Japan is also seeing a forward movement on the part of Buddhists.

The disintegration of Islam has begun, but there is no telling how many checks there may be in the process as it continues. Therefore, let us hold steadfast in prayer and not be moved by current newspaper reports.

It will not be surprising if the war cloud which hangs over the Mediterranean arouses the Mohammedan world to take their stand against all Christian countries. However, God can as easily prevent their uniting as he did the workmen on the tower of Babel—or scatter them as he did the Syrian army when each soldier fought against his fellow.

Rev. Mr. McLaughlin of the Bible Society, has been operating a moving picture machine in the Philippine Islands; and also showing pictures on the life of Christ. He charged ten cents admission and then gave a portion of the scriptures to each person.

Tripoli which has fallen into the hands of Italy has an area of 400,000 square miles and a population of 1,000,000. The only missionary work there, is carried on by The North Africa Mission with a staff of two married missionaries and two single ladies.

Missionary work among the non-Christian women of the world must be pushed with all diligence. The cruel Zenanas, purdahs and harems are being broken open and the millions of imprisoned women are coming out into the light of civilization. Without missionary influence their first im-

pression will be harmful and the church will lose thousands of souls if it sleeps while this opportunity slips by.

A high Chinese official, recently converted, is now supporting 20 evangelists at an expense of \$7,000 annually for the conversion of his countrymen. Another Chinese Christian supports a hospital where 50,000 patients are treated each year.—Missionary Review of the World.

Opium production in China has been reduced eighty per cent in three years, whereas the original plan was to endeavor to secure a reduction of one-tenth each year. Therefore, the country stands five years ahead of its schedule. Then again, the Constitution was at first promised in five years—then in two years, but behold it has come already. The Church, instead of the Chinese is now behind time in China.

Raindrops.

ELIZABETH SPROUSE.

The rain has poured down steadily for days;
The water spreads from all the water-ways—
And makes the prospects very poor for crops;
And yet still fall the liquid, crystal drops.

My int'rests are in lands that lie too low
For grain in seasons wet like this to grow;
And I my song in minor strain must sing
Were there not an upper side to every thing.

Just, good, and perfect gifts come from the skies;
The seeming ill is good in ill's disguise;
Perhaps my bins must empty be that I
May on the Father's care the more rely.

Perhaps too low I've set my earthly hopes,
The rain may bring me fertile, upward slopes
Or drive me to the hilltop, bare and high,
Of earthly poorness, but more near the sky.

So, as I wait and the good gray sky scan,
I'm eager as a child for some new plan,
As certain now as when that plan is known,
Raindrops are seeds of holy purpose sown.



FOR SERMON AND SCRAP BOOK



SEEKING THE KING. Matt. 2:1.

In a spirit of faith.
In a spirit of obedience.
In a spirit of perseverance.

STARS THAT LEAD TO CHRIST.

Matt. 2:2.

Yearning for light.
Need of forgiveness and reconciliation.
Need of help in trouble.
Experience of God's goodness.
Spirit-filled believers.

Infidelity has no songs. Luke 1:42, 46;
2:29.

Christ sends none empty away, except
those who are full of self. Luke 1:53.

Jesus was born in a borrowed stable,
and was buried in a borrowed tomb.

COMMENTS ON LUKE 2.

V. 1.—When the time came for the prophecy regarding Christ's birth to be fulfilled, God put the whole world in motion to bring Mary to Bethlehem.

V. 7.—Jesus was born in a common house of entertainment where all might come to Him, and He died with His arms extended to receive all.

V. 9.—When Christ was born, midnight gloom lightened into midday brightness. When Christ died, midday darkened into midnight. See Luke 23:44.

V. 10.—God's covenant of works was for the Jewish people alone, but the glad tidings are for all people. Mark 16:15.

The angel—the first evangelist.

Contrast the giving of the Law (Ex. 19) with the dawn of the day of Grace.

V. 14.—Heaven's choir came down to sing when Heaven's King came down to save.

—"Notes From My Bible."

A CHRISTMAS HOMILY.

A multitude of the heavenly host praising God, and saying, Glory to God in the highest. Luke 2:13, 14.

Angels had been present on many august occasions, and they had joined in many a solemn chorus to the praise of their Almighty Creator. They were present at the creation: "The morning stars sang together, and all the sons of God shouted for joy." They had seen many a planet fashioned between the palms of Jehovah, and wheeled by His eternal hands through the infinitude of space. They had sung solemn songs over many a world which the Great One had created. We doubt not, they had often chanted, "Blessing, and honor, and glory, and majesty, and power, and dominion, and might, be unto Him that sitteth on the throne," manifesting Himself in the work of creation. I doubt not, too, that their songs had gathered force through ages. As when first created, their first breath was song, so when they saw God create new worlds, then their song received another note; they rose a little higher in the gamut of adoration. But this time, when they saw God stoop from His throne and become a babe hanging upon a woman's breast, they lifted their notes higher still; and reaching to the uttermost stretch of angelic music, they gained the highest notes of the divine scale of praise, and they sang, "Glory to God in the highest," for higher in goodness they felt God could not go. Thus their highest praise they gave to Him in the highest act of His Godhead.—C. H. Spurgeon.

I wonder not that the scorning skeptic so often mocks at Christians because he says that they cowardly cringe at the foot of the cross, ready to take God's gift like a sneak, but show nothing as a fruit of that blessed gift. Remember that God demands, and where God demands he enables, and where God enables he expects us to fulfill.
—H. W. Webb-Peploe.

TEXT SUGGESTIONS.

For Christmas:

Isa. 9:6; Micah 5:2; Matt. 1:23; Luke 2:10, 11; 2:14; 2 Cor. 9:15; Heb. 1:6.

For the End of the Year:

Psa. 39:4; 90:9, last clause; 90:12; 102:25-27; Mark 13:33; Jas. 4:14.

For the New Year:

Psa. 31:15 first clause; 96:1; Prov. 3:6; Matt. 6:33; 2 Cor. 5:17; Phil. 3:13, 14; Rev. 21:5.

THE STAR OF BETHLEHEM. Matt. 2:2.

Stopped at Jesus. Let us not seek to get beyond Jesus.

Will never set, thank God!

To see His star is good; to see His face is better.

Not a black cloud of threat, but a bright star of hope and promise was the sign of Christ.

Every man has seen it—some divinely given light which would lead him to Christ, if he would but follow.

The most important thing about it is not what it was, but what it did.

Be a star yourself to lead others to Christ.

THE MINISTRY OF INTERCESSION.

There is no holy service

But hath its secret bliss:

Yet of all the blessed ministries,

Is one so dear as this?

The ministry that cannot be

A wondering seraph's dower,

Enduing mortal weakness

With more than angel power;

The ministry of purest love

Uncrossed by any fear,

That bids us meet at the Master's feet

And keeps us very near.

—Frances Ridley Havergal.

As I walked by myself I talked to myself,

And myself replied to me;

And the questions myself then put to myself,

With their answers I give to thee.

Put them home to thyself; and if unto thyself

Their response the same should be,

Look well to thyself, and beware of thyself,
And it shall be well with thee.

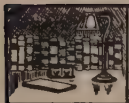
PRAYING TO DR. JACKSON.

Dr. Arthur F. Jackson, a British physician and Cambridge graduate, was one of the white men who died of the plague in Manchuria this year. The following is the text of the speech made by Hsi Liang, viceroy of Manchuria, at the memorial service held at the British consulate general in Mukden on Feb. 1, 1911: "We have shown ourselves unworthy of the trust laid upon us by our emperor; we have allowed a dire pestilence to overwhelm the sacred capital. His majesty the king of Great Britain shows sympathy with every people when calamity overtakes them. His subject, Dr. Jackson, moved by his sovereign's spirit, and with the heart of the Saviour, who gave his life to deliver the world, responded nobly when we asked him to help our country in its need. He went forth to help us in our fight; daily, where the pestilence lay thickest, midst the groans of the dying, he struggled to cure the stricken, to find medicine to stay the evil.

"Worn by his efforts, the pestilence seized upon him, and took him from us, long ere his time. Our sorrow is beyond all measure, our grief too deep for words. Dr. Jackson was a young man of high education and great natural ability. He came to Manchuria with the intention of spreading medical knowledge and thus conveying untold blessing upon the eastern peoples. In pursuit of his ideal he was cut down. The Presbyterian mission has lost a worker of great promise, the Chinese government a man who gave his life in his desire to help them.

"O, spirit of Dr. Jackson, we pray you intercede for the 20,000,000 people in Manchuria and ask the Lord of heaven to take away this pestilence, so that we may once more lay our heads in peace upon our pillows. In life you were brave, in death you are an exalted spirit. Noble spirit, who sacrificed your life for us, help us still and look down in kindness upon us all."—New York Sun.

While Thanksgiving has its foundation on Plymouth Rock, Christmas rests upon the Rock of Ages.—Charles Dudley Warner.



NOTES AND SUGGESTIONS



The 145th anniversary of the old John Street Methodist Episcopal Church, New York, was celebrated on Oct. 29 last.

The Gospel Publishing House, formerly of New York, has removed to Lestershire, N. Y., becoming a part of the Practical Bible Training School of that place. Mr. D. T. Bass continues as manager.

"Miracle Wheat" for \$60 a bushel, which he claims will yield an enormous yield, in literal fulfilment of the Bible prophecies, is the latest exploitation of "Pastor" Russell of "Millennial Dawn" fame. Barnum's remark is still being verified.

The institution formerly known as The Toronto Bible Training School has chosen for itself a new name—The Toronto Bible College. Rev. T. B. Hyde, a former student of The Moody Bible Institute, and an ex-pastor of Moody Church, Chicago, has been appointed secretary of the college.

The following is an excerpt from a recent report of the work of the Family Altar League, "devoted to the interests of the Christian faith in the home":

1. To date, requests have come in for 163,000 covenant cards; 31,000 of these have been returned, which means that, averaging four to a family 120,000 lives are being daily touched and moulded by a newly established family altar.

2. The Family Altar Magazine has a subscription list now of 8,000, is self-supporting, and is turning over a little money at the close of each year to care for the other part of the work.

3. Great numbers of religious bodies have endorsed the work this past year, and before the new year closes, we have reason to believe that every synod, conference, association, convention, etc., in the United States will have given enthusiastic endorsement to the undertaking.

The headquarters of the League are at 602 Lakeside Bldg., Chicago.

FAVORITE TEXTS OF SOME WELL KNOWN PEOPLE.

William E. Gladstone's, Isa. 26:3.

Fanny Crosby's, Isa. 41:13.

J. Hudson Taylor's, Mark 11:22.

Sam Hadley's, John 9:25.

John Wanamaker's, Heb. 11:6.

Major D. W. Whittle's, Isa. 44:22.

—A. C. Dixon.



I WISH for you Health enough to make hard work a pleasure; Wealth adequate to the supply of all reasonable wants; a Courage equal to every threat of circumstances; a Vision keen to see the reality which underlies appearance; a Charity desirous and hopeful of finding good there.

I I wish for you a Patience that will outwear vexation; a Cheerfulness that shall infect others; a Faith that shall compel experience to pay you tribute; a Hope in the Immortal Life that shall put the fear of death to shame.

I I wish for you the Dignity which befits those made in the image of God; the Humility becoming to needy folk for whom Christ died; the Enterprise in all good adventures that issues from the Companionship of the Spirit. I am persuaded that these good things are for you, and that you must find them if you Follow the Way.

The November "public sessions" of The National Bible Institute's School for Christian Workers were held in the Marble Collegiate Church, New York, on the 2d ult. "Prayer" and "Service" were the two subjects made prominent in the addresses. The speakers were Dr. C. I. Scofield, Dr. Edgar W. Work, Rev. C. X. Hutchinson, Mr. Don O. Shelton and Mr. A. P. Fitt.

The library of Dr. Arthur T. Pierson is to be disposed of by private sale, as will be seen by the advertisement on page 249. It was hoped at first that it might be kept together through being purchased by, or presented to, some institution or school, but this has not proved practicable. It contains many books that every minister or theological student, or active Christian layman, should possess.

A SCOTCH BLESSING.

"If after kirk you bide a wee
There's some would like to speak to ye.
If after kirk you rise and flee
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you maybe.
All here hae got their fears and cares,
Add your soul unto our prayers,
Be you our angel unawares."

Dr. John Balcom Shaw, pastor Second Presbyterian Church, Chicago, conducts

each Sunday a "congregational" Bible class immediately at the close of the morning service, and directly in front of the pulpit. Under the general heading of "Great Questions Answered," the following topics have been discussed, the last five, however, being for the present month:

Is there a God?

(The arguments for believing that there is.)

Is God a person or a force?

(Modern heresy upon the subject and how it may be refuted.)

Has God a plan for each life?

(The questions of divine sovereignty and predestination.)

Does God send trouble?

(Or does it happen? Or does Satan bring it?)

Was Christ divine?

(Or merely the noblest manhood?)

How may we have the baptism of the Spirit?

(Modern fallacies corrected and ancient misconceptions removed.)

Is the Bible inspired?

(If so, how and to what extent?)

Was the Church God-ordained?

(Or should we look for a higher order?)

If a man die, shall he live again?

(Or is he annihilated?)

Where and what is heaven?

(The theories enumerated and sifted.)

Had Christ a virgin birth?

(Or came He into the world like other men?)

Will Jesus come again, and when?

(Different views of the Second Advent presented and tested.)

Some
of
My
Duties
as
a
Church
Member

To honor and serve my Lord, the Great Head of the Church.
To put my Master always first, others next; myself last.
To take my christianity from Christ, the first and greatest christian.
To make a continuous and consistent confession of my Saviour.
To work for the success of my church as I work for my own success.
To give liberally and systematically to her support.
To attend services regularly and punctually.
To invite others to all services.
To pray for my pastor, my church, the world.
To study the word; pray; rejoice; be thankful.
To defend my fellow members, not to criticize them.
To give encouragement to every organization in my church.
To remember my claim,—to love Christ; and my name,—Christian.
To fulfill all vows because made to God.
To take my part in everything, cheerfully and faithfully.
Lo, My grace is sufficient. I can do all things—thru Christ.

WORK FOR EVERYBODY; EVERYBODY AT WORK!



BOOK NOTICES



Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

"Peloubet's Select Notes on the International Lessons for 1912," by F. N. Peloubet and Amos R. Wells.

This volume maintains the high standard of its thirty-seven predecessors and one cannot say anything higher by way of commendation. It is, to our mind, the sanest, safest and most helpful of all the annual lesson helps. Teachers will find in it exposition, quotation, archaeological news, catchy illustration and practical application, suitable for use in any grade.

384 pages. 5½ x 9 inches. W. A. Wilde Company, Chicago and Boston. Cloth, \$1.25; Cloth, interleaved, \$2.00; French Morocco, \$2.00. J. H. H.

"Tarbell's Teachers' Guide to the International Sunday School Lessons," by Martha Tarbell, Ph. D.

To those who have read Miss "Tarbell's Teachers' Guide to the International Sunday-school Lessons" during the former years, no word of commendation of her book will be needed. They all have found it to be an indispensable help in the teaching of the Sunday-school lesson. The volume for 1912 maintains the reputation of the work for excellency. Its exposition of the text, its illustrations, its suggestive thoughts and topics emphasizing the fundamental lessons of life, are excellent. A Sunday-school teacher's library is incomplete without this book.

466 pages, 6 x 9 inches. Fleming H. Revell Co., New York and Chicago. \$1.00 net. W. E.

"The Missionary Calendar for 1912," compiled by A. W. Roffe.

The helpful features of this calendar, now an annual issue, are found not in the dates alone, but especially in the missionary intelligence and inspiration which it promotes in brief, pithy sayings of well-known leaders in mission work, also in concise statements of missionary "facts,"

and quotations from Scripture—one for every day in the year. 12 pages and cover, 12 x 17 inches, with tinned mounting and cord for hanging. A. W. Roffe, Toronto, Ont. 35 cents. W. N.

"The Prophet Isaiah," a complete analysis of the Vision of Isaiah, with annotations by A. C. Gaebelein, Editor of Our Hope.

This is No. 1 in the new Bible Study Course advertised on page 247 of this issue. We had no idea that so much could be crowded into one pamphlet of about 60 pages, but to our grateful surprise the analysis covers the whole book. And it is more than an analysis, there is a good deal of commentary and exposition in it. We have not been able as yet to read it through, but knowing the author as we do, we venture to say it is the best thing of the kind to be had today on that remarkable prophet. So often are we asked to recommend a commentary on Isaiah, and hesitate in replying because we know of none that deals with the book dispensationally. But this defect, a most serious one indeed, is met by Mr. Gaebelein. We wish his little work were five times as large, and yet a merit in this case is the price at which it can be bought. We strongly recommend it to Bible students.

Paper, single copies, 10 cents postpaid; 25 copies or more, 8c a copy; 100 copies \$6, postpaid. J. M. G.

"Learning to Love," by J. R. Miller.

This is a helpful, sympathetic exposition and application of Paul's wonderful chapter on Love (1 Cor. 13), written in Dr. Miller's well known style. It is issued in large type, dainty binding, and illustrated in colors, all together making it a very suitable gift book.

37 pages, 5 x 7½ inches. Illuminated cover, six illustrations. Thomas Y. Crowell Company, New York. 50 cents net.

J. H. H.

"God's Oath: A Study of An Unfulfilled Promise of God," by Ford C. Ottman.

The subject of this study is found in 2 Samuel 7:16. The history of Israel is traced from the promise to the collapse of the Kingdom of Judah, then through the period when the only ray of light was the hope of the coming Messiah, then through the incarnation, the rejection by the Jews, the glorification in resurrection, ascension to heaven, where Jesus now sits awaiting the times of restitution. The chapter on restitution is timely as it meets an insidious error of Russellism, the author's claim being that the restitution only applies to Israel. With most dispensational writers Dr. Ottman believes that the period between the final rejection of the king at the stoning of Stephen and the rapture is a parenthesis in Israelitish history, that history to be resumed when the promise is realized.

The chapter on the Jewish problem is based on the latest information with respect to the present condition of the Jews, the discussion as to the possibility of a great empire in the territory involved in the original promise being very satisfactory.

The book as a whole is a valuable contribution to the integrity and unity of the Scriptures, provided that the promise considered applies to the Jewish people as such, which an increasing number of Bible students believe.

278 pages. 5½x8 inches. George H. Doran Company, New York. \$1.25 net.
J. H. R.

"Revival Sermons," by J. Wilbur Chapman.

This is a collection of eighteen of Dr. Chapman's most recent revival sermons, not having appeared in book form previously.

Dr. Chapman, a master in revival sermon building, is not tied to conventionalism. Some of the sermons are entitled in a way that is catchy, "Castoff because—," "God's Ex-Rays," or "A Life Made Over," being samples. But there are sermons with the old evangelical titles such as "Regen-

eration," "Repentance," and "The Soul's Anxious Inquiry."

The appeal often marked in Dr. Chapman's preaching is not lost in print, and those who have heard any of the sermons will be glad that they are in permanent form. The volume is of special value to the young evangelistic preacher.

237 pages, 5x7½ inches. Fleming H. Revell Company, New York and Chicago.
\$1.00. J. H. R.

"The Measure of a Man," by Norman Duncan.

This "Tale of the Big Woods" follows the trail blazed by Ralph Connor in "Black Rock." There is nothing very new or striking in the story, except the amount of profanity and slangy talk about God, in which it surpasses anything of its class that we have read. Of course, the author would say that his characters are true to life, or, perhaps, that he had toned them down to make them presentable. This is probably quite true. But has a man any right to place in the hands of his daughter or wife a book reeking with such profanity as he would not allow them to listen to? If a man would not take his daughter or wife into such an environment as this story depicts, has he any right to bring it to them, even in book form? Must we know the "levee" and the "red light district" and the "barrel house" with all their filthiness? Is such a proceeding sensible? Was Paul all wrong in desiring that we might be simple concerning evil? Most of us have enough sin in our own makeup to handicap us in our fight with the devil, without feeding at his garbage pail.

The best part of the story is the conversion of the hero, and this Mr. Duncan has told far more helpfully in a recent number of "The Century" under the title, "The Regenerate." Having read the article before reading the book, one man is sorry to have dulled the helpful memories of the former by reading the latter.

356 pages, 5½x7½ inches. Fleming H. Revell Company, New York and Chicago. Illustrated, \$1.25 net. J. H. H.

"The Buried Nations of the Infant Dead: A Study in Eschatology," by H. B. Pratt.

We can heartily recommend this book to parents bereft of their infant children, as one which will bring them comfort, and greatly broaden their thought of the future life. It is to be expected that such a theme, even with the Bible in hand, would give rise to speculation, but that of the author is not wild or careless, but reverent and chastened by the desire to keep as nearly as possible to a scholarly interpretation of Holy Writ.

Mr. Pratt holds clearly the pre-millennial coming of Christ, but is confused, we think, as to the distinction between the millennial age and that following it. However, that is not a fatal defect in his book. His deductions are that, consequent on the fall, God planned to re-people the earth with a redeemed race which will consist of two great divisions. The first is the adults of all the dispensations who have died in the faith of God, and the second, the incomparably greater number of the little ones who died before the age of accountability.

The conception is beautiful and consoling, and if the Scripture proof is not incontestable, it is at least difficult to say that it is not true.

158 pages, 4½x7½ inches. B. G. Pratt Company, Hackensack, N. J. 75 cents, postpaid. J. M. G.

"Billy Bray, D. L. Moody, Duncan Matheson," by William H. Harding.

These are very readable, though very brief biographies, being Nos. 1, 5, 6 of a Revival Series. They are well written for the purpose in view, which is to set the reader thinking on the importance of salvation for himself and his fellows in order that he may be stirred into action. If they do this, or even arouse the reader's interest so that he will want to read a more complete biography of these God-sent men, they will amply justify their publication.

16 pages and illustrated paper cover. 5¼ x 7¾ inches. Morgan and Scott, London. One penny (two cents). J. H. H.

"Social Christianity. The Gospel for an Age of Social Strain," by Charles Reed Zahniser, Ph. D.

This is the most interesting and helpful book of the kind that has come into our hands. It is loyal to the Bible and the Gospel of Jesus Christ, while sincerely and intelligently sympathetic with the toiler, whether considered as in Christ or apart from Him. One or two expressions it contains raised a question in our minds, but correspondence with the author satisfied us as to the sense in which they were applied. We can cordially recommend it to pastors and Christian laymen alike, who desire to be informed on the causes of the social strain of these days, and the best way of dealing with it from the point of view of the Church of Christ.

173 pages. 7½ x 12½ inches. The Advance Publishing Co., Nashville, Tenn. J. M. G.

"Children's Story-Sermons," by Hugh T. Kerr.

"The proof of the pudding is in the eating" and judged by this standard Dr. Kerr's book is a good one, for it is composed of eighty-two story-sermons that have been highly enjoyed by the boys and girls of the Fullerton Avenue Presbyterian Church, Chicago, of which the author is pastor.

The stories are short, and almost any of them can be read aloud in five minutes, or less. They are drawn from history, mythology, the daily newspapers, biography, and fiction. They are all interesting, and the author always makes a plain, sensible, evangelical application of them. The Gospel and related truths are presented in a manner well calculated to help our boys and girls.

We wish more preachers would adopt Dr. Kerr's plan and remember the children in their audiences. Parents, Sunday-school teachers, and others dealing with children, will find the book very useful.

220 pages. 5 x 7½ inches. Fleming H. Revell Company, Chicago and New York. \$1.00 net. J. H. H.

"Orientalism in Bible Lands," by Edwin Wilbur Rice.

The author of this helpful book is well known to a large circle of Bible loving readers through his "Commentaries on the Gospels and the Acts," "People's Dictionary of the Bible," and "Our Sixty-six Sacred Books."

The sub-title of the volume under review reads: "Giving Light from Customs, Habits, Manners, Imagery, Thought and Life in the East for Bible Students," and this is a good, and correct, summing up of its thirty-seven interesting chapters. Among the topics treated are: The oriental family, betrothals, marriage processions, marriage feasts, the households, children, education, oriental women, social intercourse, neighbors, kinsmen, salutations, eating and meals, dress and ornaments, disease and medicine, dwellings, religion and morals, prayers and vows, offerings and sacrifices.

The wide range of authorities cited, the number of well-printed half-tones reproduced from actual photographs, the arrangement and titles of the chapters, the simple and practical language of the descriptions, the application of the description to the Bible text, the convenient table of contents and index, all go to produce just such a book as thousands of Sunday-school teachers will welcome as a real lesson help. Every Bible student, Sunday-school teacher or not, will find the book worth keeping beside the Bible, so that it can be readily consulted for information along the lines indicated.

300 pages. $4\frac{3}{4} \times 7\frac{1}{2}$ inches. Illustrated with 45 half-tones. The American Sunday School Union, Philadelphia. \$1 net.
J. H. H.

"A Prayer Before the Lesson," by Philip E. Howard.

One of the great needs of the day is that we revamp our religious phraseology. We have so long used some of our religious expressions that they make no impression whatever upon calloused minds. This is particularly true of public prayer. To attract attention and to direct thought we do not have to resort to fantastic

phrases or vulgar slang. Mr. Howard has done us a real service in putting before us examples of prayer, earnest, definite, brief, in the most choice language. For those not accustomed to lead in public prayer and for those who appreciate the dignity and importance of this service and are earnestly desirous of improving their public prayers, this book is invaluable. It contains 153 prayers each bearing upon some subject as set forth in a particular scriptural reference.

4 x 6 inches. 155 pages. The Sunday School Times Co., Philadelphia, Pa. 50c.

E. O. S.

"The Book of Courage," by W. J. Dawson.

The name of the author of these essays is a sufficient guaranty that they are charmingly written. The tone of the essays is highly optimistic in the style of the new optimism that shuts its eyes to certain ugly facts. Such optimism, however, has at least a temporary value.

Mr. Dawson is so sure of his readers' interest that he does not write sensational titles over his essays and is willing that his essays should bear very commonplace titles. He says old things far better than most others, and says some new things.

We are not pleased to have Jesus put in the same category with Gantama, a linking of the founder of Christianity with the founder of an anti-Christian religion. As Mr. Dawson is really a poet, poetic license may be an amelioration of some doctrinal offences.

246 pages, 5 x 8 inches. Fleming H. Revell Company, New York. \$1.25 net
J. H. R.

"Life Worth While," by Frederick A. Atkins.

This is a fine collection of seven spicily written talks designed for young men. "Building a Career," "The Young Man and the Church," and "Religion That Works" indicate the subjects treated. The little volume is healthfully stimulating and young men should read it.

124 pages. 5 x 7 $\frac{1}{2}$ inches. Fleming H. Revell Company, New York. 75 cents net.
J. H. R.

"The Beauty of Self-Control," by J. R. Miller.

To not many men has God given the knack of speaking to the hearts of his fellows as He has given to Dr. Miller, and this new book is one of the best from his busy pen. In an introductory word he says: "A good many of us need to be cheered and encouraged in order that we may do our best in duty and struggle. We can do nothing better in life than to be encouragers of others and helpers in little ways as we go on our pilgrimage." This indicates the spirit that runs through the book, the first chapter of which supplies the title for the whole volume. Some other chapter titles are: "The Work of the Plow," "Finding Our Duties," "The Indispensable Christ," "What About Bad Temper?" "What Christ's Friendship Means," "What Christ Means to Me," "People as Means of Grace," "Our Unanswered Prayers." The book cannot fail to give the reader a lift upward.

290 pages. 5 x 7½ inches. Thomas Y. Crowell Company, New York, \$1.00 net.
J. H. H.

"The School of the Church, Its Pre-eminent Place and Claim," by J. M. Frost, D. D.

A sane, strong presentation of this great agency of the church by one who speaks with authority. Dr. Frost has devoted years of work as Secretary of the Southern Baptist Convention; he deals with his subject logically and with no uncertain meaning.

The book shows careful preparation and a wide knowledge of the history, development, and present status of Sunday-school work. His discussion of the teacher, his preparation, life, work, etc., is strong, and his defense and comparison of the teaching with that of the public schools is timely. He, however, advocates all that any consecrated pedagogue would demand.

Dr. Frost intelligently presents the pastor's relation to the Sunday-school. There is a constant succession of strong phrases like the following: "The teacher who is dumb before his class concerning the cross or has uncertain words concerning the empty sepulchre is but sounding brass."

The book will provoke thought and perhaps discussion, but deserves careful reading, and should commend itself to all thoughtful Sunday-school workers.

193 pages. 5 x 7½ inches. Fleming H. Revell Co., New York, Chicago, Toronto.
\$1.00 net. E. O. S.

"The Shadow," by Harold Begbie.

The readers of "Twice Born Men" and "Souls in Action," will enjoy this volume of fiction from the same author.

A young widow, poor, with wealth within reach, and yet for principle choosing poverty; her son, an artist, lacking his mother's simple faith in God, and only coming into it through temptation and suffering; a sweet young girl who also suffers and triumphs; and a gentle-souled old parish clergyman who knows what it is to abide "under the shadow of the Almighty," are the most important characters and they grip and hold the reader's attention.

The closing words, put in the mouth of the old clergyman, will express the truth the author wishes to set forth:

"This learned I from the shadow of a tree
That to and fro did sway upon a wall,
Our shadow selves, our influence, may fall
Where we can never be."

It is not a great book, but it is a good book that should prove helpful to every reader.

491 pages. 5 x 7¾ inches. Fleming H. Revell Company, Chicago and New York.
\$1.25 net. J. H. H.

"Truths that Abide," by W. W. Dawley.

This is a theological "compend" for young people. It discusses the principal fundamental doctrines but in a popular, untechnical way. A "quiz" and suggestions for "topics for further study" follow each chapter. The author is candid, presenting, for instance, the several prevailing views regarding "the last things"—the second coming of Christ, etc.

There is need that the young people of the church be wisely instructed as to the leading truths of God's Word. "Truths that Abide," may help in this respect.

108 pages, board covers. 5 x 7½ inches. Griffith and Rowland Press, Philadelphia, Pa. 50 cents net. W. N.

"Temptation," by Philip E. Howard.

This book of pocket size brings together a series of articles that have appeared editorially in the *Sunday School Times*.

In defining its subject it emphasizes the fact that every temptation is a test, and that it is never trivial. One of the most helpful chapters is on "The Peril of Careless Thinking," which sets forth the necessity of having the mental processes always well in hand if the enemy is to be successfully met. Some particular phases of temptation are discussed, also the proper attitude of the Christian toward it. The closing chapter shows the way of victory, not through Christ's teachings or example, but through His living in the believer.

The book is interestingly written, and will be of positive assistance to many a sorely tried follower of the Lord.

92 pages, 4 x 6½ inches. Sunday School Times Co., Philadelphia. 50 cents net.

H. W. B.

"500 Ways to Help Your Church," by Theresa Hunt Wolcott.

This book will be a regular God-send to chairmen of social committees, Bible-class teachers, and pastors, who are wondering what they can do to care for the social side of their work. It treats, and treats well, of socials, money-raising plans, missionary meetings, methods of church work, work among boys and girls. The plans presented have been tried and proved. We commend it heartily as a veritable "Social Helper."

358 pages and index. 4¾ x 7 inches. The Sunday School Times Co., Philadelphia. \$1.00 net, postpaid. J. H. H.

"Wayside Sketches, or The Handmaiden of the Lord," by Sarah A. Cooke.

Thousands of persons, especially in the Middle West, need no personal introduction to Mrs. Cooke, or "Auntie Cooke," as many know her. Mrs. Cooke's simple, earnest and consecrated life has commended her to a very wide circle of Christian workers. The book was written and published at the urgent request of friends. There are twenty-six chapters and a num-

ber of half-tone illustrations of Christian workers with whom at one time or another Mrs. Cooke was associated.

406 pages. 5½ x 8 inches. Shaw Pub'g Co., Grand Rapids, Mich. \$1.00. W. N.

"The Heart of the Bible," edited by Ella Broadus Robertson.

We have been hesitant in approving any form of "abridged" Bible, but here is one which, for the purpose intended, we feel drawn towards.

There may be several valid reasons why the average child should not be expected to read all parts of the complete Bible.

We like "The Heart of the Bible" because (1) the selection of matter is comprehensive—covering the entire general scope of the Bible; (2) the readings are connected and well headed; (3) the American Standard Revised text is used (at times necessarily condensed to give vividness and brevity to the narrative); (4) the type is of a large, clear face, making the reading a delight.

539 pages. 5 x 7½ inches. Thos. Nelson and Sons, New York. Cloth, \$1. net; limp leather, \$1.50 net. W. N.

"Modern Church Brotherhoods," by William B. Patterson.

This book is opportune for it will help to vitalize many a moribund organization of men known as a Brotherhood. The Brotherhood movement has thus far failed to find itself or to produce an outstanding effect. This book is at once a rebuke and an inspiration; a rebuke in revealing the need of special work for men, an inspiration in its account of what has been accomplished.

The book reviews the history of church brotherhoods, explains the denominational expression of the movement, and illustrates the practical working out of the Brotherhood idea with an abundance of concrete examples. Ignorance of plan or practice with such a book available, is inexcusable.

256 pages, 5½ x 7 inches. Fleming H. Revell Co., New York, Chicago and Toronto. \$1.00 net. E. O. S.



THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—EDITORS.

HAVE OPEN DATES.

J. Dimmick Taylor, Gardena, Cal.

Robert E. Johnson, 163 Institute Place, Chicago, Ill.

C. M. Huggins, 323 Douglas Ave., Dixon, Ill.

Sam S. Holcomb, Pine Bluff, Ark.

L. E. Finney and party, 2834 Jones St., Greenville, Tex.

RECENT MEETINGS.

E. C. Glenn at Tabor, N. C.

C. M. Huggins at Malta, Ill.

S. D. Goodale at Elkins, Ark.

O. A. Miller at West Side, Ia.

Geo. W. Lewis at Plymouth, O.

H. T. Crossley at Sudbury, Ont.

E. D. Johnston at Prescott, Wis.

J. Wesley Oborn at Rossville, Ind.

Hugh A. Knowles at Ottumwa, Ia.

Milton S. Rees at Providence, R. I.

Harold F. Sayles at Wayland, Mich.

Richard W. Lewis at Rosedale, Okla.

Martin and Edwards at Ashley, Mo.

Thurston B. Price at Bonne Terre, Mo.

J. L. Blankenship at Greenville, N. C.

John W. Erskine at Wolverine, Mich.

Wright and Babbitt at Knoxville, Tenn.

Alexander B. Davidson at Amarillo, Tex.

Charles Edward Faust at Painesville, O.

Ward Mosher and wife at Wilson, N. Y.

Charles Cullen Smith and party at Salina, Kan.

P. C. Nelson and N. D. Wood at Bonaparte, Ia.

GLEANINGS FROM THE MAIL.

"W. L. Walker and I are in the midst of a gracious meeting here (Memphis, Tenn.), at the First Baptist Church. It is a beau-

tiful building, well furnished, and seats 1,500 people. Dr. A. C. Dixon held a meeting in this same church eighteen months ago. We go from here to Columbia, Ala." —E. L. Woelslagel.

"My work this winter, from Nov. 12 to May 1, will be with Evangelist Neil McQuarrie on the east coast of Florida, with the Florida Gospel Navy."—A. H. Clark.

"Mrs. Blankenship (formerly Miss Mildred Church) and I are employed by the Home Mission Board of the Southern Baptist Convention and travel with H. R. Holcomb of Mississippi. We are in a great meeting here (Washington, N. C.). Our street meetings are reaching a class that none of the churches here seem to have an interest in."—J. L. Blankenship.

"We are in the midst of a glorious revival here (Middlebury, Ind.). An old-time revival is in full swing. The stores are closed each night and the business men attend the meetings. We cannot accommodate all the people. There were over sixty bright conversions the past week. We will open for a month's campaign next Sunday at the First M. E. Church, Richmond, Ind." —H. D. Kennedy.

"I am now in my third meeting since I left Arvada, Colo., on Sept. 6. At Lebo, Kan., and Grove City, Ill., God was pleased to pour out His Spirit upon us. The churches were revived and souls were saved, praise His dear name. I started the meeting here (Cadwell, Ill.), Oct. 29."—G. A. DeFlone.

"Since graduating from the Institute in August I have been in evangelistic work and have had some blessed revivals. At both Dallas and Clio, Ia., I had E. C. James as my singer. Since coming to Colorado I have been alone. I expect my future work to be largely in those two states."—Charles R. Goff.

A report received Nov. 5 stated that the results of the campaign of French E. Oliver and party at Sidney, O., were 1,859 conversions. The meetings continued for several weeks.

"We have just closed a splendid meeting at Columbus City, Ia., where all the churches united in a revival meeting. This meeting was said to have been the greatest evangelistic effort in the history of the town. Whole families were won to Christ. Many precious souls were won for the Master. One hundred entered a soul winners' league."—A. H. Griffith.

F. M. Warren, pastor of the First Christian Church, Deepwater, Mo., writes: "Evangelist Charles Hadden Bloom, of Elmira, N. Y., commenced a revival here Oct. 22. Although we are using the largest building in town, it is inadequate to accommodate the crowds. A company of men will proceed to build a temporary tabernacle at once."

B. F. Campbell, assisted by C. D. Pewterbaugh, conducted a ten days meeting at Liberty Valley, Pa., early in October. Twenty-five conversions were reported.

"The work in Pittsburg closed Oct. 22, and I am glad to say the Lord blessed our efforts there. We will have a meeting at Wolverine, Mich., until Nov. 20."—John W. Erskine.

"Just closed a short eight-day meeting at Oakland, Kan. Twenty conversions so far. Twenty-two added to church, and church revived."—John H. Fazel.

Clifton Powers, formerly employed in the field of evangelistic singing, will supply the pulpit during the present winter for the First Baptist Church at Bar Harbor, Me. He will also take some studies in the Bangor Theological Seminary.

"Just reached here (Athens, Pa.), to begin meetings tonight in M. E. Church. We closed a three weeks service in Brooklyn, N. Y., last night and the church was

gloriously revived. There were some decisions for Christ."—Benjamin Franklin Butts.

"We closed a meeting at Stronghurst, Ill., Sunday, Nov. 12. Had favorable weather, good interest and attendance and a considerable number of conversions. We began a meeting in the M. E. Church at Farmington, Ill., Nov. 19. The time intervening I spent at Stronghurst assisting in meetings at a country church four miles out."—A. E. Laraway.

J. DIMMICK TAYLOR TO ENGAGE IN EVANGELISTIC WORK AGAIN.

J. Dimmick Taylor, who for some time has been pastor of the First Baptist Church at Gardena, Cal., has resigned his charge to re-engage in evangelistic work. His first engagement will be at San Diego, Cal. Mr. Taylor is a member of the Interdenominational Association of Evangelists, and is open for engagements for this season.

CHAS. CULLEN SMITH AT MINNEAPOLIS, KAN.

During the month of October Chas. Cullen Smith and C. S. Colburn conducted a union tent campaign at Minneapolis, Kan. No such meeting had been held in the town for years, owing to lack of harmony among the churches, and for the first two weeks it was necessary to "work" with that in view. The pastors express the result in a voluntary letter by saying: "The prejudice against such campaigns was broken down, and the religious forces united as never before. The results were excellent. The Christians have been revived and the spiritual life of the community deepened and many have decided for Christ." Among the converts was a man 83 years old, who took his first stand for Christ. By some it was said to be the greatest campaign in the history of Ottawa county.

G. W. LEWIS AT ASHLAND, O.

George W. Lewis, of Ashland, O., is being assisted this season by Mr. and Mrs. Alva R. Willgus. On Oct. 15 they conducted a meeting in the Evangelical Church, which was crowded, many being unable to gain admission.

GIPSY SMITH IN SEATTLE.

Gipsy Smith closed the first week of his mission in Seattle with a rousing singing meeting. The Mammoth rink would not hold the crowds that thronged to hear him. Those who went home in groups sang on the street cars at the request of the evangelist. The attendance for the first week was 60,000.

"I should like to lead 5,000 or 10,000 Christians singing through the streets of Seattle," said Gipsy Smith. "How many of you will follow me?" Four thousand hands were in the air instantly. "Thank you," answered the evangelist. "I shall call on you before I leave this city."

Gipsy Smith paid a tribute to Rev. Ralph Atkinson, pastor of the First United Presbyterian Church, who conducted the singing. Under his leadership the audiences, which comprised more than 6,000 persons nightly, sung until the roof beams in the rink vibrated with the sound.

M. F. HAM IN WICHITA FALLS, TEX.

M. F. Ham conducted a series of meetings at Wichita Falls, Tex., during November, with good results. There were many conversions. The sermon that seemed to bring conviction to the greatest number was on the reference of the Lord to the rich man and Lazarus. Mr. Ham said that ordinarily those who questioned the existence of a hell could be placed in one of three classes: Those living in sin who knew if there was one they were going to it; those who had loved ones to die without Christ and were hoping they were happy; and professed Christians who had little conviction of the enormity of sin.

JOHN S. HAMILTON AT MT. PLEASANT, IA.

John S. Hamilton and party recently closed a meeting of unusual power at Mt Pleasant, Ia. The meetings were held in a large tabernacle. Despite the three weeks of bad weather out of the four, the results were very gratifying. There were several hundred decisions for the Master. Many backsliders were restored, scores of family altars were erected, and the spiritual tone of the city and community was lifted.

Among the converts was a man who is a very clever sculptor. Ten days after his conversion, at one of the men's meetings, he told the story of his life and conversion. So impressed were the men by his story that a purse of more than \$200 was raised to send him to the Moody Bible Institute, to prepare him for Gospel work.

LOCKETT ADAIR IN ARDMORE, OKLA.

What proved to be one of the best meetings in the experience of Ardmore, Okla., was held during October under the leadership of Lockett Adair. Charles C. Weith, pastor of the First Presbyterian Church, said: "While the large tabernacle was under construction many wondered whether the people would ever fill more than half the space. From the opening night, when more than four thousand were present and more than a thousand stood, this question has been answered. Ardmore's religious spirit has been awakened as never before. This religious spirit seems to have become a town spirit and there are very few who have not been in attendance at some time during the progress of the meetings. Although at the height of the cotton season and brisk business, yet our citizenship has had time to turn aside and listen. A prayer meeting, held in a business house every afternoon during the busy hours, well attended by business men, was a sight daily witnessed during the meetings. Added to this were cottage prayer meetings in all parts of the city and well attended by our women. These things answer, better than any argument, the question: 'Is religion declining?' When a whole city can be so awakened, we expect to see churches and church members enthused and many wandering ones brought back to the Kingdom. Yes, these meetings were the best that ever came to Ardmore. They have enabled us to see real values and to cause us to shout with Israel of old, 'The Lord, He is God!' These meetings will lighten the load of every pastor, for they have developed a large number of willing and efficient helpers. Every church in the city is greatly strengthened and every Christian has received new inspiration and courage."

THE CRABILL MEETINGS.

"We have conducted tabernacle meetings in Manlius, N. Y., Fair Haven, N. Y., Pulaski, N. Y., since June. The meetings have been highly successful in reaching souls. We finished at Pulaski, Oct. 31, what was said to be the most successful evangelistic campaign in the history of the place. The converts numbered 420. Men came from all walks of life. One of the leading physicians was among the number, also one of the leading horticulturists of northern New York. The meetings closed there with great enthusiasm. Never have I seen greater personal effort to win men than was displayed in the closing days of the campaign. We are in what promises to be a good meeting here at Phoenix, N. Y., in a fine tabernacle. Our next field will be Moravia, N. Y."—Ernest G. Crabill.

E. R. HERMISTON IN GOLDENDALE, WASH.

"We have had a great revival at this place and over fifty have been converted. Backsliders have been reclaimed and many very hardened sinners have turned to God. The largest building was too small for the crowds, so we had to have overflow meetings. The Christian people are on fire for the salvation of the lost and the entire community is being stirred. Pray that the good work may continue."—E. R. Hermiston.

THE CARLETON AND FAUST CAMPAIGN AT DODGE CENTER, MINN.

The Carleton and Faust evangelistic campaign at Dodge Center, Minn., closed Sunday evening, Nov. 5. In spite of rain, crowds were good, and at times taxed the capacity of the hall. Altogether about 160 people were at the altar, some forty of whom were already members. On Sunday evening, Oct. 29, fifty-four persons were at the altar. Young men and women in the flower of their manhood and womanhood, prominent business men, some aged ones seeking Christ for the first time. The whole town and community were stirred, backsliders reclaimed, members quickened into new life, Christians who had before been silent in the churches were taught to

pray and do personal work. The Bible teachings upon tithing were preached. A factor of the campaign were the solos and chorus choir lead by Charles Edward Faust, of Chicago.

BEADLES-FISCHER PARTY AT RUSHVILLE, ILL.

Six hundred and ten conversions were reported at the revival meetings conducted by the Beadles-Fischer party in Rushville, Ill., during October. The last Sunday afternoon of the meetings was the record breaker, when Mr. Beadles spoke on the subject, "Booze." He appealed to the voters to vote out the saloons at the election just about to be held. The results of the work were very satisfactory to the pastors and plans were made to help the new convert. "The total results of the five and a half weeks of meetings have surpassed the hopes of the most sanguine," said the Rushville Times, in commenting on the meetings. "Many prophesied nothing great in religious life could take place in Rushville, but our community has had a vivid illustration of the power of united prayer and Gospel preaching in overcoming sin and apathy."

R. A. TORREY IN BRISTOL, ENGLAND.

Lamb's Hotel, Dundee, Scotland, Oct. 17. —We closed our Bristol mission Sunday night, Oct. 15. From the beginning to the close of the mission the tide rose constantly and thousands of people are rejoicing in having found Christ as their Saviour, or in being brought to know Him and to love Him as they have never known Him and loved Him before. The mission began Sunday morning, Sept. 24, with a meeting for workers at 9 o'clock. At that early hour hundreds of Christians had gathered from all parts of Bristol. These meetings were kept up for three weeks with an increasing interest and attendance. Though, of course, they were not so largely attended as the meetings of the afternoon and night, nevertheless many thought they were the most important meetings of the mission. Certainly God was present in a wonderful way and hundreds of professing Christians, many of them active workers for years.

have gone to work for their Master with a new enthusiasm and understanding of how to do effective work. These morning meetings were followed up by Mr. Jacoby with a class every night in the smaller Colston Hall from 7 until 7:30, just preceding the meetings held in the larger hall. Mr. Jacoby's meetings increased in attendance, interest and power from the very start. The people loved him in Bristol just as they have everywhere else we have gone, and did not want him to go, and he already has had invitations to go back again. Even the most experienced workers testify that they have received great help on the use of the Bible in personal work from his instruction.

Meetings were held Sunday afternoons at 3 o'clock and at night at 8 o'clock. It was aimed to have them at 8 o'clock after the evening services in the churches were over, but the hall would be full long before that hour, so on the second Sunday we began at 6:45, and the third Sunday at 6:30. It was necessary then to have an overflow meeting in the smaller hall and many hundreds were outside at 7 o'clock after the filling of the two halls. The last Sunday we did not dare to have but one evening meeting, as we knew the crush in the street would be great, and perhaps dangerous. So we held a meeting at 3 o'clock, another at 6:15, and another at 8 o'clock. The people were told that any one who came to the 6:15 meeting could not attend the 8 o'clock meeting. The hall was packed long before 6:15 and others were clamoring for admission, but the doors were shut and an open-air meeting held. When this meeting came to a close, the people were dismissed through doors on one side of the building and the other crowd admitted from another street when the last one had been sent out. The police sent in word that the crowd outside waiting to get in when the first meeting should be dismissed was dangerous and they took charge of the way in which the people should be admitted, first to the top gallery through a separate entrance. The building was soon filled again and crowds were still clamoring for entrance. It was too late to hold a third meeting that night, so meetings were held in the open air for

those who could not get in. The Colston Hall will comfortably accommodate 3,500, but sometimes 4,000 were packed into it, many standing.

There had not been the preparation for these meetings that there had been for our first mission in Bristol seven years ago. It came immediately after the summer holidays and the most prominent workers were out of the city, so it was necessary from the very beginning to stir the people up to prayer and to work. But God laid upon many a burden of prayer for the city and He has abundantly answered these prayers.

On most week days three meetings were held—one at 1.10 for business people. In Bristol, we always admit women as well as men to the business meetings, because there are so many women employed in the heart of the city. The second meeting was at 3 o'clock in the afternoon. This was given up to the study of the Word of God, considering its teaching concerning prayer and the Holy Spirit. The third meeting began at 8 o'clock and was preceded by a half hour's song service. This meeting was evangelistic in character. We took Friday for our rest day and on two of the Saturday afternoons at 3 o'clock had a meeting for children. At the first meeting the children more than packed the hall. It was estimated there were 5,000 children in the building. God blessed the Word to them and a great many professed to accept Jesus Christ. Those who dealt with them personally said that many of them were very clear and intelligent in the stand that they took.

Mr. Jacoby also held three meetings for the children in the George Mueller's Orphanage, and a large number professed to accept Jesus as their Saviour. Mr. Jacoby and Mr. Parsons also held meetings in the shops, which were attended by thousands—in fact, he had 1,000 at one, in Fry's Cocoa works.

One of the most fruitful meetings was that on the last Sunday night, when Mr. Jacoby told the story of his life. The floor of the Colston Hall was reserved for men. The building was packed to its utmost capacity and many could not get in. Mr. Jacoby spoke for more than an hour and

held the whole audience spell-bound. Many men came to the front to accept Christ and a large number of others went into the inquiry room.

One of the most encouraging things about the Bristol mission was the number of people who came to me or wrote to me about having accepted Christ at our former mission in this city. I have not yet received the report of the exact number of those who have made a public profession of accepting Christ at these meetings and who were recorded. I think it will be somewhere in the neighborhood of 1,200.

The interest was at great height and it is impossible to say what might have been accomplished if we could have remained another week, but we had promised to begin in Dundee a day and a half after closing at Bristol and we had only time enough to take the train early Monday morning to get here in time for the meetings. We shall hold our first meeting here this afternoon. We shall be here but two weeks and a day, but everything seems to be thoroughly prepared and we are looking to God for great things.

Sincerely yours,

R. A. Torrey.

DR. TORREY IN DUNDEE.

Dr. Torrey writes en route from Dundee, Scotland, to Cambridge, England, that the mission at the former place was a time of remarkable interest, which he attributes in large measure to the prayerful preparation for it. He speaks of a daily prayer meeting which began in that city with Mr. Moody's mission there some thirty years ago.

There were conversions from the outset—four meetings a day being held on many of the week days. On Sundays it was necessary to divide the audiences, having women only in the afternoon, and men only at night. The mission was under the auspices of the Y. M. C. A., but supported by ministers of the various denominations.

A very interesting feature of the mission was the meeting with those who were converted eight years previously at the earlier mission held in the same city by Dr. Torrey and Mr. Alexander. Some of these

were children then who have remained true to the Lord and are now active in the work of the churches.

While between seven and eight hundred were converted, it is the thought of many that the best part of the present work was the deepening of the life of Christian people and the encouragement they received for definite service.

It is regretted that our space prevents the publication of many interesting details of the work, including the stories of remarkable conversions of men and women, rich and poor, high and low. One was a professional gambler who gave up his livelihood for Christ. Two sons and two daughters in one minister's family were converted. Two sons of one family. Seven fallen women, inmates of a rescue home. A man who had been a bartender for twenty years. There were many similar cases.

Dr. Torrey asks for prayer that the work in Dundee may continue and that there may be a great revival throughout all the churches.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

Lockett Adair—Dec. and Jan., Big Springs, Gainesville, Summerville and Denton, Tex.; Sulphur, Okla., and Brownwood, Tex.

Beadles-Fischer Party—Dec., Forrest, Ill.; Jan.-Feb., Jacksonville, Ill.; Feb.-March, Clinton, Ill.

Hay Bell—Dec., Rose Hill, Kan.; Jan., Neoga, Ill.; Feb., Grayville, Ill.; March, Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

J. L. Blankenship—Until Dec. 20, Columbus, Ga.; Jan. 1-15, Portsmouth, Va.; Jan. 15-30, Louisville, Ky.; Feb. 1-14, Newport, Tenn.; Feb. 14-28, Quitman, Miss.

H. T. Crossley, of Crossley and Hunter—Dec. 3-24, Thornbury, Ont.; Dec. 31-Jan. 22, Harrisburg, Ont.

John M. Currie—Until Dec. 3, Detroit, Mich.; Dec. 5-24, Auburn, Ill.

Edgar E. Davidson—Dec. 5, Pine Plain, N. Y.

G. A. DeFlone—Until Dec. 12, Patoka, Ill.

Eleanor R. Edwards and Willa H. Ferguson—Dec., Grimes, North Woodland and Oakfield (Burleigh P. O.), Me.

Martin Edwards—Until Dec. 17, Ithaca, N. Y.

John H. Elliott and Party—Dec., Harrisburg, Pa.; Jan., Ithaca, N. Y.

John W. Erskine—Until Dec. 10, Manchester, Mich.; Dec. 31-Jan. 21, Fife Lake, Mich.

John Fitt—Dec., Gypsum, Kan.; Jan. and Feb., in eastern Nebraska.

P. M. Fitzgerald—Until Dec. 12, Greencastle, Mo.
 E. J. Forsythe and Party—Dec., Mechanicsville, Ia.
 Gale and Collisson—Dec., Berlin, Ont.; Jan., Maine and Massachusetts.
 E. C. Glenn—Until Dec. 10, Winston-Salem, N. C.
 S. D. Goodale—Until Dec. 19, Huntsville, Ark.
 Grafton and Mallard—Dec., Galveston and Port Arthur, Tex.
 Ora Samuel Gray—Dec., Y. M. C. A. and lecture engagements.
 A. H. Griffith—Until Dec. 10, Tarkio, Mo.; Dec. 11-22, Hepburn, Ia.; Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, North Bend, Neb.; March 3-17, Martin, Mich.; April 2-14, Davenport, Ia.
 M. F. Ham—Dec. 7, Del Rio, Tex.
 Hart and Magann—Dec., Bluffton, Ind.; Jan., Council Bluffs, Ia.; Feb. Homestead, Pa.
 Jesse E. Heins—Dec., Floyd, Ia.; Jan., Hopkinton, Ia.; Feb., Martelle, Ia.
 J. R. Hemminger (with W. P. Nicholson, of Scotland)—Jan., Carlisle, Pa.; Feb., Harrisburg, Pa.
 E. R. Hermiston—Dec., Vancouver, Wash.; Jan., Bakersfield, Cal.; Feb., McKitterick, Cal.
 Charles E. Hillis—Dec., Lathrop, Mo.; Jan., Mackinaw, Ill.; Feb., Tremont, Ill.
 I. E. Honeywell and Party—Until Dec. 24, Red Bluff, Cal.; Dec. 31-Feb. 4, Bryan, O.; Feb. 11-March 17, Delta, O.; March 24-April 28, Waukegan, O.
 C. M. Huggins—Until Dec. 3, Estherville, Ia.; Dec. 4-31, Centerville, Ia.; Jan. 1-22, Corydon, Ia.
 E. D. Johnston—Until Dec. 14, Sextonville, Wis.
 H. D. Kennedy and Wife—Until Dec. 10, Richmond, Ind.; Dec. 31-Jan. 26, Peru, Ind.; Jan. 28-Feb. 16, Greensburg, Ind.
 Hugh A. Knowles—Until Dec. 17, Silvis, Ill.; Dec. 17-29, St. Louis, Mo.; Dec. 31-Jan. 28, Astoria, Ill.; Feb. 2, Clear Lake, Ia.
 Wm. D. Laumaster—Until Dec. 18, Mooreburg, Pa.
 George W. Lewis—Dec., Killbuck, O.; Jan., Belaire, O.
 Miss Eva Ludgate and Associate—Dec., Terre Haute, Ind.
 Lowry and Moody—Until Dec. 17, Montrose, Colo.; Dec. 30-Jan. 28, Canton, Ill.; Feb. 11-March 10, Moscow, Ida.; March 17-April 14, Beatrice, Neb.
 Martin and Edwards—Until Dec. 10, Bellflower, Mo.
 J. W. Mahood and Mr. and Mrs. George—Until Dec. 10, Youngstown, O.; Dec. 31-Jan. 14, Cedar Rapids, Ia.; Jan. 17-Feb. 5, Topeka, Kan.
 J. Bascom McMin—Until Dec. 23, St. Johns, Mich.
 O. A. Miller—Dec. 8, Vail, Ia.; Dec. 31, Sheridan, Ind.; Jan. 24, Mondovi, Wis.
 Ward Mosher and Wife—Dec. 31, Mansfield, Pa.
 P. C. Nelson and N. D. Wood—Dec., Allerton, Ia.; Jan., Shenandoah, Ia.
 J. Wesley Oborn—Until Dec. 17, Kempton, Ill.; Dec. 27-Jan. 14, Summitville, Ind.
 French E. Oliver and Party—Dec. 31, Butler, Pa.; Feb. 15, Van Wert, O.; May 12-June 16, LaPorte, Ind.
 W. W. Orr—Until Dec. 17, Germantown, Pa.
 Price and Huston—Jan. 7, Springfield, Mo.; Feb. 4, Charleston, Mo.
 Milton S. Recs—Dec. 1, Pawtucket, R. I.; Dec. 31, Tyrone, Pa.
 R. W. Roberts—Dec., Virginia, Minn.
 W. M. Runyan—Dec., Yates Center, Kan.

Harold F. Sayles—Dec. 3-19, Saranac, Mich.; Dec. 24-Jan. 10, Chicago, Ill.; Jan. 14-30, Leslie, Mich.
 C. R. Scoville and Party—To close of season with Men and Religion Movement.
 James E. Shannon—Until Dec. 17, Dayton, O.
 L. Shelhorn—Dec., Baltimore, Md.; Jan., Georgetown, Del.
 James Small—Dec., Arthur, Ill.; Jan., Eustis, Fla.; Feb., Bowling Green, Mo.
 Charles Cullen Smith and Party—Dec., Eldora, Ia.; Jan., Decorah, Ia.; Feb., Roseburg, Ore.
 Gipsy Smith—Dec. 2-18, Tacoma, Wash.; Dec. 30-Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-March 11 (probably), Dallas, Tex.
 Joel A. Smith—Dec. 10-25, Oklahoma.
 Myron J. Smith—Dec., Andover, N. Y.; Jan., Bald Mount, Pa.; Feb., Dalton, Pa.
 W. A. Sunday and Party—Dec., Wichita, Kan.; Jan.-Feb., Canton, O.; Feb.-March, Wheeling, W. Va.; April-May, Fargo, N. D.
 Alfred Sturgeon—Reserve, Kan.; Eagle, Neb.; Utica, Neb.; Arcadia, Neb.; Sergeant, Neb.; Keosauqua, Ia.; Florence, Cal.
 R. A. Torrey—Until Dec. 10, Limerick, Ireland.
 E. B. Westhafer—Dec., Markleville, Ind.; Jan., Hamilton, Ind.
 Chaplain E. W. White—Dec. 1-23, Mt. Olive, Ia.; Jan. 1-24, Oelwein, Ia.; Jan. 29, Independence, Ia.
 Geo. H. Wiley—Until Dec. 3, Washington, D. C.
 E. L. Woelagel—Until Dec. 10, Columbia, Ala.
 Wright and Babbitt—Until Dec. 15, Phoenix, Ga.

TOPICS FOR THE WEEK OF PRAYER.

(Continued from page 270.)

they may be truly spiritual, and have a high spiritual aim. For all elementary and secondary school teachers, that they may be true Christian men and women, and faithful to the spiritual side of their stewardship. For the continuance of Bible teaching in all schools, and that the spiritual book be spiritually taught. For all the teachers and students in universities and colleges, that the ethical and spiritual side of culture may be there emphasized, and the pure doctrines of the gospel be taught.

SCRIPTURE READINGS.

Psalms 34; Deut. 4:5-10; Mark 10:13-22; 2 Tim. 3:10-17.

SATURDAY, JANUARY 13.

HOME MISSIONS AND THE JEWS.

Prayer that Christians may more widely recognize that Christ has given one commission, and that there is an organic union between the home and foreign branches of His church. That all forms of social work among the people may be kept on true spiritual lines. That Christian men and women may see it to be their duty to seek the restoration of those who have fallen, and to bring them to Christ and His worship. For missionary work among the Jews of all lands. That the persecution of Christ's kindred after the flesh, by those who are called by Christ's name, may speedily cease. That the gathering in of Jews to Christ and His church one by one may go on, and that the church may cleave to the Lord's great promises concerning their conversion as a race in the future. That governments may be moved to take up the Jewish question, and devise means to open the lands of their forefathers to Jewish colonization. While we pray for all work that seeks to brighten dark lives, let us especially pray that all Christian workers may see that real rescue work means regeneration.

SCRIPTURE READINGS.

Psalms 126; Gen. 12:1-3; John 1:35-51; Rom. 11:25-31.



RESCUE MISSIONS AND THEIR WORK



NATIONAL BIBLE INSTITUTE MISSIONS,

New York City.

The four Gospel Halls conducted in New York City by the National Bible Institute, of 156 Fifth Avenue, were all carrying on a vigorous evangelistic campaign during the summer months. The combination of outdoor and indoor work, which was put into operation this year, kept the interest in the work at high pitch, filled the different halls, and brought many to the foot of the Cross.

During the vacation of John Hollis, the superintendency of the Mission of the Living Waters, 344 Bowery, was placed in the hands of William McQuere, who at present is a student in the Moody Bible Institute of Chicago.

The Manhattan Gospel Hall, 111 Manhattan Street, although founded but a couple of years ago, was very successful in its work throughout the summer. Robert M. Hay is the superintendent.

SUNSHINE RESCUE MISSION IN LOS ANGELES.

The Sunshine Rescue Mission is the name of a new mission recently opened at 120 Wilmington Street, near First, in Los Angeles, Cal. "A Lighthouse in the City of Angels" is appended to the name on the small cardboard invitations distributed in the vicinity of the mission. Meetings are held every evening at 7:30. The work is under the care of W. M. Driver.

MISSION SUNDAY IN ST. LOUIS.

On Dec. 17 Edward Card, superintendent of the St. Louis City Rescue Mission, will be assisted at the mission by Mel Trotter, U. V. Sillaway and Peter Quartel, in conducting "Mission Sunday" services. The work at this mission is increasing and a new building is needed. Mr. Card writes, "The work is great, many are coming to Christ Jesus, and thousands of the poor are hearing the Gospel in St. Louis."

"COME AND SEE,"

Said Jim Goodheart on a card invitation to the services held at the Sunshine Rescue Mission, Denver, Colo., Nov. 12. He told the story of his conversion, this being the fourth anniversary of the event.

JESUS, THE ONLY SAVIOUR.

By Farnum St. John.

Painting the pump won't sweeten the well;
Outward reform can't save you from hell.
Tying on fruit won't make the tree grow;
Doing good works can't save you from
woe.

Washing the face won't cleanse the black
heart;

Joining the church can't give you a start.
Mending the jug won't gather what's spilt;
Sorrow for sin can't undo your guilt.

These may be good enough in their place,
But they must follow the working of grace.

You may be saved, though, just as you are;
No one has wandered in evil too far.
Trust in the Saviour, let Him come in;
He will the work of salvation begin—
Begin and complete it and victory give;
Let Him come in, then, forever to live.

He bore your burden of guilt on the cross;
He died for you, friend, to save you from
loss;

He rose again and ascended on high
To prepare us a "home with Himself by
and by."

He'll give a new heart all spotless and
pure;

He'll give a life that will ever endure;
He'll plant a tree that forever will grow;
He'll start a spring that will sweetly o'er-
flow;

He'll give you victory over your sin!
Trust in the Saviour and let Him come in!



The Moody Bible Institute

DR. GRAY'S ENGAGEMENTS.

Besides his regular duties and engagements connected with the regular work as Dean of The Institute, Dr Gray has been absent twice within the last month in order to speak at Conferences for Bible study and exposition. The first was at Scottdale, Pa., and the last at Harrisburg, Pa. Both conferences were under the auspices of the Young Men's Christian Association.

THE ORDINATION OF JOHN H. HUNTER.

We are pleased to say, that just as we are going to press, Mr. Hunter has been received as a candidate for the ministry by the Presbytery of Chicago, and was examined for licensure and ordination on November 6. His unusual acquaintance with the English Bible and his long service in Y. M. C. A. and the Moody Bible Institute work were taken in lieu of a knowledge of the dead languages and the arts. His examination was confined to theology, the English Bible, church government and the sacraments, and was most heartily approved.

The following arrangement was made for the ordination in the Moody Church, with which Mr. Hunter has been connected officially for many years, the evening of November 27, by invitation. The moderator of the Presbytery, Rev. R. D. Scott, D.D., to preside and propose the constitutional questions. The opening prayer to be offered by Rev. E. G. Woolley, and the Scriptures to be read by Rev. B. B. Sutcliffe. The sermon to be preached by Rev. W. S. P. Bryan, D. D., and the ordination prayer to be made by Rev. Alexander Patterson, D.D. The charge to be given the newly ordained minister by Rev. E. P. Hill, D.D. Dr. James M. Gray will make some remarks with respect to Mr. Hunter's long service in the Moody Bible Institute. The service is to be closed with prayer by Rev. N. B. Barr, and the benediction to be given by Rev. Mr. Hunter.

GIFT TO MR. HUNTER.

Announcement has been made of the fact that Mr. John H. Hunter, Director of the Evening Department, has resigned in order to go to the Los Angeles Bible School. The members of the faculty took advantage of the opportunity afforded by the regular faculty meeting in November to present a testimonial to Mr. Hunter. Dr. Evans read the testimonial adopted by the faculty, and after the reading presented to Mr. Hunter a fitted suit-case as a slight material evidence of the affection of his fellow-workers.

Mr. Hunter was hardly in possession of his usual self-control and quiet manner, but he responded feelingly to the testimonial and in appreciation of it and the gift and of all that this signified. After Mr. Hunter's response Dr. Towner offered prayer for God's blessing upon him and upon the work which he is to undertake in Los Angeles.

C. P. MEEKER'S EVANGELISTIC WORK.

Rev. C. P. Meeker, who is in charge of the Gospel Wagon work during the summer season, is devoting his time this year to evangelistic work in smaller towns, and rural communities. In October he held meetings in Isle and Mt. Chestnut, Pa. The meetings were held in a Baptist and United Presbyterian church respectively.

The Baptist church was located in a rural district, Rev. Wm. E. Rix, a former student, being pastor. The engagement was for three weeks, and although there was much rainy weather in this time, yet the Lord's blessing was upon the work. The pastor had made good preparation for the meetings and had arranged a prayer list, and quite a number on the list confessed Christ during the meetings.

The Mt. Chestnut church is located in a village of about one hundred inhabitants. More than thirty took a public stand in the meetings and at the first communion service in the church nineteen were re-

ceived into membership. Two noteworthy features of this series of meetings were the conversion of a very wicked woman and eight members of a Sunday-school class that had a praying teacher.

November 5-24 Mr. Meeker conducted meetings at Crystal, Mich., and on November 26 he began meetings at Linden, Mich.

INSTITUTE STUDENTS AT CONFERENCE.

The American Sunday School Union held its first general conference for missionaries of the central district at Silver Lake, Ohio, September 21-26. Rev. G. P. Williams, D.D., secretary of missions, Mr. E. P. Bancroft of New York City, and three ministers of Akron, Ohio, and a number of the missionaries present took part in the program.

In answer to the customary call at a Conference for those who had attended The Moody Bible Institute, nine were present, their picture was taken and is shown herewith.

Those in attendance were: A. O. Cravener, 1904, Indiana, Pa.; M. C. Currens, 1906, Johnstown, Pa.; S. F. Eastman, 1899, Uniontown, Pa.; J. E. Kirkwood, 1905, Reynoldsville, Pa.; H. O. McClaren, 1899, Bradford, Pa.; D. F. Rankin, 1896, Brownstown, Ind.; O. E. Liggett, and wife, 1910, Nashville, Ind.; P. R. Van Blarcom, 1902, Cam-

bridge, Ohio.; Florence A. Wilson, 1899, Cleveland, Ohio.

THANKSGIVING AT THE INSTITUTE.

In accordance with its usual custom the authorities of the Institute arranged to make the day one of general home gathering, festivity and rejoicing, and everything possible was done to have the students forget that they were away from home. The following program was arranged:

- 1 p. m.—Dinner for Faculty and students.
- 3-5 p. m.—Recreation, games, musical program.
- 6-7 p. m.—Informal social hour and supper.
- 7:30 p. m.—Praise service.

A REUNION AT TERRE HAUTE, IND.

Three former students of the Institute met in reunion Friday afternoon, Oct. 13, at the home of William Lloyd Crist, Terre Haute, Ind. They were George Rockwell, who at the time was conducting the music for the Scoville evangelistic meetings, M. Massey, who is head book-keeper at the Vandalia freight office, and William Lloyd Crist, pastor of the Plymouth Congregational Church. The house was artistically decorated with dahlias and marguerites.



Former Students of Moody Bible Institute at Conference of American Sunday School Union, at Silver Lake, O.



W. L. Crist. Geo. Rockwell. M. Massey.

Refreshments were served, and the photograph shown on this page was taken as a souvenir of the reunion, which was closed with prayer for the Moody Bible Institute, its old and present students, and the Faculty.

PERSONALIA.

The former students here mentioned will deeply appreciate the prayers of our readers for God's blessing upon them and their work.

Mr. and Mrs. Eugene Sheldon, and Dr. and Mrs. F. J. Betts, are conducting evangelistic meetings in a rural community near Frewsburg, N. Y. They report a very busy and successful season thus far this year.

The October Number of China's Millions contains a splendid picture of Mr. Carl G. Gowman, a new missionary who sailed for China from San Francisco, and who was a member of the class that was graduated in August last.

Miss M. L. Steckel sends word from Mombasa, that she has arrived safely, and is well on her way to her missionary work in British East Africa. Since leaving the Institute Miss Steckel had been taking special training in a hospital in Chicago, and also in the Kansas State Normal College.

Miss Anna C. Dukesherer left for China from Vancouver on October 25.

Rev. T. Bradley Hyde, who was a student in '91-'93, has been appointed secretary of the Toronto Bible College. He succeeds Dr. William Stewart, who has held the secretaryship for eighteen years, and is retiring because of old age.

The Seattle Post-Intelligencer of November 6, gives a half column to an account of the splendid work which was done by Rev. Ralph Atkinson, D.D., pastor of the First United Presbyterian Church of Seattle, in connection with the meetings held in that city by Gipsy Smith. The article states that the success of the campaign was due largely to the untiring work of Dr. Atkinson and today he is one of the greatest figures in the religious life of Seattle. "Seattle was prepared by him for an event which has been unique, and the success that has attended the undertaking is doubtless due in no small measure to this man." Dr. Atkinson was a student of the Institute in the 90's.

The Omineca Herald of Hazelton, B. C., gives much prominence to the work which is being done by the Y. M. C. A. for the railway workers along the banks of the Skeena river. This work is in charge of Mr. W. H. Morrison, secretary. Mr. Morrison has had erected a building in which are found many comforts of civilization. He has provided a large reading room, and in connection with the headquarters there are bath-rooms, and other things which make life pleasant and profitable for men who are employed on the railroad construction. "The weary, sick, discouraged and discontented all go to Mr. Morrison who is the mental and spiritual physician of the camps."

Mr. John A. Howe was engaged last month with Mr. Edgar in evangelistic meetings at Woonsocket, S. D., and is now at Jackson, Mich.

Rev. Elmer O. Chappel is now pastor of the Congregational church at Crockett, Cal. On Sunday, October 29, twenty-one persons were received into the fellowship of the church. The church attendance has doubled, and the attendance of the Sunday-school has increased one-third. The spirit of evangelism is being awakened, and the spirituality of the church is being deepened.

Rev. R. G. Heddon, pastor of the Congregational church at Elkader, Iowa, reports splendid work in all departments of his church. Recently he organized a Sunday-school in a school house nine miles out in the country, and preaches there every two weeks; also at another place nine miles in another direction the other Sundays of the month.

Rev. Thos. Campbell, pastor of Grace Congregational Church in Chicago, reports the church property improved and seven new members received on confession.

Rev. W. R. Marshall, pastor of the Ewing Street Congregational Church, of Chicago, reports additions to the membership on November 5, and encouraging growth in the work of the church.

Mr. W. H. Crapper has just closed a meeting near Winamac, Ind., and reports a good interest, large attendance and a goodly number of conversions.

Mr. Tadaschaige Suzuki writes that he is in charge of the church at Shiroeshitwon, Japan, having arrived there July 9, on his return from Princeton, N. J. This is a small mission in the northeast of Japan, but he feels greatly encouraged in his work.

Rev. Theodore T. Hayes, until recently pastor of Immanuel Church, Buffalo, N. Y., has accepted a call to the Presbyterian church at Byron, N. Y.

Rev. H. W. Chamberlin, superintendent of the Kalihi Settlement, Honolulu, reports that their work has outgrown the old grounds and buildings, and that during his summer vacation he raised \$10,000 to purchase a new property consisting of nearly seven acres, for their settlement work. Last year they raised nearly \$5,000 for running expenses.

Mr. A. H. Norum recently spent three weeks in Warren, Ill., assisting the pastor there in conducting evangelistic services.

Mr. Harold Coffin was in charge of the music in an evangelistic campaign at Evansville, Ind., but had to return to Chicago hastily, and underwent an operation for appendicitis. He is convalescent and will be ready for work again after the holidays. His place at Evansville was taken by Mr. H. Hammontree.

Mr. J. Q. Brown, assistant to Rev. H. W. Pope, was in Goshen, Ind., November 8-12, directing the music for the meetings in connection with the Men and Religion Forward Movement.

Mr. E. O. Sellers has devoted considerable time during the last month to the Men and Religion Forward Movement, having assisted in Laporte, South Bend, and Michigan City, Ind., and more recently in a two weeks campaign in Paris, Ill.

Mr. D. Vandyke of Munasa, German East Africa, writes a most interesting letter under date of June 26, concerning the progress he is making in the study of the language and in assisting the people in becoming acquainted with the teaching principles of Christianity. He says the natives are busy making sun-dried brick, of which he will use ten thousand for a house of three large rooms. The bricks are one foot long, six inches wide and four inches thick. He requests the prayers of the Institute friends on behalf of his work.

Dr. C. W. Sensibaugh is now in meetings in Richland, Iowa, and in January he goes to New London, Iowa.

Mr. Arthur L. Cannon, who is in charge of the work at Jaochaw, China, reports that they are being prospered in their work and that souls are being saved every year in their station and out-stations. They now number about 70 baptized members, besides inquirers and adherents. This is the fruit of ten or eleven years' work. He expresses his pleasure at learning that some of the students of the Institute are going out to China at this time.

Miss Rosie is taking an extended vacation. At present she is in Montreal, Canada.

We have been greatly favored this last month in a visit from Rev. Geo. Atkinson, President of Albemarle Institute, N. C. Five of our former students are associated with Mr. Atkinson in his work at Albemarle, Misses Eva Rupert, Oberia Houser, Ruth Houston, Mary Strong and Ida Wescott.

John Porter is now pastor of the Congregational church at Oleander, Cal. In a recent letter he says:

"God is blessing us in the work of our new field. There had been no additions to the church membership for one and a half years before we came, but during the first three months of our pastorate here we received eighteen into membership, ten of which united with us on confession of faith. Five young men between the ages of twenty and twenty-five went forward and expressed a desire to live the Christian life in one evening service. Three of these have united with the church. We have dismissed one by letter, so the first three months gives us a gain of seventeen."

Miss Martha Switzer sailed in November for missionary work in Korea.

Miss Cora Obert left in October to take a position in Tampa, Fla.

Misses Elizabeth and Alberta Patterson are connected with the Martha Betty School in Rome, Ga.

Miss Bertha Harris has gone to Minneapolis, Minn., as extension secretary of the Young Women's Christian Association.

Miss Muriel Cooper is now in Winnipeg, Manitoba.

Miss Lena Dunn spent a day at the Institute this month. She is engaged as Bible teacher with the Evangelist, Rev. French Oliver.

STUDENT DEPARTURES.

Mrs. Abbie Allen, La Fayette, Ind.; Miss Helen Van Regenmoster, Grand Rapids, Mich.; A. E. Heyworth, E. Koranen, Chicago.; R. Weibel, Scottsdale, Pa.; F. E. Medcoff, Lansing, Mich.; H. F. Putnam, Mayville, N. Y.; A. H. Pierstorff, Richland Center, Wis.; J. W. Troyanowich, Ontario, Wis.; John W. Armstrong, Louisville, Ky.

STUDENT ARRIVALS.

Miss E. M. Campbell, Miss May A. Wells, Morristown, Tenn.; Mrs. Margaret Koch, Austin, Ill.; Miss Annie Fox, Cleveland, Tenn.; Miss Margaret Gammelgard, Chicago; Miss Virginia Williams, Austin, Tex.; Preston Bradley, Chicago; Leo L. Dunn, Casselton, N. D.; Y. Oikawa, Riverside, Cal.; Alf. Arnesen, Chicago; P. M. Boyd, Fife, Ga.; Thos. Hill, Vandergrift, Pa.; Everett Ham, Bowling Green, Ky.; Wm. S. Dixon, Sedalia, Mo.; Andrew Lewis, Gerry, N. Y.; Daniel Iverson, Savannah, Ga.; Herbert J. White, Hamilton, Ont., Can.; Ralph A. Young, Brooklyn, N. Y.; Mr. and Mrs. T. M. Herber, Grand Rapids, Mich.

SOME RECENT VISITORS.

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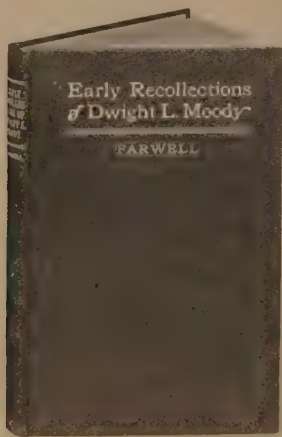
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"Living by Faith" is one of the most helpful booklets of recent years. Its mission is to promote faith in God and to quicken the prayer life. Read the review on page 119 of the October issue.

December, the month of D. L. Moody's decease (Dec. 22, 1899, being the exact date), will remind many of the life and work of that great man. "Early Recollections of D. L. Moody," by the late J. V.



Farwell, and published by The Bible Institute Colportage Association is full of interest to those seeking side-lights on the character and earlier activities of this honored servant of God.

"Good Tidings" (No. 19 in The Moody Colportage Library), contains choice sermons and addresses on the advent of Jesus. The authors are such well-known

preachers as John McNeill, Joseph Parker, C. H. Spurgeon and T. DeWitt Talmage. Pastors, Sunday-school teachers and laymen generally need a book like this for distribution as the holiday season approaches. Price, 15 cents; eight copies for \$1.00.

"The Story of Valentine Burke," Mr. Moody's well-known prison narrative, is now ready in three foreign languages—German, Italian, and Bohemian. Prices same as for the English, 6 cents a dozen, 40 cents a hundred.

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THE GOSPEL FOR THE MINERS.

Herman W. Lambert, with headquarters at Joplin, Mo., is doing general missionary work in and around that region and reaches among other classes, the miners. He has several preaching places and outlying "stations." Of one of these he writes:

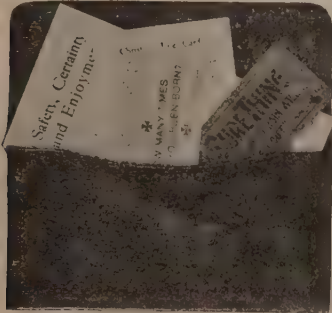
Smelter Hill is the most interesting of all my fields. It contains many mines, several large lead smelters, a plant for manufacturing white lead, red paint, etc. Many men are employed, and they are the most down-trodden class I have ever found. In poverty they far surpass the coal miners of Pennsylvania. I have watched the men before the hot smelters, working on shifts of fifteen minutes, with sweat pouring from their bodies, and keeping it up for ten hours for only \$1.65 and \$2.00 per day.

One strange feature is there are no unions among the men. "A union man is fired as soon as he is discovered on the job," are the words from one in authority. Of course, the men feel this and have become bitter towards employers, towards corporations and against God. One man told me, weeping, "No one cares for us poor devils, and you're getting paid or you wouldn't come over here, and I don't believe God cares either."

Into the midst of this poverty and depression comes the missionary with the Gospel in story and in printed tracts, telling of the "meek and lowly One who rests weary hearts."

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Lumber Camp Book Fund:	
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Total	\$370.55

FREE GRANTS OF BOOKS.

The following donations of the Moody Colportage Library books and Emphasized Gospels of John have been sent out on account of the several book funds named, from Oct. 6, 1911, to Nov. 10, 1911, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation.

Prison Book Fund:	
Michigan, 65 books, 35 Gospels.	
Massachusetts, 100 books, 100 Gospels, 200 tracts.	
Colorado, 15 books, 10 Gospels.	
Tennessee, 225 books, 200 Gospels, 50 tracts.	
Minnesota, 175 books.	
Illinois, 200 books, 25 Gospels, 230 tracts.	
Wisconsin, 15 books.	
Pennsylvania, 170 books, 25 Gospels, 210 tracts.	
Louisiana, 150 books, 100 Gospels.	

Mountain Book Fund:
Kentucky, 244 Gospels, 23 magazines.

Lumber Camp Book Fund:
Washington, 100 books, 35 Gospels.

Hospital Book Fund:
Missouri, 100 books.

Possibly your choir needs a fresh supply of song books. Try "Hymns Tried and True," Dr. Towner's new collection. The inspiring selections it offers will put new life into your choir. See advertisement on another page of this issue.

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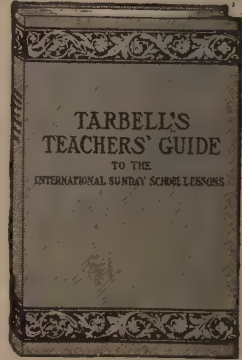
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THE CHRISTIAN HERALD, whether considered from its spiritual side or from the side of its mechanical make-up, is brighter and better than ever before, and during the coming year no pains will be spared to maintain this high standard. Every department will be conducted with the keenest appreciation of the desires of our readers to have us produce a clean weekly newspaper for the home. Our aim is to make THE CHRISTIAN HERALD the very embodiment of religious and moral uplift, and so we ask you to help us extend that influence for good until it is felt in every home in the land.

Remarkable Features for the Coming Year:

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By CHARLES M. SHELDON, Author of "In His Steps"

This new and powerful serial story, *Brander Cushing's Ambition*, is a splendid and dramatic presentation of two of the greatest of our latter-day problems. It is a story that will grip the hearts of its readers with interest and hold them fascinated to the end. There is a beautiful love story running all through it. No more thrilling serial than *Brander Cushing*, and no nobler characters than Sidney, his heroic son, and Pax Marston, the beautiful daughter of the Admiral, have ever appeared in modern fiction. Begun in the November 22 issue of THE CHRISTIAN HERALD.

The American Pulpit

which has always been a strong feature of THE CHRISTIAN HERALD, will in the coming year be represented by sermonic contributions from the leading preachers of all the Protestant denominations. The fifty-two greatest sermons of the year will appear in its pages, among the contributors being Rev. J. H. Jowett, C. M. Sheldon, Rev. C. H. Parkhurst, the Metropolitan divine; Dr. James Burrell, Rev. J. Wilbur Chapman, Professor R. A. Torrey, Rev. A. C. Dixon, Bishops Quayle and Warren, J. Balcom Shaw, Charles F. Aked, C. A. Eaton, and Newell Dwight Hillis.

Stories by Famous Authors

will be announced during the year, among the contributors being Wilfred Grenfell, the Arctic hero and philanthropist; Eleanor H. Porter, author of *Margaret and Marco*; Florence Morse Kingsley, Cyrus Townsend Brady, Susan M. Griffith, Miss E. L. Gebhard, Amelia E. Barr, Irving Bacheller, and many others.

In the Footsteps of St. Paul

Dr. Francis E. Clark, now traveling in the Orient, has undertaken to write "A Journey in the Footsteps of St. Paul," exclusively for our readers. Dr. Clark is the founder of the Christian Endeavor Society. He will visit the "Seven Churches of Asia" and will record his impressions. His articles will be finely illustrated.

Special Articles by Famous Writers

will be a prominent feature for 1912. These will include Clayton Sedgwick Cooper, an authority on Bible propaganda, Professor Edgar J. Banks, Professor Mason P. Young, famous in Oriental travel; Rear-Admiral Charles D. Sigsbee of the *Maine*; Hon. Charles McFarland of the Federal Council of Christian America, who will write on the "Relation between the Church and Social Service"; John L. Harbour, E. Ryerson Young, son of the famous Canadian explorer, and others.

Cyrus Townsend Brady

the author of so many successful historical novels, has written for THE CHRISTIAN HERALD a stirring tale of the Frontier in the days when the life of the settler hung hourly in the balance.

Our Women Contributors

Special attention will be paid to the Women's Department of THE CHRISTIAN HERALD, and our Contributors' Staff this year will be larger than ever before, among them being Madeline S. Bridges, Kate Upson Clark, Miss Janet Porter (who conducts the Department for the Young), and Margaret E. Sangster, the counselor of the whole CHRISTIAN HERALD Family.

Samantha at Coney Island AND A THOUSAND OTHER ISLANDS

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Samantha gave him catnip tea, but that didn't get the "pizen" out of his system. She planned a trip to the Thousand Islands, thinking to turn him from the subject, but Josiah would not be turned; he spoke of it day and night, and Samantha was more shocked than surprised one morning to find that he and Serenus Gowdey had run away to the great amusement city by the sea.

Of course Samantha followed him immediately. How she pursued Josiah through the mazes of the concessions, how she rode the witching waves, went on



a voyage to the moon, watched the circus, looked in the magic mirrors, sank through the floor, got lost in the maze, trod the rocking steps, lectured the Head Hunters, discovered the fire, rescued the incubator babies from the flames, and finally saved her beloved "pardner," Josiah, from the jaws of the blazing lion, etc., etc., are all told graphically with humor and pathos in *Samantha at Coney Island* and *A Thousand Other Islands*. Handsomely cloth bound, illustrated, 350 pages.

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And there is a moral to be deduced from the foregoing paragraph. Save your back numbers! We do not reprint former issues and persons wishing to retain valuable matter published in consecutive numbers must take "warning."

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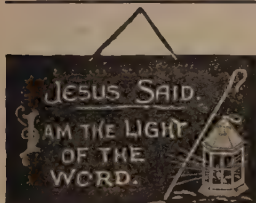
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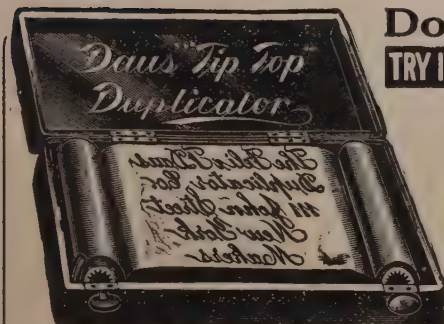
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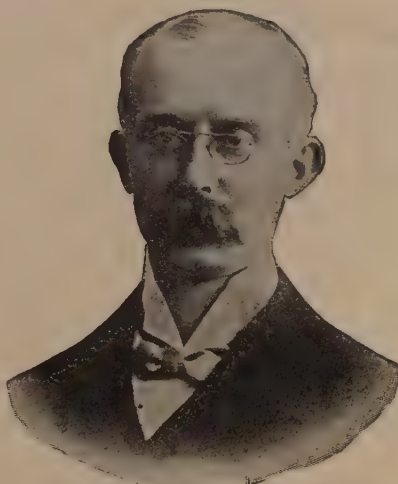
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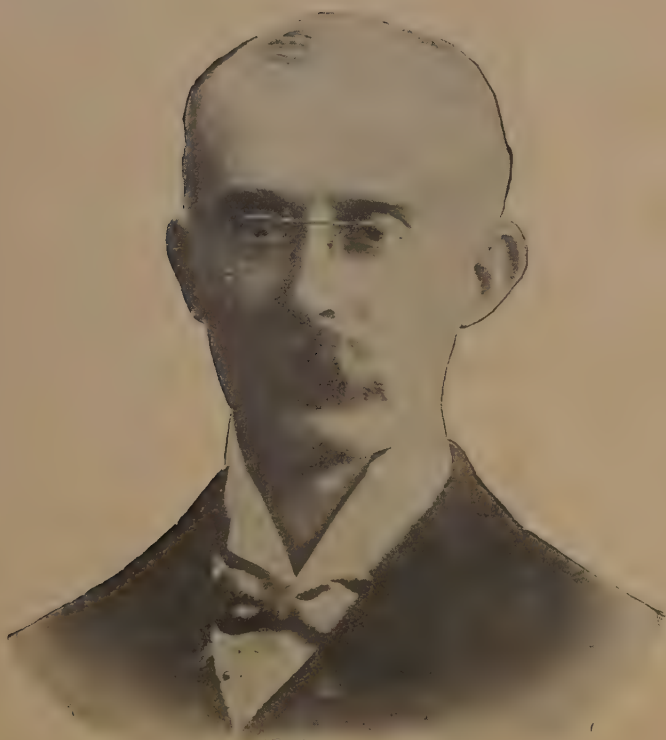
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THE CHRISTIAN WORKERS MAGAZINE

JAMES M. GRAY
Editor

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JANUARY, 1912

No. 5

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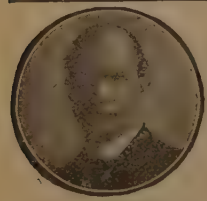
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THE Christian Workers Magazine

JANUARY, 1912

Editorial Notes

"And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. * * * And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:12, 15.

A noted infidel said some time ago, "I do not wish to go to heaven unless I can settle by the books, and go because I ought to go there."

Cut from the Loaf. God keeps a ledger account with those who desire to settle by the books.

The text speaks of it. In other words, all who would be judged by their works will have a fair hearing before Him. Nothing is forgotten which they have done or left undone.

But it is sad to think what the result of this judgment must be in every case and without exception. The text says that "whosoever was not found written in the book of life was cast into the lake of fire," which can only mean that those who appealed to the books were found wanting in every instance. Happy the man who casts aside his own works and is willing to go to heaven on the ground of the work of Jesus Christ. It is thus only that his name is written in the Book of Life.

A solemn thought this at the beginning of the new year when so many are balancing up the world's books. Have you yet taken account of what you owe to God, confessed bankruptcy, and received a free pardon through Jesus Christ? Why not now, as you read these words?

✻ ✻

"The camera is nothing but fair; it overlooks nothing and it can not forget." What a symbol or illustration of the

judgment day, or of the eye of Him who sits upon the Remembrance judgment seat! of Sin. The sentence is quoted

from an advertisement of a contemporary exploiting a photographic history of the civil war. Hundreds of photographs taken by an artist of those days, have recently been discovered in an old garret and brought at last to the light of day. They deal with an inner and human side of that struggle—the pathos, the laughter, the tragedy, the comedy of those four years. The artist penetrated the most unexpected places. Quoting the advertisement, "For many years it was thought that nobody was present at the hanging of the Lincoln conspirators except the officials, but this collection was found to contain half a dozen important pictures of these gruesome scenes. Southern soldiers, often cut off from all supplies, would have been surprised had they known that venturesome men were risking their lives to catch on glass plates the actual scenes of southern pluck struggling so gallantly against overwhelming odds." A noted scientist, head of an observatory on the Pacific Coast, found himself in one of the pictures of the Peninsular campaign. A famous scout of the Union army looks at a picture, and exclaims, with a strange shock, "There am I." Speaking of it later, he said, "I got shot the day after the picture was taken, and I hadn't thought about it from that day until I looked out at myself after all these years. I had forgotten what sort of a young fellow I was those days."

"The camera is nothing but fair; it overlooks nothing and it cannot forget." Oh, to have the eye of an absolutely righteous God resting upon one continually, what a photograph it takes! The hidden secrets of the heart are there. It

gets in behind closed doors. You forget, but God remembers. Oh, that terrible day when, like a flash of lightning it is all revealed to you in His sight. All revealed, nothing covered. In His sight before whom angels veil their faces and the heavens themselves are not clean!

These soul photographs can never be destroyed, but they can be washed clean—whiter than snow. The God who took the record can remove it, and He has promised to do it in Christ. Let us not be stubborn. Let us accept His grace. Let us confess our sins. Let us seek Him while He is near and call upon Him while He may be found. Begin the New Year right!

"Grant, we beseech Thee, Almighty God, that we, who for our evil deeds, do worthily deserve to be punished, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. Amen."

✻ ✻

Theodore Roosevelt says that nations never will arbitrate questions of vital honor. This may be true.

The Bible teaches that peace never can be effected on this earth until justice and truth prevail, and that these never will prevail until Jesus Christ returns again. This certainly is true.

And yet if the present arbitration treaties with England and with France fail of ratification by our Senate, it will seem not only unchristian but hardly less than barbarous.

It is a hopeful sign that so strong a fight is being waged for it by the Citizens National Commission, made up of several hundred leading men of the United States, and by the Federal Council of the Churches. We wish them every success, and would that our little might be done to aid them. We do not remember stronger words upon the subject than those of the last-named, which we quote:

"The present armed peace of Christendom is a scourge and a scandal. There are today more guns and bayonets, more

bombs and shells, more soldiers on the land, and more ships of war upon the seas, than in any preceding century in the history of the world. More money is now expended in getting ready for war than was spent in former times in waging war. The burden of this military and naval equipment is stunting and demoralizing the life of the nation, and handicapping the progress of all humanitarian movements. Militarism is one of the gigantic evils of our day. Against it the church of Christ must set itself in open and determined opposition. The burden of the people must be lightened, the nations must be delivered from their fears. The instruments of slaughter must be beaten into the implements of industry. The world must know that Christians are indeed followers of the 'Prince of Peace.'"

✻ ✻

The statement of Prof. Richard Gottheil, that the Zionist Congress has completely abandoned the project for a sep-

arate state in Palestine, through a concession from the Sultan, is exceedingly interesting. The ambition now is for "a prosperous

Jewish people in a prosperous Ottoman empire," which is thought to be a more practical step in the direction of ultimate Jewish hope.

But however this may be, it is clear from Holy Writ, as a contemporary has pointed out, that at some future date Palestine, cultivated after modern methods, and populated by a majority of Jews, will be in a position to arrange terms of autonomy with a consort of European powers, regardless of Ottoman wishes.

If the statesmen of the world knew and believed the Bible, it would save them a lot of thinking; and if the same were true of financial investors, they would be in the way of making "easy money."

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In a recent issue an editorial appeared, entitled "For Some Reason," in which

an injustice seems to have been done, unintentionally, to a well-

Apologetic. known clergyman, whose name, however, was not mentioned. Indeed, it did not concern him so much, as the concept of Christianity and the Christian ministry for which he stands. We were misled as to the situation by the general report in the newspapers, which we now learn to have been partially false. Lest some of our readers should have identified the clergyman in question, we feel it our duty to make this explanation and apology.

In the same issue the A. B. C. F. M. was referred to as reporting a falling off in receipts, both from churches and individuals, which we understand on good authority to be an error, and which we very much regret. We reflected on the commercial appeal for missions so frequently employed in these days, and it was supposed that our remarks were applied to the missionary boards as such. This was a misunderstanding on the part of our kind critic, however, as we had in mind utterances of the platform and the press for which no board can be held directly responsible.

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The Methodist Ecumenical Conference at Toronto was a great gathering as things are counted in these days, and ought to give a strong stim-

Bishop Hoss ulus to the activities of that and mighty church. The news-
Church Union. paper reports interested us, but especially the one speaking of the debate on church union.

"Bishop E. E. Hoss of the Church South made the only protest against it. 'I am amazed,' he exclaimed, 'at the demand that all people should come into one church.'

"Cries of 'No, no, no!' came from all parts of the house.

"History points out that such a church becomes first proud, then arrogant, and then corrupt."

"Again the cries of 'No, no, no!' were raised.

"I knew," the bishop said as he took his seat, "that I would not get unanimous consent, but if the day of univer-

sal organic union comes in Protestantism I will be a broken hearted mourner."

"The protest fell upon unwilling ears and the demand for union continued to be made by other speakers."

The bishop's protest reminds us of that of President Patton in the General Assembly, when he, too, was practically alone in the debate on the union with the Cumberland Church. But, nevertheless, we stand with Bishop Hoss and President Patton. A wise man and a great student of the Bible has said, that "Catholicity in a dispensation of failure is a token of apostasy." The motives of its projectors are not impugned when we say, it is simply the Tower of Babel over again. The speed of a fleet is gauged by its slowest vessel, and a union of churches in this age is effected only by minimizing the truth.

✻ ✻

"A new broom sweeps clean," the particular application of which adage is found in a new force that has come in to our publishing department,

Our New and who insists that we give
Broom. a new size to our type page, which, beginning with this

issue, is 5 1-2 x 8 inches where before was only 4 5-6 x 7 1-2. Our former page, in other words, contained 36 1-4 square inches while this contains 44, a gain in space of about 21 per cent. The copy that required 50 pages to print, can now be compassed in about 41. We mention this to assure our readers that although the Magazine may not have as many pages as hitherto, it contains the same amount of matter. It is thought the effect is a little better also, while the cost of production is less. This last is an item, inasmuch as every copy issued is a financial loss. But our hopes are high, as the steady and safe progress being made points to a different kind of a balance sheet before very long.

He said "Whatsoever ye shall ask in My name I will give it." He will keep His word, and I can come and humbly present my petition, and it will all be right. Doubt is here inadmissible, surely.—Dr. Livingstone.

A Mid-week Service at Dr. Jowett's.

By A. P. Fitt.



T could not be called a prayer meeting, since prayer received no unusual prominence. The order of service was: Hymn, prayer by Dr. Jowett, hymn, reading of Scripture, prayer by a member of the audience, hymn, address (closing with prayer) by Dr. Jowett, hymn, benediction.

The gathering was dominated by the pastor. The Fifth Avenue Church is the metropolitan cathedral of Presbyterianism, and the main auditorium is an impressive hall. The chapel, or lecture room, however, in which this mid-week service was held, has nothing in its arrangement or equipment to attract attention. So it is a good setting for Dr. Jowett, who is entirely free from the spectacular and sensational.

Dr. Jowett's Personality.

The impression one receives under his ministry is of the reality of his sense of God. He generates an atmosphere of reverence, holiness. His voice is restful, his mien and actions all in quiet taste. One's interest is maintained without a break, one's thought and imagination are sustained on a high plane of spiritual expectancy.

Promptly at 8:15 Dr. Jowett appeared, took his place on the platform, and gave out the hymn:

"Come, let us join our cheerful songs
With angels round the throne."

There was an audience of two to three hundred, and the singing was taken up heartily, to the accompaniment of a piano.

The pastor's opening prayer gave tone and direction to the meeting. He prayed that the Holy Spirit might give us the promised energies of grace; a restful evidence that the Lord was in our midst; power of detachment from the seen, and of communion with the unseen, that when we returned to the seen we might know how to use it for God.

The Scripture reading was John 1, verse 35 to the end of the chapter. Dr.

Jowett reads with a sense of awe—one might say, of newness and surprise. One listened to this familiar passage as if it was news, such fresh emphasis was put upon it—without any tricks, however.

Revivifying Scripture.

His half hour's address was based upon this passage, and he began by unlocking one of the secrets of his power. He had a very simple purpose, he said, yet a difficult task, namely, to read between the lines of the record, to revive the actual happenings, and grasp the story of Andrew's call and ministry with his brother Peter in all its vividness and humanness. If only by the use of reverent imagination we could recover these New Testament stories from the phenomenal and remote, we should learn their lessons more readily. To accomplish this requires fine spiritual instincts, a deep experience of grace, knowledge both of our Lord and of men, the power of a rare expression, a kind of Pauline Dickens in ability.

Character Sketch of Andrew.

Andrew was pictured as a quiet, reserved kind of man, one whom his neighbors and friends would regard as moody. When the fishermen gathered together after their work was done and their catch got off to the market, and sat and discussed the latest gossip of the town or of Herod's court, Andrew would be apart, preoccupied with deeper things. He was versed in the Old Testament, especially such portions as the last chapters of Isaiah. He brooded on the great Messianic passages that pointed to a Coming One. Out on the waters his fellow fishermen often heard him sing a Messianic psalm. Wordsworthian in spirit, ever looking through the shadow to the substance behind it, regarding everything as a vesture enshrining something infinitely more valuable than the seen. The choice of a fisherman by Jesus was not the choice of a commonplace man.

How Andrew Met Christ.

One day it was whispered around: "Where's Andrew?"

"He's gone away to John."

So he had. In that recluse of the desert Andrew found a kindred soul; both brooders, both watching, expecting.

One day a third appeared, Himself absorbed. And John whispered to Andrew: "Behold the Lamb of God!"

Andrew is speechless with awe. Here at last is the One prayed for, longed for, looked for. And Andrew followed Him.

Andrew Brings Peter.

Back to his work he went, unusually quiet, because a really big experience changes everything for a man. A big love, a great bereavement alters even the flowers of the field. Everything in Andrew's regular work had new significance. And next morning before the rays of light had appeared, while the western slopes of roof were still dark, and perhaps the eastern sides of Galilee were reddening with the dawn, Andrew said to Peter:

"I've found the Messiah!"

Now Andrew had a great influence over Peter—such quiet brothers always have. When Peter looked into his face, and listened to the tones of his voice, he was full of questioning and feverish with haste to get to Jesus. As soon as work was done and they came ashore, Andrew took Peter to Him. The same constraining word was spoken: "Follow me," and Peter joined the circle.

Dr. Jowett emphasized three lessons in the story.

Jesus needed both men, strangely diverse in capacity and endowment as they were. The speaker instanced the modern case of John Wesley and Zinzendorf, and related an anecdote of George MacDonald, founder of the Scottish school of novelists, whose books (he said) are superbly fine in depth of spirit and trend of purpose.

An Anecdote of George MacDonald.

At Newcastle, England, MacDonald was once the guest of a well known Quaker philanthropist, Spence Watson.

Something was being said of Watson's work for the poor.

MacDonald, stroking his beard, said: "Aye, mon, but I envy ye!"

"Nonsense," replied Spence Watson, "you go to Italy, and live under sunny skies, and have wonderful visions, and write wonderful books. I read them, and am inspired by your words to go out and do something for the needy."

Two men, continued Dr. Jowett, utterly diverse—one practical and the other mystical—one a hand and the other an eye—yet both needed.

Both Andrew and Peter would serve their Lord according to their natural endowment. Andrew was a man of vision, of plans; Peter was intense, practical, full of deeds—never quite sure of his judgment, but always sure of his love. Andrew might write a meditative article, but it would take Peter to distribute it.

Both found their satisfaction in Christ. That Andrew found satisfaction is no wonder; that Peter found satisfaction is no wonder; but that both could say: "Thou, O Christ, art all I want," is very wonderful!

That the exquisite Newman, refined in mind and soul, should find satisfaction in Christ is not wonderful. That Peter MacKenzie, the rough, untutored evangelist, should find satisfaction in Christ is not wonderful. But that both should meet at the mercy seat is very wonderful!

The secret, said Dr. Jowett in closing, is that everybody finds his missing peace in Christ. Just as the ocean rolls in and fills up all the bays and coves along the shore, so the Lord of glory fills all the spaces of our soul and spirit. In this faith may we live and die!

The people dispersed quietly after the benediction. Dr. Jowett lingered on the platform, and presently stepped down and engaged in conference with one who might be a leading elder. The service was over within an hour.

The spirit of missions is the spirit of our Master; the very genius of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness.—Dr. Livingstone.

Up-To-Date Preaching.

[There is an appropriateness in publishing Dr. Francis L. Patton's charge to Dr. Jowett (for which we are indebted to *The Bible Record*), in the same issue which contains Mr. Fitt's pen picture on another page.—Editors.]

So, when we speak, as we sometimes do, of what we call **up-to-date preaching**, I suppose we mean that the change which may have taken place is a change of form and not of matter. The message is the same, but it may be couched in different phraseology. To use the changing fashion of literary form in presentation of the unchanging truth of God, to serve the pure wine of the Gospel in a cup of the finest gold—this I take it is the preacher's art.

Has the Message Changed?

Some will tell us that the message itself has changed and will say, for instance, that the Gospel of today is not the same as the Gospel our fathers believed in. This is due sometimes to a superficial view of Christianity, sometimes to a very false attitude toward Christianity, and sometimes again it is due to the studied abandoning of the accepted meaning of Christianity.

You will find here in this country, just as I suppose you have already found it in England, that there is a very common tendency among men to lay special stress upon the social, or I should say the sociological trend of Christianity, and when men tell us that the main function of the Gospel is to promote good will among mankind and enlist the offices of love in behalf of those who are the victims of poverty, disease and crime, I can only say that they are putting the emphasis in the wrong place. The commandment, it is true, is given us, "Thou shalt love thy neighbor as thyself," and it is one of the glories of philanthropy to put that into practice, but we should belittle Christianity if we thought that philanthropic endeavor exhausted its meaning, for that endeavor is the reflex in us of our belief in the loving mission of Him who came to give His life for us; and the danger at the same time is not only that men

shall misread Christianity and lose the Gospel, but in losing the Gospel they may lose also those very fruits of the Gospel which they now claim to substitute for the Gospel itself.

Morals, Ideals and Moral Initiative.

You come to a city, sir, whose philanthropic agencies cannot be spoken of too highly, but you come at a time also when men need to be told that moral ideals are not worth much to men who have no moral initiative; that external efforts at moral reform need the enforcement of the power that can touch the inner springs of action and that after all the only real moral dynamic is to be found in the grace of God.

I look at these monumental expressions of the altruistic spirit and have no words in which to express my admiration. They seem to me to be the very efflorescence of Christianity; and yet when I find sometimes, as I do, a disposition on the part of men to let their religious life exhaust itself in transmitting material improvement to their fellows, in plans that take a care for those whose lot in life has been cast in unfortunate circumstances, I think I hear the Saviour say once more: "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat and the body is more than raiment. But rather seek ye the Kingdom of God and all these things shall be added unto you."

Man Superior to His Environment.

Do not worry over the question of your earthly existence, but give your all to the essential problems. Life is more than meat, the body is more than raiment. Man is always superior to his environment. We may abolish poverty, but we can never abolish death, and until we do the dark secret of destiny will baffle us all unless we believe that that secret has been unlocked in that lesson.

My dear brother, I know that it is unnecessary for me to give you a formal charge. I know the Gospel that you intend to preach, and it is because we know it that we are glad to see you here and

bid you Godspeed in the great work you have undertaken here, but if I felt that the appointment of the presbytery laid me under an obligation to close these remarks with a single word of injunction I would say: Let these truths be the ba-

sis of your preaching, let them give it form and force;

The revealed word,
The divine Christ,
Atoning blood,
The indwelling Spirit of God.

Moses, the Man Who Built According to Plan.

By Rev. R. P. McKim.

Rector St. Luke's Church, St. John, N. B.

GOD is surely looking for such men today. Many have given so much earnest thought, and there are so many carefully devised schemes. God's plan has

been altered and presumably improved upon. I sometimes think God is looking for men who will be sufficiently simple and old-fashioned to take the pattern shewed in the Mount, and construct according to it; men who will know little enough to let God know something; who really believe that God does know something. Men who will be willing to build the Tabernacle with no windows in it, and to depend for light upon the radiance which burned and shone over the mercy seat.

It is inexpressibly sad that there is so much wisdom in the church today that is not the wisdom of God. What we need are men like Moses who will be prepared to set aside the wisdom which cannot know God, and who will go up into the Mount for God's pattern and God's wisdom, and then come down and work by it. We need more of the manifested presence of God; more of the marvelous radiance of the glory of God. The world looking at us sees so little supernatural light; so little supernatural power; men are not impressed, not convinced, not even attracted. I read of the glory of the Lord filling the Tabernacle and Temple. I read in those early chap-

ters of Acts of the manifested presence working with mighty power, and I cannot help asking why we do not have more of it today. Why is the church not more of a compelling factor in the world today? Why are there not more conversions? Because we have not the presence and glory of God among us as they had. And we have not, because we have not built according to the pattern.

The work given to Moses divides into two parts. The first part was deliverance. The people in whom God is interested are in bondage in Egypt. Moses is commissioned to preach a deliverance, and to demonstrate God's ability to consummate it. The latter part is devoted to construction, making those delivered people what God wanted them to

be, a witness to Himself. Our work, as servants of Jesus Christ, corresponds closely with this: we are to get people out of the world, for Egypt is the world and the world is bondage. And when by God's grace and power that is done, these rescued, delivered, emancipated people are to be constructed into living witnesses to God who saved them.

The Deliverance.

Two elements contributed to Moses' education. He was the son of godly parents, who with simple faith believed that though Pharaoh's edict had condemned



Rev. R. P. McKim, M. A.

all Hebrew male children to death, God would somehow make a way for their boy to live, and afterward, when the mother was made the nurse, she would teach the boy those deep things of God which she knew so well herself. On the other hand, Moses was also the protege of Pharaoh's daughter, and consequently brought up in all the wisdom of the schools of Egypt. We do not know what thinking Moses may have done, in those early days, upon the political situation and upon the relative positions of Hebrew and Egyptian. We do not know that God told him to take any active part in the matter. All we know is that one day Moses saw an act of oppression, threw himself into the struggle and failed. The arm of flesh could not succeed in God's work. And then there came a death that there might be a new life. Moses became a shepherd in Midian. What a mortification to the man who had lived in the court of Egypt as the son of Pharaoh's daughter! But in God's procedure death comes before life, and at the place of death, God met Moses and began to tell him about life, a new life. There was the bush, burning but not consumed, the old and the new and Christ. And there and then, at the place of death and of life, Moses is given his commission. The old marked by failure will die, and the new will open up with possibilities made by God.

It was a huge undertaking, and there were tremendous difficulties. But Moses could always remember two things God said to him that day: "I AM hath sent thee." The One who is yesterday, today, and forever. The unchanging One who afterward said, "Lo I am with you always." Again God said, "Certainly I will be with thee, and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Always afterward there were with him the sound of that voice, and the sight of that mountain. God also gave him something to help him remember. A very ordinary thing it was which God selected, but God made it a very extraordinary thing. "And the Lord said unto Moses, 'What is that in thine hand?' And he said, 'A rod.'" When-

ever afterwards Moses felt his fingers tighten on that rod, he remembered. We need some rods like it, and need them very much. There is a strong, cruel taskmaster. There are sore and weary shoulders, and heavy and broken hearts. There is need today for a deliverance, a rod that will bring with it just such power.

What was this rod? Where did it come from? Cut from some bush there in the wilderness. I have sometimes thought it might have been cut from the bush that was burning but not consumed. But at any rate one like it might be cut anywhere in that wilderness; just a common rod, grasped in a human hand. A hand strong and big? More so than most men's hands? It is said that character shows itself in one's hands. What do these hands show? Trustworthiness. And that is what connects the ordinary hand and the ordinary rod with the extraordinary power of God Who is Wonderful. And the rod of Moses in Exodus 4:2, becomes the rod of God in Exodus 4:20.

Moses has received his commission. He forthwith enters upon his controversy with Pharaoh. Egypt is a place not altogether wanting in religion. The man of the world will not admit that he is wholly irreligious. He has a religion and considers it sufficiently good to make the proposal to change something to debate upon. The magicians have much power and their enchantments are impressive. One must judge by results. Moses, sent of God, comes, presents his arguments and gets a hearing. There is discussion and deliberation, with the result that Pharaoh proposes compromise. But Moses contends that "the Lord doth put a difference." A difference in regard to the Word of God. Some received the message while others rejected it. A difference in regard to the Lamb of God. Some sprinkled the blood, others did not. A difference in regard to direction. Some passed out of Egypt, others did not. Moses was able to see that there was a difference and that it was a fundamental difference. And what was different from God's plan was something to which Moses could not but be opposed.

It takes a strong-hearted, stiff-lipped man to believe that those who are down

in Egypt are lost; that there is only one way out—by the Word of God and the Lamb of God. Moses was trustworthy. He delivered his message and stuck to it. God is looking for men who are dependable.

The Construction.

The second great part of Moses' work was construction. It ought always follow deliverance, and it can only come after a deliverance. Everybody who is delivered should be a witness and only delivered ones can bear witness. Moses must teach these delivered people how to worship. Let us consider one of the methods used in teaching.

A tabernacle was to be built which should stand for God's love, His wish to be near the people whom He loved, and to have them near Him; a tent of meeting where God and man might meet one another; a place which would localize God's presence, and make it approachable for man. In it were to be a series of finger-posts marking the way by which men were to come to God, and what there was to do when they came into God's presence. This Tabernacle, then, was a very important institution. Toward its construction there were to be two contributions, God's, and man's.

God furnished the plan. Man furnished the material. And that material, the wood, the gold, silver, brass, and hangings, the goat's hair and skins, all were to be given, and out of them a place constructed in which to worship God. What are the best methods of securing all this costly material? And what are the best building plans? How many and what varying answers to these questions today! For these are some of the very important questions in church economy today. Moses exactly met those questions and found a very satisfactory answer. Indeed, I think, reading the story of what was done in those long ago days, they had better success than is obtained by many of the efforts of today.

According to Plan.

First, Moses went up into the Mount with God, "into the thick darkness where God was." There he spoke with God face to face. There God gave him the plan, including every outline, every de-

tail of the building, and also full instructions as to obtaining the necessary material. There God warned him and said, "See thou make all things according to the pattern that was shewed thee in the Mount."

Then Moses came down and did what God told him. He secured the building material in the way God had instructed him (Exodus 25:2 and 35:5). He set people to work on the Tent, and every board and every socket, every vessel and every hanging, was made according to the pattern. May we suppose that there were any suggestions offered him to do otherwise? Had somebody a more approved scheme? Something more modern? Or are these suggestions only made nowadays? I know that when Jesus was building His tabernacle; when He was starting out to mark down for sinful men the way of approach to God; the suggestion was made that He turn stones into bread, and we know where the suggestion originated. Very probably there were suggestions offered to Moses. But Jesus was faithful to Him that appointed Him, as also was Moses in all his house (Heb. 3:2). And the man who could be depended upon for implicit obedience, set aside all other suggestions, and went on doing as God told him, with three results:

(1) There was a sufficiency of material (Exodus 36:6, 7).

(2) There were wise-hearted, willing men raised up to help him (Exodus 36:1).

(3) When the Tabernacle was finished and set up according to the pattern, the glory of the Lord filled it (Exodus 40:34).

I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to Whom I owe all my hopes in time and eternity. May grace and strength sufficient to enable me to adhere faithfully to this resolution be imparted to me.—Dr. Livingstone.

Recognizing the Divine Element in Christian Service.

By Charles P. Meeker.



HOW often we find things to be strikingly opposite to what they at first appear. This is especially true when these same things are set in contrast with the Word of God. Take, for instance, the thoughts and theories of men, good theories and beautiful thoughts not excepted—the best of which, if ever, unless they are conceived under the guidance of the Holy Spirit, coincide with God's thoughts as revealed in His Word.

There seems to be a jealousy on God's part to secure an exact reproduction of His own thoughts in man, and what He desires is that we adopt His thoughts and follow implicitly His way. For this reason we have many repetitions in the Old and New Testaments. Men who have studied this matter say that there is a divine and progressive purpose easily traceable in these constant recurrences of similar thoughts and passages. The uniqueness of this method furnishes one of the most forceful arguments in support of the verbal and plenary inspiration of the Scriptures. It is as if God were saying over and over again, "My thoughts are not your thoughts, neither are my ways your ways." The difference between His thoughts and ways and ours, is as high as heaven and as vast as eternity.

A few examples might give point to these remarks. Take Cain and Abel and their two sacrifices. One man with his sacrifice was accepted; the other rejected. The question arises, Why was Cain and his offering refused? Was it because he did not bring the best he knew how? Or was it because he set aside God's specific provisions about acceptable sacrifices and brought what he thought would answer the purpose just as well? A study of this incident will convince the student that it was the latter. It was a case of substituting his thought about sacrifice for God's thought. God had not left it to Cain to bring the best offering he knew how. The form, the kind and the manner of offering was expressly provided for by God.

The Rock at Rephidim and the Rock at Kadesh.

There are two scenes in the life of Moses in which the rod and the rock are before us, one at Rephidim in the Wilderness of Sin (Exodus 17:4-6), and the other at Kadesh in the desert of Zin (Numbers 20:7-11). God's instruction to Moses on each occasion was different. In the first instance he was to take the rod in his hand and strike the rock and water would flow forth. In the second, he was to take the same rod in his hand, and speak to the rock and water would flow forth. The rock in both cases was a type of Christ (1 Cor. 10:4). The smiting in the first case typifies the smiting of Christ before the thirst of the human soul for holiness could be satisfied. The fact that the smiting was to be done in the presence of all the people sets forth clearly that God would show the people the way of salvation through the judgment of the Cross.

In the second incident Moses was disobedient. He was not to smite the rock but to speak to it. Now, understanding the spiritual and typical significance of the rock, to smite it the second time was equivalent to crucifying Christ twice. This would be a perversion of all Scripture, "For in that he died, he died unto sin once?" "By one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

Moses, in smiting the rock the second time, destroyed the whole typical and spiritual significance of the incident, and his rashness cost him the coveted pleasure of leading God's people into the promised land.

And so other instances might be enumerated, such for example as Nadab and Abihu offering strange fire before the Lord; Saul's disobedience in sparing the Amalekites' cattle and King Agag; Samuel choosing a king in Saul's stead from among the sons of Jesse, and removing the Ark to Jerusalem from the house of Abinadab in Baalah of Judah.

Reading Leviticus.

One of the most profitable lessons the

writer ever learned was in connection with his first attempt to read the Bible through. When he came to Leviticus he found it so dry and repetitious that he passed it by. When he had finished the Bible he thought, "I have not read it through after all." It was some time before he could make up his mind to read that book Leviticus; but after praying for a blessing in reading it he began its careful perusal. Among many other helpful things, this priceless lesson was learned—God is exceedingly particular. The patience-racking repetition, and minute attention to the smallest details about the sacrifices seem superfluous, but they reveal the fact most forcefully that God would not trust the details of those offerings to be worked out by man. Everything was to be after the pattern revealed in the Holy Mount.

Has Man a Divine Spark?

There is abroad a notion that there is a divine spark in man, that this spark needs but a little fanning, to bring about results which the Scriptures declare impossible apart from the new birth. This doctrine has many beautiful and attractive features to commend it, when viewed apart from the fact that it is wholly unscriptural. Yet despite this fact the idea persists, even though it does great dishonor to God whose thought is so radically different. He, acting upon the obverse, has planned and executed man's redemption in such a way as to make His actions inexplicable on any other ground than that man is utterly devoid of a divine spark. God's thought is that man is really bad at heart, and bad in fact, beyond the possibility of redemption through mere human endeavor.

On the ground of such a notion as that stated above, how can the atonement of Jesus Christ be justified? Why did God not develop the spark and spare His Son? He can have no justification for the rivers of blood that have flowed in expiation for sin, if man needed only developing, and mending, and not a new creation. But if there is one thing that the atonement of Jesus Christ demonstrates, and the cross of Calvary stands for, it is the total absence of any divine spark in man. In fact nothing brings into evidence the absence of this so clearly and

so forcefully, as the natural hatred toward God in the human heart which culminated in the death of His Son.

It would be a matter of no difficulty to gather a hundred passages or more from God's Word setting forth the fact that there is positively nothing good to be found in man or expected from him apart from an **entirely new and distinct act** of divine impartation and blessing. "I know that in me (that is, in my flesh) dwelleth no good thing" (Romans 7:18).

The Parable of the Sower.

The best we can say is, that man, after his Eden experience, when he lost his innocence, retained a capacity to receive God and respond to impressions made by Him. The parable of the sower strikingly illustrates this. In that parable there are four kinds of soil. The soil in three cases is represented as being inhospitable to the seed. Only in one case is it spoken of as good soil; but even here the good soil had no originating power. All that the good soil did was to receive the good seed that was sown upon it, for which it had a capacity, and assist in its development. Now if that parable teaches anything, it is that the soil is a very subordinate thing; that the important thing is the seed, not the soil. And if we are to accept the interpretation as generally given, the soil represents the heart and the seed the Word of God. It is, therefore, the planting of the Word of God in the heart, which has the capacity to receive it and assist in its development, that results in the reproduction of the divine image. This reception of the Word of God into the heart is definite, and more or less clearly marked in the experience of the individual, and is often effected by as positive a crisis as when a child is born into the world.

We now see the significance of Christ's conversation with Nicodemus and His three-fold repetition, so solemnly and emphatically uttered, "Ye must be born again." In the fifth verse of the third chapter of John He gives us the one instrument and the one active agent in effecting this new birth, when He says, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the kingdom of God." The word "water" here can be

clearly demonstrated as typifying the Word of God, and is consistently so used in the Scriptures. Eph. 5:26; Titus 3:5; I Pet. 1:23, and John 15:3 are in the line of this demonstration.

These Scriptures give us the active agency and the instrument in the process, theologically called regeneration. This divine nature, this Christ nature, this nature of Spirit thus results from receiving the Word, and the action of the Holy Spirit upon the heart receiving it. In which case the Holy Spirit is the divine agent and infinite efficiency, while the written Word is the perfect instrument in the hands of the Spirit.

Whenever, therefore, the Spirit is mentioned in connection with water it signifies the Spirit in operation with the Word; it then signifies the Word used by the Spirit as His instrument. To be born, therefore, of water and of the Spirit, literally out of water and out of Spirit, is the New Testament way of saying that the Spirit is the agent, and the Word the instrument in this new birth of a human soul. "Seeing ye have purified your souls in obeying the truth through the Spirit" (I Peter 1:22). "It is the Spirit that quickeneth; the flesh profiteth nothing; the words I speak unto you, they are Spirit, and they are life" (John 6:63).

"In the new birth, then, the Word of God is the seed; the human heart is the soil; the preacher of the Word is the sower who drops the seed into the soil; God by his Spirit opens the heart to receive the seed (Acts 10:14); the hearer believes, the Spirit quickens the seed into life in the receptive heart; the new divine nature springs up out of the divine Word; the believer is born again, created anew, made alive, passed out of death into life." [R. A. Torrey.]

Now, what is the use of all this? Simply to set forth the absolute necessity, in all our service for God, of using His Word in entire dependence upon God's Spirit to quicken it; else we will find ourselves unhappily doing what the Apostle Paul prays he might not be found doing, beating the air.

Old Fashioned Doctrine.

One other startling fact in this con-

nection is that the soil seems to grow weeds without any previous cultivation or planting; and the human heart seems to bring forth evil in the same way. Any one who will watch children will be amazed to find the ease with which they fall in with evil, and will be puzzled oftentimes to know where it was first suggested. But it is the enemy's business to sow these evil seeds, and he rests not night or day.

Now, there is no purpose in saying this to support the doctrine of the total depravity of the human heart. But expression is given simply to a conviction which has come from observation. The feeling is emphatically strong that everything which falls short of a divine regeneration of the heart lacks permanency, and effectiveness. These things are now old fashioned doctrine, and the insistence upon them will place a man upon the shelf as a back number. They are not found in progressive theology, but what matter? The progressiveness which omits these fundamental things has done nothing for the church except to confound its faith and weaken its power.

Doctrine That Honors God's Word.

There is one thing about the doctrine of the absolute necessity of the new birth, at least, and the insistence upon it, that is its own reward, namely, it honors God's Word and His Spirit by showing us our dependence upon both.

This, then, is the situation that we have to face, and the question is, how can we meet it? We have before us a great and wonderful capacity, with hidden powers and potentialities; but after all only a capacity, nothing more, to receive good; a plot of ground, possibly overgrown with weeds, it may be a child's heart or one more mature in years. What then can we do? We have a good Word and a divine Spirit. Now how shall we get this good Word planted in this heart that has the capacity to receive it and how shall we secure the co-operation of the divine Spirit in nourishing and developing this seed? Only through much prayer. We must bring the Word to the soul in the power of the Spirit, and bring the power of the Spirit upon the Word to the soul.

Glass Song, December 1911.

Harry A. Whealey.

Edwin J. Heinmiller.

1. Ev-'ry hour and ev-'ry mo-ment, Ev-'ry-where, in an-y clime,
 2. When the tri-als break up-on us, As we tread this life's dark maze,
 3. Come suc-cess or dis-ap-point-ment, Come what-ev-er may be-tide,

May the souls with whom we la-bor See in us Christ's life di-vine.
 Or when on the mount of bless-ing Joy-ful on the Lord we gaze:
 May our lives show forth the like-ness Of our Lord once cru-ci-fied.

Let His life..... be seen in me, Let His life..... be seen in me;
 Let His life be seen in me, in me, Let His life be seen in me, in me;

Ev-'ry-where..... and ev-'ry mo-ment Let His life be seen in me.
 Ev-'ry-where in me.



PRACTICAL AND PERPLEXING QUESTIONS

ANSWERED BY THE EDITORS



Will you kindly harmonize Matt. 7:22, 23 and Mark 9:38, 39?

In harmonizing these two passages the Revised Version assists a little by translating Matt. 7:22 "Have we not prophesied by Thy Name?" while Mark 9:38 remains "in Thy Name." There is a difference in the significance of these prepositions—one suggests power merely, the other relationship. There may be something in this.

Again in Mark, the apostle complains that the wonder-worker "followeth not us." There is no assumption that he was not a disciple of Christ, however. Perhaps this explains it. But in any event, the main thought of Matthew is that of imposture, which is not present in Mark.

The outstanding lesson from the two passages is that one may do wonders by using Christ's name, and even be permitted by Christ to do so, and yet not belong to Him in any saving relationship. This is a very solemn thought for all of us, and contains a very solemn warning.

J. M. G.

If Jesus Christ was God, why did He give utterance to the words on the cross, "My God, my God, why hast Thou forsaken me?"

It must be remembered that while God, He was also man. He possessed two natures in one person, and it was in His human nature that He suffered and experienced the loss of the divine presence on the cross. This was part of the penalty He bore vicariously for us. He endured in that moment what they who accept Him as Saviour would otherwise have endured throughout eternity.

J. M. G.

What is meant by "the blasphemy against the Holy Ghost" in Matthew 12:31, 32?

"Blasphemy against the Holy Ghost" is the sin of rejecting His testimony to Jesus Christ. One might speak a word against the Son of Man through ignorance that He was the Son of man, for

which reason it might be forgiven him; but when through the Holy Ghost, witness is borne that He is the Son of Man, then to speak against Him is to do so in the face of light and knowledge. This is really speaking against the Holy Ghost who bears the witness. This can not be forgiven one because if he rejects the testimony of the Holy Ghost to Christ, there is no stronger testimony that can be borne to Christ. The rejection of that testimony, therefore, is the final rejection of Christ Himself, and the final rejection of Christ puts the rejector outside of the pale of forgiveness either in this world or that which is to come.

J. M. G.

Which is correct, "Rev. So-and-So," or "Rev. Mr. So-and-So?"

Always the latter. "Reverend" is an adjective, and should not be used in place of the title "Mr.," or in place of the initials of a name. It is proper to say, "Rev. Mr. Jones," or "Rev. John Jones;" and if you wish to designate the gentleman more particularly you might say, "The Rev. John Jones." But "Rev. Jones" is bad English, and we hope you will never use it, not withstanding that its vulgarism is becoming more common in these days.

J. M. G.

Why do you believe Moses wrote the Pentateuch?

Because, among other reasons, the whole Jewish nation have believed it for 3,500 years, and the whole Christian Church through all its history. There have only been the fewest exceptions to this. Latterly, higher criticism has sought to raise a doubt about it, but its position is being discredited more and more as time passes.

Next Month—"Where shall I find the most terse statement respecting the canon of the Old Testament?"



THE SECOND BOOK OF CHRONICLES.

Lesson 3. Jehoram to Hezekiah. Chapters 21-32.

1. Jehoram, c. 21.

Observe that Jehoshaphat followed Rehoboam's example in arranging for his sons (v. 3), but without the hoped-for result (v. 4). Such a brother as Jehoram proved might be expected to act in his kingly capacity as verses five to seven testify. "Elijah" (v. 12) may be a mistake of the transcribers for "Elisha," as the former died earlier (2 Kings 2); unless we take the view in the margin that this was a "writing" he left behind him. For the fulfillment of this "writing" read the rest of the chapter. We had a much fuller account of this reign in 2 Kings.

2. Ahaziah, c. 22.

This king is called "Jehoahaz" in the preceding chapter (v. 17). The discrepancy in the figures (22:2) was noticed in 2 Kings 8:26, and the fact that his mother was the grand-daughter of Omri (v. 2). Note her influence (v. 3) like that of the mother of what other king recently considered?

In the story of verses five to nine, it is of interest to know that archaeological research has found the names of both Hazael and Jehu on the Assyrian sculptures.

Athaliah's motive (v. 10) may have been inspired partly by anger at the destruction of her own house of Ahab, partly by the necessity of self-defense against Jehu, and partly by pride and ambition, since if any of the young princes became king his mother would supersede her in power and dignity.

Verse 12 means that the priests and their families, some of them at least, were privileged to dwell in the buildings in the outer wall of the temple.

3. Joash, cc. 23, 24.

"Chief of the fathers of Israel" (23:2), means doubtless Judah and Benjamin only, the name usually employed in this book for all that remained of Israel. 2 Chronicles 24:15-22 has no parallel in the record in Kings. It mentions the honor shown Jehoiada. Burial in cities, except Jerusalem, was prohibited, and in that case only allowed to kings. What request did the princes make to the king after

the death of the faithful priest (v. 17)? Does the next verse indicate its character? And was the king himself guilty (v. 21)? Compare Matt. 23:29-35. In this last passage Christ speaks of the slain prophet as the son of Barachias instead of Jehoiada, but possibly he was the latter's grandson. In his death the prophet said: "The Lord shall see and require" (v. 22), and for the fulfillment of the warning read the chapter to the end.

4. Amaziah, c. 25.

This history is divided into three parts: (1) the general account of the reign, and its spirit, especially at the beginning (vv. 1-4); (2) the conquest of the Edomites (vv. 5-13); (3) the idolatry of the king and its punishment at the hands of Israel (vv. 14-28). The second of these events is given with detail not found in the earlier record, and is especially valuable for the reply of God's servant to the king (v. 9), the lesson of which should not be disregarded. The third event also contains new and important matter (vv. 14-16), which explains why the calamity of the following verses was permitted.

5. Uzziah, c. 26.

Two periods suggest themselves in this case, early obedience and prosperity (vv. 1-15), and then pride and punishment (vv. 16-23). A comparison of the record of the first period with that in 2 Kings 14 and 15 shows new matter illustrating Uzziah's prosperity, who is there called "Azariah." This latter name, by the way, is that of the Assyrian inscriptions also. Do not let verse five escape. "He sought God in the days of Zechariah, who had understanding in the visions of God." How valuable are the prophets in the history of God's people, and especially those who understand the visions of God! There is a difference even in prophets. Some understand what others do not. How necessary, therefore, that the Scripture interpreter should fear the Lord that he may possess his secrets.

Uzziah desired to exercise regal and sacerdotal functions at the same time, as in the case of pagan kings and emperors, but which

was contrary to the divine law (Ex. 30, Num. 18). For the sin, compare 1 Samuel 13, and the punishment, Numbers 12, 2 Kings 5.

6. Jotham and Ahaz, cc. 27, 28.

Of Jotham's reign little need be said except to call particular attention to the lesson in verse six. The story of Ahaz is divided into four parts: (1) his general character and reign (vv. 1-5); (2) the invasions by Syria and Israel (vv. 6-15); (3) the alliance with Assyria (vv. 16-21); (4) the summary (vv. 22-27).

There is much that is new as compared with Kings, but the prophetic intercession for Judah with their brethren of Israel is particularly interesting (vv. 9-15). Was it their power, or God's judicial sentence that caused Israel to be victorious (v. 9)? How had they abused their opportunity? What should make them cautious and merciful (v. 10)? It has been pointed out that verses 12-15 accord with the parable of the Good Samaritan (Luke 10), and it is even thought that Christ may have drawn His materials from this episode.

Ahaz's alliance with Assyria is attested by the Assyrian monuments. In the summary of the close of his reign, what language (v. 24) indicates the absolute suspension of the worship of God in his time?

7. Hezekiah, cc. 29-32.

After the beginning of Hezekiah's history, we have, in chapter 29, the cleansing and consecration of the temple. In 30, the great passover. In 31, the religious reforms following. In 32, Sennacherib's expedition, and Hezekiah's sickness and the close of the reign. In Kings the military and political side of the reign is given more fully, but not the inner religious and theocratic side, as we see by comparing chapters 29-31 with the introductory verses of 2 Kings 18.

Noting a few outstanding points, the phrase, "all the uncleanness" (29:16) means probably the sacrificial vessels formerly employed in idolatry, and possibly the remains of idolatrous offerings. "Ye have filled your hand unto the Lord" (v. 31 margin), means they had consecrated themselves to God (Ex. 28:41) after

offering the expiatory sacrifices which, as we said in Leviticus, necessarily preceded such consecration. Keep in mind that God accepts nothing from us as either gift or service until He accepts us. And we can be accepted only on the ground of the expiatory sacrifice of Christ. Note the last word of this chapter in the light of its context. That is the way a revival comes. O, that God would now surprise us with one!

Why could they not keep the passover in the legally appointed first month (30:2-4)? Was a change ever permissible (Num. 9:6-13)? Note the breadth of the invitation (vv. 5-9), and the reception it met from Israel (vv. 10, 11). See the difficulty in the case of Judah and the cause of it (v. 12). "Healed the people" (v. 20) means forgave their guilt. "That they might be encouraged (steadfast) in the law of the Lord" (31:4), means that they might live care-free while performing their official duties.

Note that Hezekiah was a man of prayer and faith, who did not neglect means (32:1-8). To understand "he repaid not, etc." (v. 25), compare 2 Kings 20:12, etc. How disappointing this is in so good a man, and what a serious lesson it teaches as to the need of prayer and watchfulness to the very end of our lives (v. 31).

Questions on the Lesson.

1. Count the fulfillments of prophecy in this lesson.
2. What warning for mothers is found in it?
3. How is it corroborated by archaeology?
4. How may Athaliah's conduct be explained?
5. Recite the story of the reign of Joash.
6. Name the divisions of chapter 25.
7. What was Uzziah's sin?
8. Where is the parable of the Good Samaritan suggested here?
9. What comes first in the divine order, our salvation or our consecration?
10. What lesson is taught by the latter part of Hezekiah's life?

THE SECOND BOOK OF CHRONICLES.

Lesson. 4. Manasseh to the Captivity. Chapters 33-36.

1. Manasseh and Amon, c. 33.

The history of the first-named is divided into three parts: (1) the outline of his character and reign down to the crisis of his punishment

(vv. 1-10); (2) his affliction and repentance in Babylon (vv. 11-13); (3) his later career and death (vv. 14-20). The first part was considered in Kings. For the reference to "groves"

and "the host of heaven," compare Deut. 16: 21 and 17:3. As we have learned, it was in such groves, and on the high hills, and under the trees, that the heathen were guilty of their idolatrous practices. As a comment on verse six turn to Deut. 18:9, etc. Verse seven is a forerunner of what we shall read of the Antichrist in Daniel and the books of the New Testament (Daniel 7-9, Matt. 24, 2 Thess. 2, Rev. 13, etc.).

God, as ever, is merciful and long-suffering, but without avail (v. 10). The Assyrian king now referred to was Esarhaddon, son and successor to Sennacherib. "Among thorns" may mean that Manasseh was hiding in such a thicket, but some versions have another Hebrew expression translated "among the living," as intended to show only that he was taken alive. His condition was humiliating indeed, hands manacled and ankles fastened together with rings and a bar.

Observe the process of his repentance—affliction, supplication, humility, mercy, spiritual apprehension, restoration, reformation, zeal, prosperity, (vv. 12-16). Here is a good outline for an expository discourse. It was some political motive that induced the Assyrian to restore him again to his kingdom, perhaps to use him as an ally against Egypt, "but God overruled the measure for higher purposes."

The story of Amon calls for no comment.

2. Josiah, cc. 34, 35.

The first ten years of this reign (vv. 1-7) are distinguished by a theocratic reformation and revival more thorough and widespread than that of Manasseh, and suggesting the earlier one under Hezekiah. The exact chronological order is not followed but the great facts are the same as in Kings. That a king of Judah should have such influence among the tribes of Israel, is explained by the fact that the captivity of the latter had taken place, and the remnant remaining in the land kept in close touch with Judah as their natural protector (v. 6). The word "mattocks" has been translated "deserts" and may mean the deserted localities or suburbs of these tribes.

The remainder of this chapter has been alluded to sufficiently in the earlier record.

The first half of chapter 35 is the account of the great passover, the origin and nature of which was treated in Exodus 12, but a few features call for attention here. For example, "the holy place" in this case, (v. 5), means the court of the priests where the ani-

mals for sacrifice were slain, and where the people were admitted according to their families, several households at a time. The Levites stood in rows from the slaughtering places to the altar, passing the blood and fat from one to another of the officiating priests. [Bible Commentary.] The Levites, both here and at Hezekiah's passover, did more than the law, strictly interpreted, authorized them to do, but the peculiar conditions in each case justified the liberty. The singers (v. 15) were chanting Psalms 113-118, and doubtless repeating them over and over as each group entered the holy place. The comparison with Samuel's passover (v. 18) suggests that of Hezekiah's, and Solomon's (30:26), the distinction being found in the terms on which the comparisons are based. One perhaps on the grandeur of the ceremonies, and the other on the ardor and devotion of the people.

In the story of Josiah's death (vv. 20-27), we need not repeat what was said in Kings. Egypt and Assyria are rivals for world power, and Palestine is the buffer between them. Judah is Assyria's vassal, and it is Josiah's duty to oppose her enemy's advances. The "valley of Megiddo" is identical with the plain of Esdraelon of which we shall hear later. Necho's reference to God's command (v. 21) may not mean Jehovah, but some false God of Egypt, and yet verse 22 raises a doubt about it. For this reason, some think Jeremiah, who was a contemporaneous prophet in Judah, may have communicated such a revelation to the Egyptian king. If so, it adds a new cause for Josiah's death, for if the prophet revealed it to Necho, he would hardly have kept it a secret from Josiah.

Jeremiah's lamentation is not recorded (v. 25) except as it may be found unidentified in his book of Lamentations. The event itself is thought to be again referred to in Zechariah 12:11.

3. Jehoahaz, c. 36:1-4.

This was the popular choice to succeed Josiah, but being his younger son, there was a question of its legitimacy, which may explain, in part, his removal by the king of Egypt and the substitution of his older brother. His reign was short, and as we learn from 2 Kings 23:32, it was also wicked.

4. Jehoiaquim, vv. 5-8.

His brother was no improvement (compare Jer. 22:13-19). At first the vassal of Egypt, he subsequently sustained the same relation-

ship to Babylon, which had now become the head of the Assyrian empire, and had finally driven the Egyptians out of Asia. Rebelling against Babylon later on, the latter punished him (vv. 6, 7). Daniel, the great prophet, was taken captive at this time (Dan. 1:1-6). Jehoiakim himself was not, however, although that seems to have been Nebuchadnezzar's original intention. (Compare with verse six, 2 Kings 24:2-7, Jeremiah as above, and also 36:30.)

5. Jehoiachin, vv. 9, 10.

This king is "Coniah" and "Jeconiah" in the book of Jeremiah (cc. 22, 23), and according to 2 Kings 24:8, was eighteen years old instead of eight when he began to reign. This age seems corroborated by what our lesson says of him (v. 9). Compare also Ezekiel 19:1-9. "When the year was expired" (v. 10), means when the spring had come, and its opportunity for military campaigning.

6. Zedekiah, vv. 11-21.

As we know from Kings, Zedekiah was not the brother, but really the uncle of his predecessor, but called the first-named in accordance with the Hebrew latitude in speaking of family relationships. Note the great distinction given to a true prophet of God, implying both inspiration and authority (v. 12). Note carefully verse 21. We learnt in the Pentateuch that every seventh year in Israel was to be a sacred rest unto the Lord, the land itself

was to lie fallow. But the greed of the people had disregarded this law with every other, and now they were to pay the penalty as per Leviticus 26:33-35. Judah, providentially, was not colonized as was Israel, by other peoples, so that at the close of seventy years there might be a return (Jer. 25:12, 13).

The reader will observe that this book concludes with an account of that return (vv. 22, 23), showing, in so far, that it was written after that event, as stated at the beginning of our lessons in Chronicles. The story of the return comes before us in detail in the book of Ezra.

Questions on the Lesson.

1. Give in outline Manasseh's history.
2. How does he become a type of the Antichrist?
3. Who succeeded Sennacherib in Assyria?
4. How do you explain Josiah's influence in Israel as well as Judah?
5. What are the Passover psalms?
6. Name four great passovers of the people after entering Canaan.
7. What testifies to the people's love for Josiah?
8. Name Judah's kings, and give their relationship, from Manasseh to the captivity.
9. What hint is given in this book that it was written after that event?

THE BOOK OF EZRA.

Lesson 1. Back to the Homeland. Chapters 1-6.

1. Cyrus' Proclamation, c. 1.

Babylon has had its day, and with its downfall has come that of the Assyrian Empire. The Medes and Persians, with Cyrus at their head, are now in power, and in the providence of God, Daniel, the Jewish prophet and statesman, has influence at his court, as in that of Nebuchadnezzar. By a study of the earlier prophets, especially Jeremiah, he has become aware that the time is nigh for the captivity of Judah to end and his people to return to their land (Dan. 9:1, 2; Jer. 25:12-14). He knows, also, that two hundred years earlier, Isaiah had, by inspiration of the Holy Spirit, mentioned Cyrus by name as the monarch by whose ukase this return would be brought about (Isa. cc. 44, 45.)

Doubtless he told these things to Cyrus, who issues this proclamation (v. 1) not from any intelligent desire to please Jehovah, but

for political reasons. Nevertheless, thus is fulfilled again Romans 8:28.

The words of Cyrus, (v. 2) are not merely oriental hyperbole, as we may judge by Jeremiah 27 and Daniel 2. It is anticipating too much to enter on these prophets now, further than to say that the dominion they speak of as divinely entrusted to Nebuchadnezzar and Babylon, was to be transferred to their successors down to the end of this age. Of these successors Cyrus and the Persians were the first.

"Sheshbazzar" (v. 8) is the Persian name for Zerubbabel (3:8; 5:16), who, though born in exile, was recognized as heir to the throne of Judah.

2. Zerubbabel's Company, c. 2.

"Province" (v. 1) refers to Judah, and indicates that it is no longer an independent king-

dom, but a dependency of Persia. "Children" is not to be taken in the sense of little ones, but that of descendants or posterity. "Tirshatha" (v. 63) means "Governor."

Verse 64 says: "The whole congregation, together, was forty-two thousand three hundred and threescore." This amount is 12,000 more than the numbers when added together. Reckoning up the smaller numbers we find that they amount to 29,818, in this chapter, and to 31,089 in the parallel chapter of Nehemiah. Ezra also mentions 494 persons omitted by Nehemiah, and Nehemiah mentions 1,765 not noticed by Ezra. If, therefore, Ezra's surplus be added to Nehemiah, and Nehemiah's to Ezra, they will both become 31,583. Subtracting this from 42,360, there will be a deficiency of 10,777. These are omitted because they did not belong to Judah and Benjamin or to the priests, but to the other tribes. The servants and singers are reckoned separately (v. 65), so that putting all these items together, the number of all who went with Zerubabel amounted to 50,000 with 8,000 beasts of burden. [Davidson.]

3. The Altar and the Temple, c. 3.

The seventh month (v. 1) corresponds to our Sept. 15-Oct. 15, and was the time of the Feast of Tabernacles (Lev. 23). Jeshua (v. 2) was the hereditary high priest. "His (or its) bases" (v. 3) means the old foundations of the altar. After the altar which was necessary to be built first in order to sacrifice unto the Lord, the foundations of the temple itself begin to be laid (vv. 8-11). The sorrow of the older men (v. 12) was caused by the contrast between the prosperous circumstances under which Solomon's temple had been built, and those of the present. This second temple would be inferior in size and costliness, and destitute of the Ark, the Shekinah, the Urim and Thummim, and other features which contributed to the glory of the first temple. Read Haggai in this connection.

4. Adversaries, c. 4.

In verse one "Judah and Benjamin," and "the children of the captivity" are identical. "The adversaries," were the people settled in the land of Israel by the Assyrians after the captivity of the ten tribes. They intermarried with the Israelites who had been left behind, and their offspring went under the general name of Samaritans. Originally they were idolaters, but having received some instruction in the knowledge of the true God they claimed to be worshipping Him, though of course, in

an ignorant and superstitious way. (Compare 2 Kings 17:24-41).

The refusal of their co-operation by the Jews was proper, but it brought serious and prolonged trouble to them (vv. 4, 5). (Compare John 4:9).

The nature of this trouble is shown in verse six, where "Ahasuerus" is another name for the famous Xerxes, king of Persia. The conspirators continued in the next reign also (vv. 7-16). "The great and noble Asnapper" (v. 10) is another name for Esar-Haddon, met with before, who transported these foreigners into the waste cities of Samaria after the captivity of Israel. The result of their efforts is shown in verses 23 and 24. "Darius" there spoken of is sometimes known as "Darius Hystaspes," and was the second of that name since Cyrus sat on the throne of Persia. The work ceased for about fifteen years.

5. Renewal of the Work, cc. 5, 6.

Do not omit to read Zechariah at this point, and observe the effect of his words, heaven-endued, upon the leaders (vv. 1, 2). The men of verse three, like those of chapter four, verses seven and eight, were satraps or viceroyes of Persia set over provinces in proximity to Judah, who felt it their duty thus to inquire and protest. Verse four seems a mistranslation, and probably means that **they** inquired of the Jews instead of the reverse (see v. 10).

The Darius of chapter five acted differently from any of his predecessors. "Achmetha" (v. 2) is better known as "Ecbatana," the summer residence of the early kings of Persia. The work of the temple may proceed (v. 7), the Persian satraps are to assist (vv. 8-10), penalties are to follow interference (vv. 11, 12), and henceforth the turbulent Samaritans had better take care!

The work is ended (v. 15). Dr. Lightfoot says the foundation was laid April, 536 B. C., and the completion accomplished February 21, 515 B. C. The dedicatory feast is held with joy. Note the explanatory reason (v. 22). God receives the glory.

Questions on the Lesson.

1. What world-empire succeeded the Assyrian or Babylonian?
2. What prophet is used of God for the return of His people to Palestine?
3. Have you read Isaiah 44 and 45?
4. Are you familiar with Daniel 2?
5. What distinction belonged to Zerubabel?

6. How many people of all classes returned in the first company?
7. What was the first religious work they set about?
8. What prophets, whose written works have come down to us, belong to this period?
9. Give the history of the Samaritans, so-called.
10. How many kings of Persia were named "Darius"?

LITTLE SERMONS.

By C. F. Ladd.

Race suicide—air ship contests.
 "Chin music" often makes discord.
 Suing for peace—getting a divorce.
 Many a wife is the speaker of the house.
 "On the fence" may really mean on the "hedge."
 The folks who lack ability often possess vitality.
 If you lead your children to the devil he will likely keep them.
 The man who is seeking a higher plane in life might try the aeroplane.
 Aviators are bound to keep on friendly terms. They can't afford to fall out.

GALVESTON GULF BIBLE CONFERENCE.

This conference was held in the First Presbyterian Church of Galveston, Tex., Nov. 19-26. The topic "New Life in Christ Jesus," was discussed through several days by Dr. C. I. Scofield, of New York, and the exposition of the book of Revelation was carried through the same days by Dr. A. C. Gaebelein, also of New York. Some other cities of Texas and the South are inspired by the success of this conference to arrange for similar conferences.

GOLF VERSUS THE CHURCH.

Rev. E. B. Stafford, D. D., superintendent of the Presbyterian City Missions in Chicago, speaking before the Methodist preachers of Chicago, Nov. 20, according to a newspaper report, said that among well-to-do persons who are moving into the suburbs of the north shore, that an extremely small percentage ever attends worship on Sunday. A canvass shows that only between 10 and 15 per cent of the persons who live in the suburbs between Evanston and Highland Park ever attend church of any denomination. It seems as if a greater part of them pass Sunday playing golf or sitting on the beach.

My Spikenard.

By Carrie Judd Montgomery.

I had a tiny box, a precious box
 Of human love—my spikenard of great price:
 I kept it close within my heart of hearts
 And scarce would lift the lid lest it should waste
 Its perfume on the air. One day a strange
 Deep sorrow came with crushing weight, and fell
 Upon my costly treasure, sweet and rare,
 And brake the box to atoms. All my heart
 Rose in dismay and sorrow at this waste,
 But as I mourned, behold a miracle
 Of grace divine. My human love was changed
 To Heaven's own, and poured in healing streams
 On other broken hearts, while soft and clear
 A voice above me whispered, "Child of Mine,
 With comfort wherewith thou art comforted,
 From this time forth, go comfort other lives,
 And thou shalt know blest fellowship with Me
 Whose broken heart of love hath healed the world."



International Sunday-school Lessons



Practical and Suggestive Notes
By WILLIAM EVANS, D. D.

January 7.

The Birth of John the Baptist Foretold.

Luke 1:5-23.

Golden Text.—“Without faith it is impossible to please God.”—Heb. 11:6.

The Old Testament closes with a prophecy; the New Testament opens with the announcement of the fulfillment of that prophecy. Thus both Testaments are characterized in this lesson: The Old Testament, prophecy; the New Testament, fulfillment. It is clear from our Lord's own words that John the Baptist fulfilled this Old Testament prediction, Matt. 17:10-13. It may be that further fulfillment is still future, preceding Christ's second coming.

Our attention is first drawn to the persons through whom God fulfills His promise. Zacharias and Elizabeth were both righteous. By that is not meant that they were either sinless or perfect, no human being is that, but that they were parents whose whole heart, mind, and strength were dedicated to the will and service of God. Zacharias' unbelief shows that he was not sinless.

This is the kind of people through whom God is willing, and ready even today to fulfill His promises and bless the world—not through perfect people, but through those who are constantly striving after perfection. There is no limit to the blessings God will confer upon the world through us if only we will not touch the glory.

The glorious vision and message came to Zacharias when he was performing his duty. And so it is always. While shepherds watch their flocks the angel comes. We must not forget that Elizabeth also, in her modest, humble seclusion, was used to bless the world just as much as Zacharias, who was exercising a priestly function so high, that the opportunity came to a priest but once in a lifetime. God chooses the weak things as well as the great things. D. L. Moody, the uneducated shoe clerk, as well as Paul, the scholar. So Isaac was a quiet man and dwelt in tents.

The next thing to which our attention is drawn is the content of the prophecy. First, it concerns a child. Zacharias and Elizabeth were childless. It is no sin to be childless provided that no law of nature is violated.

It is a sad thing to be childless. At least it was so considered in Old Testament days. Would that it were considered so today! A revival of the mother instinct is needed.

This child was to be an extraordinary child—well, every mother's child is wonderful! This child was to go before the Lord and prepare His way, just as your child may follow after the Lord and walk in His steps, a worthy career for John, and your child, and every child. Why should we not hold this ideal constantly before childhood?

Upon the promised child was to rest the vow of the Nazarite. That meant two things: absolute prohibition from intoxicants, and entire dedication to God. Can you think of any two things more desirable for your child? These parents had an ideal before them for their child, and that was a tremendous help. Do you bring your child up at random? Start today with an ideal. Let it be high; let it be the highest, even Christ.

The mission of John the Baptist was to be performed by the aid of the Holy Spirit. Is there not a subtle contrast here between the prohibition of intoxicating liquor, and the filling with the Spirit? Just as the person under the influence of intoxicating liquor is governed and controlled by such spirits, so the Christian worker is to become so filled with the Spirit that every part of him—intellect, sensibilities, will, are under the Spirit's control. This spiritual equipment is what is needed for Christian workers today; “Not by might nor by power, but by Spirit, saith the Lord.”

Because the Baptist was spirit-filled, he was enabled to turn the hearts of the children towards their fathers. Doubtless the Jews had become tainted with the idolatry of the surrounding nations so that they had to some extent forsaken the faith of the fathers. Spirit-filled men are needed today to turn the hearts of the present generation back towards the faith once delivered unto the saints.

Every Christian has the Holy Spirit; just as Egypt has the river Nile; but every Christian does not have the fullness of the Spirit, any more than Egypt always has the overflow of the Nile; and just as the overflow of the Nile means a bountiful harvest to Egypt,

so the infilling and overflowing of the Spirit in the believer means a bountiful harvest of fruit unto eternal life.

It is strange, is it not, that Zacharias should doubt in the presence of the angelic visitor! Surely one should believe in the presence of such a sign as this. There are people today who say that they would believe if they could hear a voice from the other shore speaking to them, or if one should come to them from the other life. Did the Jews believe even though Lazarus came back to them from the dead? No. If we believe not the Scriptures, neither would we be persuaded in the presence of so supernatural a sign as this.

After this vision, Zacharias continued his ministrations. No vision of God should unfit us for practical, daily living. On the contrary, it should do for us what it did for the disciples as they came down from that wonderful vision on that Transfiguration Mount into the valley where the needy multitudes were, make us more able and ready to help those who are in need.

January 14.

The Birth of John the Baptist.

Luke 1:57-80.

Golden Text.—"Blessed be the Lord God of Israel, for He hath visited and redeemed his people."—Luke 1:66.

Another fulfilled prophecy added to last week's lesson. "Hath God said, and shall He not do it?" Heaven and earth may pass away, but one jot or tittle of His promises shall never fail. Strange that God should remember his promise to a single individual amidst the infinite multitude of the sons of men! Yet he does. He marks the fall of even a sparrow. And so according to God's promise, the child was born.

At the proper time, the child was dedicated to God in the temple. These righteous parents recognized that the child was God's gift. All godly parents should. Do we? Have we presented our children in dedication to the Lord in the church? The first place these parents took their child to was the church. Is this true of us?

The naming of the child is interesting. John means, "gracious gift of God." Zacharias thought of God in naming the child. What did you think of when you named your child? Did you give it a Christian name, or that of some heathenish, godless novelist? Does the name stand for anything? Is it an inspira-

tion to the child? Does it express your hope and faith in God?

There are times when, in order to please God, we must differ with our friends. So it happened in the naming of John. Out of respect for Zacharias, and because of his advanced age, and knowing that he had no other child, his friends proposed naming the child after him, probably to perpetuate the family name. But already God had announced the name. The angel said that the child's name should be John. These godly parents stood fast by the Word of God, irrespective of the opinion of even well-meaning friends.

A striking question was asked: "What manner of child shall this be?" What strange thoughts must have been passing through the minds of these parents at this time as they recalled the angel's message and the predicted future of this child! As Zacharias looked into the unconscious face of his child he saw the prophet of the Most High.

Parents, what possibilities do you see in your child as you look into its face? That little life is for you to mold. To some extent you can tell what manner of child he is to be. Teacher, what do you see in the child? Just a bundle of nerves to be kept quiet, or the possibilities of a great life?

Zacharias' song is full of victorious and prophetic hope; it is itself a fulfillment of a prophecy: God hath visited His people. For over two thousand years the righteous in Israel had looked forward to the fulfillment of this prophecy.

The advent of this child brought joy, not only to Zacharias and his wife, but to their neighbors. It is a great gift to be able to rejoice with those that do rejoice, as did these friends of Zacharias and Elizabeth. It is much harder to rejoice with those who are successful than to mourn with those who mourn. Too often the prosperity of others arouses jealousy, and we rather rejoice in their failure than in their success.

The birth of this child brought forth this hymn of praise to God for His goodness. Did you ever thank God for your children? Who gave them to you? Children are the heritage of the Lord. How much would you take for them? All the wealth in the world could not buy them. Nor are you asked to sell them; but you are asked to think of the One who gave them to you. There are your children: Can they see, when so many have been born blind? Can they hear, when so

many have been born deaf? Can they romp, when so many have been born lame? Can they speak when so many have been born dumb? Oh ye parents who have sweet children on earth—and it may be in heaven—does not their presence cause you to burst out in praise to God?

Another thing that led to this song of praise was the fact that Zacharias was filled with the Spirit. Joy and gladness are always associated with the Spirit: "Be filled with the Spirit; speaking to yourselves in spiritual songs, singing and making melody in your heart to the Lord." The Spirit-filled man is the happy man. Are you a happy Christian? If not, why not?

The song of Zacharias gives us a model for our hymns and spiritual songs.

The most prominent note in this song is that of salvation: From our enemies, that we may be enabled to live in peace and quietness; from sin, that we may be able to be constantly well-pleasing to God; from slavish fear in our service to God, in order that we may render service as sons, and not as servants or slaves; unto holiness, that our life may be one that is spent, not merely in overcoming the sins of our nature, but also in the cultivation of Christian graces.

What a description we have in the song of Zacharias of the deliverance which Christ brings to every soul that trusts Him: Deliverance from Satan, from death, from sin, from the world, from every enemy; a protection and covering from the righteous vengeance of God; freedom from the consequences of sin; the wonderful promise that some day—even now in a measure—we shall serve God with true holiness and righteousness in joy and blessing for evermore.

January 21.

The Birth of Christ.

Luke 2:1-20.

Golden Text.—"For unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2:11.

Almost twenty centuries ago, in an obscure village in Palestine, an event occurred which has had more influence upon the history of the human race than any other event since time began. A child was born—not an unusual event surely. He was no child of distinguished parents, nor a prospective ruler of a world's empire. He was born in a stable, and cradled in a manger. And yet around that

lowly crib and humble birth, the life, thoughts, and love of millions have from that day to this been centered. During these two thousand years many noble births have been registered, but none so great as this. Emperors, monarchs, and mighty men have lived and died, and are forgotten; nations have risen and waned; but the birth of the Christ child is more influential in this day than on the first birthday of our age twenty centuries ago.

The announcement of Christ's birth was made, by angels. What more fitting accompaniment could there be to such an august event! How interested angels are in the welfare of mankind! How gladly they told the Christmas story to a handful of poor shepherds! How free from pride they were! They were not content that one of their number should tell the story—they all broke out in that great Christmas anthem.

Do we believe in angels any more? We used to. We used to sing, "There are angels hovering round." If we believe the Bible, we still believe in the ministry of angels.

Onward we go, for still we hear them singing;

Angels sing on, your faithful watches keeping.

Sing us sweet fragments of the song above.

The announcement was made to a small band of shepherds. No angelic host went to the Sanhedrin, or to the palace of Herod and broke the news of the birth of the Christ-child. Is there not a lesson here? Does not God have special regard for the lowly and the humble? Hath not God chosen the weak things to confound the mighty? If angels were willing to preach to a few farmers, should the preacher be ashamed of ministering to a small and humble people, or the Sunday-school teacher to a small class?

The scholars of the land were also notified of Christ's birth. The Scripture does not say: "Not any wise men are called," but "not many." It is a mistake to say that religion is good enough for women and children, but not for strong, brainy men. The brainiest men of the ages have been Christian men: Gladstone, the great statesman; Blackstone, the great lawyer; Herschel, the great scientist—these and many others, too numerous to name, have been Christians. So it has come to pass that the wise men of the east have been fol-

lowed by the wise men of the west, and they all have bowed at this manger. The reason why every university must have its chapel is because brainy men must have a place to worship.

That the birth of Christ was mysterious and miraculous need not disturb us. How Christ's body was prepared, how the divine and human could become one—who can tell? We do not even understand our own birth, let alone His. If ever anything of a miraculous nature should take place, when should it be if not now when the King of all laws is coming into the world? Let us be careful lest in denying the Virgin birth, we challenge the purity of the Virgin's life.

The birth of Christ was the coming of God to and in man; not that God had never come to man before, for He had. But He had come only as a sojourner. In Christ He came to abide. His name is "Immanuel, God with us." Whatever else the incarnation may mean, it certainly means that God took our nature and became as one of us, He came unto His own.

The birth of Christ brings to us good tidings of great joy. If the angels sang, should not we? He came to save not angels, but men. The first note of this angelic song is a note of gladness, and song has characterized Christianity all through the centuries.

This birth in Bethlehem shows God's attitude toward men. God has good will toward men. He is not the hard, severe judge that men so often wrongly picture Him to be. Sinner, you have cursed God, but He has not cursed you back; you have lifted your hands against Him, but He has not destroyed you. He has thoughts of kindness, and of love toward you. If you have wrong thoughts of God, let them die away in the music of that first Christian anthem, "Good will toward men."

The Christmas story brings to us also a Saviour. Jesus Christ was born with reference to sin. He was the only man that ever was born with reference to that great fact. Other great men were teachers and reformers—He alone could save men from their sins. "His name shall be called Jesus for He shall save His people from their sins." This is good tidings of great joy to a sin-stricken world. If Christ the Lord cannot save you from your sins, no one else can.

He is a personal Saviour—unto you He was born; He is a mighty Saviour—He is Christ,

the Anointed, the One to whom all power is given. When you lean upon Christ, you lean upon no uncommissioned Redeemer, but One in whom is vested all the authority of God.

January 28.

The Presentation in the Temple.

Luke 2:22-39.

Golden Text.—"For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people."—Luke 2:30, 31.

This lesson concerns the matter of the presentation of the Christ-child in the temple forty days after His birth. Ever since the redemption of the first-born of Israel on that dark night in Egypt, when the destroying angel passed through the land and smote all the first-born of the Egyptians, the first-born son of every Hebrew family belonged to God. As a substitute for all the first-born, the tribe of Levi was chosen later to act as priests. By this, however, Hebrew parents were not exempt from the presentation of their first-born to God. By reason of the choosing of the Levites, the first-born son of the family was released from priestly service on the payment of certain redemption money.

Joseph and Mary obeyed this law and presented the Christ-child in the temple. In thus presenting the child, these parents realized the great truth, that our children belong to God, and are but loaned to us. Christian parents should imitate the example of Joseph and Mary, not only in realizing that children are the heritage of the Lord, but also in presenting them publicly to the Lord.

Mary also made a personal offering as a token of her appreciation of the goodness of God. It was a small gift, but it was the best that she, in her humble circumstances, could make, and therefore, was as acceptable to God as any offering of much higher value. Would it not be a good thing to celebrate the birth of your child by making a special offering to the cause of God? A parent, whose child died some years ago, is in the habit every year on the anniversary of his child's birth, of sending a birthday gift to an orphan home.

We have a wonderful description of the work of Christ in this lesson. He is the Light of the world; not of a nation. Every nation is to feel the effect of His coming. On one occasion, when a Japanese convert to Christianity was summoned before the magistrates and called upon to give a reason why he had

forsaken his national religion, he was told that Japan had religion enough and did not want any more; that Confucianism was good enough for scholars, and Buddhism for the masses. The Japanese convert replied, "If Confucianism is an all-sufficient religion, why is it, since the founder lived thousands of years before Christ and taught during a long life, that it has not spread beyond China and Japan? And if Buddhism is an all-sufficient religion started by Buddha thousands of years before Christ, and taught by him through a long life, how is it, that it has not spread beyond India, China, and Japan? If Christianity is a bad religion, how is it, since its Founder only taught three years, and was put to death when he was thirty-three years old, that it has spread over all the world?"

Jesus is the desire of all nations. There is no satisfaction to be found in any religion outside of Him. Even Simeon representing the Old Testament, did not find full satisfaction until he had seen the Christ-child. The Old Testament itself is a book of longing and expectation, which did not find satisfaction until Christ, the theme of the New Testament, came into the world.

The salvation of the world centers in Christ. He is the only person who can save the world from its sin. The world had had reformers, scholars, philosophers and philanthropists, before Christ, but it had never had a Saviour. Jesus Christ is the only person born into the world with reference to the sins of men.

We may learn a lesson of what it means to have faith in Christ from the words of Simeon. He had seen no mighty works wrought by Christ; no miracles had been performed in his sight; had heard no words of kingly dignity from the lips of Jesus; Christ had pressed upon this good man's heart no claims to Messiahship—and yet with the eye of faith he saw all these things in the infant Jesus. Centuries have rolled by since Simeon lived and died, and Jesus Christ has been proven beyond all reasonable doubt to be and to do all that Simeon in prophecy claimed for Him. And yet we may ask, "Do we believe in the Christ of the past, as Simeon believed in the Christ of the future?"

Christ is a revealer of men's hearts. A man's character is judged by his attitude toward Christ. We see in the character of Christ absolute goodness, love, truth, honor, purity. To see these in Christ, and not to love and choose Him, is to reveal a state of heart

which, like that of Gallio, cares for none of these things.

Simeon was satisfied when he had seen the Christ. We are often asked, "Have you seen the sights in Rome, in Greece, in Italy?" And if we reply in the negative, it is hinted that we have missed a great part of life. But there is a sight more important than any material vision, and that is the glory of God in the face of Jesus Christ. Have you seen this? Have you seen the face of Jesus? Have you seen the glory of God in the person of Jesus? Have you seen in Him your own personal Saviour? If you have, then all of life has a new meaning and eternity a great reward.

February 4.

The Wise Men Led by the Star.

Matt. 2.

Golden Text.—"Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isa. 45:22.

So quietly had Jesus made His appearance into the world that His arrival was unknown in Jerusalem until the wise men came from the East. Perhaps the shepherds had not told their tale of the heavenly vision, or perhaps they had told it but it had been unheeded or ridiculed. So as the morning star still rises without noise, and as the seed shoots up and the flower opens in silence, so was it with the coming of Christ, the Rose of Sharon, and the Bright and Morning Star. No thunder awoke the hills of Palestine; no trumpet peal went through its city; no herald went before Him; no royal salute greeted Him. His mother and the chosen few of the inner circle who had witnessed the wondrous birth, made no proclamation of it, they received all in silent, happy faith, and pondered these things in their hearts.

Even so does Christ today make His advent into many a heart. So silently does He oftentimes come that one scarcely is able to tell the day or the hour when Christ was born in his life. The Kingdom of God does not always come with observation.

The inquiry of the wise men suggests a deep interest in Christ. Herod made no such inquiry save in jealousy; Jerusalem was not particularly interested in the subject; but a very few in Israel cared anything about it. How like conditions today! What little interest men manifest in Christ! There is interest in politics, business, personal welfare, philanthropic work, and even in church work,

but little real interest in Christ. These three heathen men showed much more interest in Christ than His own countrymen did. So it is today. The heathen are deeply interesting themselves in the very story which scarcely moves our hearts.

The wise men confessed their ignorance. The truly wise man is never above asking questions. Pride keeps many people from Christ. Because, falsely, we say, "we see," our blindness remains with us. If we would find the Saviour, if we would know the forgiveness of sin, let us admit our ignorance and our need of a guide; let us cry to God to help us. It is better to ask God to lead us than to trust in our own reason. We seldom wander when on our knees.

The wise men had a motive for their search, they came to worship Him. And that is just the reason why they found Him. Herod could not find Him, nor could the chief priests and scribes, for the simple reason that they did not want to worship Him. No seeker will find Christ unless the motive of his seeking be that he may be saved by Him, and from henceforth live for and serve Him. A seeking sinner and a seeking Saviour will soon meet, and the meeting will be a blessed one. Have you found Christ? If not, why not?

"A very old Scotch lady, near the end of life, was visited by a young minister. Her well thumbed Bible, her cruse of oil, as she called it, from which she drew the bread of life, lay on a chair by her bedside. The minister said to her, 'Well, Nancy, after all your praying and watching and waiting, and hopes and expectation, what if God should suffer you to be lost forever?' The faithful old Christian raised herself on her elbow, laid her hand on her precious old Bible, and, turning with an earnest look towards the minister, said, 'And is that a' ye know about the Bible, mon?' Her eyes sparkled with heavenly brightness, and she continued, 'God would have the greater loss. Poor Nancy would only lose her soul. That would be a great loss indeed, but God would lose His honor and character. Haven't I hung my soul on His exceeding great and precious promises?'"

The wise men received encouragement in their search for Christ. They saw His star, which led them through the desert until they found their place by Christ's side. So will it always be with those who are really seeking Christ. There is a light that others may not see, a hand that others may not perceive, a voice that others may not hear, all these

are visible and audible to those who by faith are seeking Christ. The church, the Bible, the preaching of the Gospel, exemplary Christians' lives, inward impulses, these may be stars that light the way to Him. The wise men did not consider it enough that they had seen the star. They continued their journey until they saw the Christ. Is there not danger of our seeing the church, the Bible, the sacraments, and yet miss Him? It would have been too bad for them to have come as far as Jerusalem and then to have given up without seeing Him, just as it would be too bad for us to have used all these spiritual aids, and yet not have found the Saviour.

As soon as these earnest seekers found Christ, they worshiped Him. What a glorious vision they had as they looked upon the Christ-child! They saw that which alone is worth the seeing; that which fills and gladdens the soul when seen and known; that which righteous men of old desired to see, but saw only in glimpses and at intervals; that for the seeing of which Moses prayed so earnestly; that to which the eye of every creature should turn in longing anticipation; that which everything in heaven and in earth is intended to reveal; that for the beholding of which our eyes were made, and for the appreciation of which our minds were formed, Jesus Christ, the Son of God, and the Saviour of the world. To see anything less than this in the Christ-child, is to miss the very heart of the vision.

They worshiped Him. They could not help it; nor can any man when once he has seen the glory of God in the face of Jesus Christ. It was said of Gladstone that when one was ushered into his presence, he was constrained to bow his head or raise his hat. So those who behold Christ must worship Him. Who can behold the sun without being dazzled? Who can behold deity without worshiping Him?

EVERYTHING IN GOD.

One of the Lord's people, who had been rich, was asked how he could bear his reduced state so happily; to which he replied, "When I was rich, I had God in everything; and now, that I am poor, I have everything in God."

—Selected.



THE GOSPEL IN THE WORLD

EDWARD A. MARSHALL, Editor.



The Presbyterian Home Mission Society is doing a noble work among our Indians. The denomination now has 108 churches, among fifty tribes in nineteen states, with an enrollment of nearly 7,000 members. There are 57 other stations where meetings are held. One hundred and four Sunday-schools have been organized with 7,000 scholars.

The census report of the prison population of our country is somewhat startling. Last year it numbered 109,311 while the commitments for the year were 462,530. The United States has the unenviable distinction of having more prisons and courts and prisoners than any country in the world, and eighty-five per cent of the crime is attributable to strong drink!—Advocate and Guardian.

Japan once struggled to gain military control of Korea, and got it. Now her people are struggling for religious control. Rev. Watase, a Japanese, has resigned his pastorate at Kobe, Japan, to superintend a five year campaign among Koreans. At the same time Japanese Buddhists are planning to establish thirty-five temples and a Buddhist middle school in Korea to save that country from losing their religion. Shall Christianity or Buddhism win the old Hermit Kingdom?

The John J. Kennedy estate in New York proved a bonanza to the Presbyterian Church. The total of his bequests to the Boards of Foreign Missions, Home Missions and Church Erection amounts to \$8,790,000 or \$2,930,000 for each. This is almost three-quarters of a million more than the original estimate when the will was probated. All three of these boards have already received more than two and one-half millions, and may now expect nearly \$350,000 apiece additional. The College Board also will receive an increase, raising its original estimate from \$750,000 to \$975,000. The share of the Church Extension Committee of the Presbytery of New York is only a few thousands short of \$2,000,000. The American Bible Society gets \$975,000 and the Presbyterian Hospital a million and a half.—The Advance.

Nearly 20,000,000 copies of the Scriptures, in whole or in part, are issued annually by the nearly thirty Bible societies of America, Great Britain and Europe. Yet with all this output there are over a billion people in the world who have never read a line of God's revealed truth which he sent to save and instruct them.

The Christian people of America little realize what volcanic upheavals are taking place in conservative old China when it casts away its long used drug, opium, and severs its much cherished cue. Let the United States government pass an iron clad law that in the next five years all the manufacture and sale of liquor and cigarettes shall cease; then let the women of the land abandon "following the fashions", and America will awaken to the fact that the Chinese are a people of strong character and are accomplishing heroic things.

Not a few fields have recently experienced discouraging things. Elder O. E. Davis was reported to have been murdered by polygamist Indians in British Guiana; atrocities have been committed by natives living along the Amazon; famine and war have stalked abroad in China; cholera has raged in Syria and Turkey, while the crimes of the Turks in Tripoli make all the world wish that their military and religious rule may soon be broken throughout the world.

The Canadian Baptist gives the following interesting facts regarding the work of the Baptist denomination in foreign lands: "There are today, under the auspices of Baptist missionary societies, 4,760 missionaries at work in 6,213 mission stations, and a membership of 348,000. In the schools conducted by our missionaries there is an enrolment of 322,000 pupils. As a denomination we are laboring under twenty-two flags, and our missionaries are speaking seventy-seven different languages."

The Navajo Indians of New Mexico and Arizona now have a portion of the Bible to read in their own language as a result of the work of Rev. Alexander Black. One can re-

alize something of the difficulties in this language when they attempt to learn the conjugation of its verbs which have over 1,500 forms. These Indians on their isolated reservations are quite shut away from association with the white man and might become a nation of Christians if sufficient workers were willing to carry them the Gospel. They number about 20,000.

Things that cheer us are occurring all over the world. Spiritual awakenings are reported from West Africa among one of the Cannibal tribes; inalienable rights are being accorded to the women of some Mohammedan lands; toleration is being given to missionaries in Madagascar; the Indian Government is dealing death blows to the horrible practice of Hinduism in dedicating girls to lives of shame in its temples; and Bolivia has at last instituted civil marriage in opposition to the Catholic priest who had compelled all ceremonies to be performed by them, to be legal.

There are said to be 350,000 lumbermen in the woods of Canada and even more in the forests of the North, West, and South, of the United States. Few men are more isolated and inaccessible, which, however, has a great advantage for they are so far removed from saloons and other places of vice that they welcome even a preacher, because he brings them news from the outside world. These men gather in their log houses at night as there is no other place in the forests to go. It is then the missionary has his golden opportunity to preach Christ. More men, adapted to work among these men, are wanted in various sections of North America.

MR. W. E. BLACKSTONE IN CHINA.

[We are very glad to give our readers a portion of an interesting letter received from Mr. W. E. Blackstone written in Nanking, China, October 6, 1911. Mr. Blackstone is entering his 71st year and speaks of the past year as being one of the most fruitful in his long life.—Editors.]

He says:

"I could not be more grateful with the outcome, thus far, of this Distribution Fund Work to which my time and energies are principally given. I am quite sure that the Lord has especially guided in the preparation of the Scripture literature which we are distributing,

principally small portions of Scripture which we term Portionettes, with illustrations and explanations. Each one has also a notice of the whole Scripture and where to get it. The missionaries in all quarters are heartily approving these, and say that they are especially adapted to the Chinese, and the latter receive them most cordially.

I have just had to put new editions in the press, totaling about fourteen and one half million copies. I expect that the rest of the Fund will enable me to put out from twenty to thirty million copies, and from the present indications I shall be able to complete the Fund in two years more, instead of three, making five years altogether as at first expected. This has been a strenuous task and sometimes it has seemed as though I could not carry it through, but the Lord has upheld me and though I realize the weakness of body, incident to the climate, environment, and age, I still have confidence that the Lord will let me finish the work. I am grateful for the assurance that I am upheld by your prayers.

Mr. Tremain has arrived and is now giving valuable assistance. My new Advisory Committee here in China are a most valuable accession to my work, and I have with their advice, completed very satisfactory arrangements with the Bible societies, so that there seems nothing to hinder us all working together in harmony for the widest distribution of the Word of God which our united funds will provide.

The Lord has also enabled me to get out a most excellent edition of **Jesus is Coming** in Chinese. The translation was made by Rev. W. C. Longden, and was revised and edited by Rev. E. W. Baller, one of the best Mandarin scholars in China. We have printed ten thousand copies and they are going out to the native Christians very rapidly. I have also issued an edition of nine thousand copies in Dano-Norwegian, and have a translation in Korean under way."

Mr. Blackstone believes that the political agitations, rebellions, and revolutions in China will tend to the dissemination of the Gospel in that Empire, and that the movements about the Mediterranean Sea are but the fulfillment of the prophecies of the Scripture.

He represents the famine conditions in China to be appalling, especially in the valley of the Yang-Tze river, and reports missionary work about Nanking to be flourishing.



FOR SERMON AND SCRAP BOOK



WHERE THE LORD IS.

- Before His people, Micah 2:13; John 10:4.
 Behind His people, Ps. 139:5; Isa. 58:8.
 Above His people, Deut 33:12; Ps. 63:7;
 91:1.
 Beneath His People, Deut. 32:11; 33:27; Isa.
 40:11; 46:4.
 Around His people, Psa. 125:2; 139:3.
 With His people, Isa. 41:10; Numb. 23:21;
 Matt. 1:23; 28:20.
 In the midst of His people, Isa. 12:6; Zeph.
 3:17.
 "Abide in Me, and I in you," John 15:4.
 —A. C. P. Coote.

JESUS' FOUR ANSWERS TO THE CANAANITISH WOMAN.

Matt. 15:21-28.

- I. The story.
2. Who is this woman?
3. What were her claims upon Jesus?
4. How had she heard of Him? Mark 3:8 and 7:24.
- I. **The Answer of Silence.** v. 23.
 The danger of silence.
 Silence will not answer some questions.
 Her need demanded an answer.
- II. **The Answer of Law.** v. 24.
 Jesus came to Jews first.
 She had no claim upon "the Son of David."
 This appeal only for Jews.
- III. **The Answer of Mercy.** v. 26.
 He is more than Messiah.
 She makes the child's need a personal one.
- IV. **The Answer to Faith.** v. 28.
 Rewarded faith in Him as Saviour.
 He the world Saviour, Israel's Messiah.
 An abundant answer "even as thou wilt."

Note:—We should be at His feet.

- It is His table, He is our Master.
- He breaks the Bread, it is never out of reach.
- He has abundant provisions.

FOUR GREAT PRIVILEGES.

- Looking unto Jesus, Heb. 12:2.
 Learning of Jesus, Matt. 11:29.
 Leaning upon Jesus, Song of Sol. 8:5.
 Living for Jesus, Phil. 1:21.
 —A. C. P. Coote.

EXAMINE YOURSELVES. 2 Cor. 13:5.

- A stock-taking exercise with which to begin the new year.
 Your devotion in relation to Christ's cross. Gal. 6:14.
 Your love in relation to Christ's person. John 21:15.
 Your peace in relation to Christ's triumphs. John 16:33.
 Your humility in relation to Christ's example. John 13:15, 16.
 Your condition in relation to Christ's fullness. Col. 1:19.
 Your success in relation to Christ's promises. Matt. 4:19.
 Your attitude in relation to Christ's return. Rev. 22:20

THE GOSPEL OF THE DEVIL.

A Skeleton Sermon.

- "Ye shall not surely die."—Genesis 3:4.
 Doctrine—God will not punish sin in the way He says He will.

I. What the Devil's Gospel Is.

1. He has a Gospel.
2. It is an ancient Gospel.
3. It is a plausible Gospel.
4. It is a lying Gospel.

II. What It Does.

1. Comforts the wicked.
2. Encourages men in their sins.
3. Hinders men from repentance.

III. What It Leads To.

1. Suspicion of God's character.
2. Transgression of God's law.
3. Dislike of God's presence.

IV. What It Ends In.

1. Separation from God.
2. Shameful nakedness.
3. Irremediable misery.

BELIEVE IT NOT.

—Sword and Trowel.

SEVEN GREAT THINGS IN PHILIPPIANS 4.

1. A great exhortation. Verse 4.
2. A great command. Verse 6.
3. A precious privilege. Verse 6.
4. A blessed assurance. Verse 7.
5. A grand life lesson. Verse 11.
6. A true power. Verse 13.
7. An inexhaustible supply. Verse 19.

"A THREEFOLD CORD."

God so LOVED THE WORLD, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3:16.

Herein is love, not that we loved God, but that He LOVED US, and sent His Son to be the propitiation for our sins. 1 John 4:10.

The life, which I now live in the flesh, I live by the faith of the Son of God, Who LOVED ME, and gave Himself for me. Gal. 2:20.

A. C. P. Coote.

A NEW YEAR PRAYER.

Father, let me dedicate

All this year to Thee,

In whatever worldly state

Thou wilt have me be.

Not from sorrow, pain, or care,

Freedom dare I claim;

This alone shall be my prayer:

Glorify Thy name.

—L. Tuttiett.

GOD CARES.

God cares!

How sweet the strain!

My aching heart and weary brain

Are rested by the sweet refrain—

He cares, our Father cares!

God cares!

Oh, sing the song

In lonely spot, amid the throng—

'Twill make the way less hard and long—

He cares, our Father cares!

God cares!

The words so sweet!

My lips and life shall e'er repeat,

My burdens all left at His feet—

God cares, He always cares!

—Selected.

THE FORWARD LOOK.

Let thine eyes look right on, and let thine eyelids look straight before thee. Prov. 4:25.

"Eyes to the front; forward!" is the order with which each new day should begin. Whatever the past has held it is past . . . All the wisdom and all the power of all the ages cannot give us back even yesterday for our re-living; it is as hopelessly gone as that first far-away morning in Eden. The old times, whatever they may have been, are our times no more. St. Paul was right when he said: "Forgetting those things which are behind . . . I press on." There is sanity and religion, courage, faith and fresh strength in the marching order, resolutely given for each new morning: "Eyes to the front, forward!"—J. R. Miller

"SOMEBODY ELSE."

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done, it is sure to be left for her.

At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they "can afford at present."

If collecting cards or missionary boxes is proposed, a hesitating voice says, "I am always glad to do what I can; but as for collecting, I must leave that for 'Somebody Else.'"

If a bit of practical self-denial is proposed, there are excellent reasons given why it should refer solely to "Somebody Else."

Now and then, when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else'" that the poor creature would need a thousand bodies to fill all the reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything? How can she give and collect and deny self and attend meetings and go to the heathen for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and every time you feel inclined to leave anything for her to do, do it yourself.—The Round Table.

REVIVE US.

Revival, correctly speaking, can be only among God's people. You cannot revive a "dead" person. There must be "some" life before revival is possible. Hence the unsaved cannot be revived; they need to be raised from the dead. It is the living who cry, "Revive us again."

CONTINUE STEADFAST.

Let no inference from the blessed truth of Christ's "ability to keep" beguile us into slackness in watching, praying, adoring, reading, thinking, believing in secret. Rather let us all the more practice diligence over the secret means of grace, because of a joyful recognition of the mighty present reality of grace—that is to say, of "God working in us."—Handley C. G. Moule.

A SINGLE SIN.

However apparently trifling, however hidden in some obscure corner of our consciousness—a sin which we do not intend to renounce—is enough to render real prayer impracticable. A course of action not wholly upright and honorable; feelings not entirely kind and loving; habits not spotlessly chaste and temperate—any of these are impassable obstacles. If we know of a kind act which we might, but do not intend to, perform; if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.—Selected.

THE ARTIST'S SECRET.

A story is told of an artist who became famous because of his ability to put into his pictures reds and crimsons of a hue no other artist could copy. He held the secret locked within his own breast. He was working on what he told his friends would be his masterpiece. The final touches were being put upon it. His friends called one morning, and no voice answering their knock, they pushed their way into his studio.

There was the masterpiece, and stretched upon the floor before it was the artist—dead! The examining physician said: "He has hardly a pint of blood in his whole body!"

The truth was out. He had mixed his own blood with the paint and had thus made the unexplainable crimson.—Alex. M. Damon.

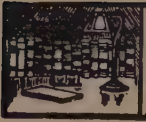
A LESSON IN GIVING.

A good story is told by a Methodist minister. He says that in one of his charges a good man regularly gave every Sabbath \$5 for the support of the church. A poor widow was also a member of the same church, who supported herself and six children by washing. She was as regular as the rich man in making her offering of 5 cents per week, which was all she could spare from her scant earnings. One day the rich man came to the minister and said the poor woman ought not to pay anything, and that he would pay the 5 cents for her every week. The pastor called to tell her of the offer, which he did in a considerate manner. Tears came to the woman's eyes as she replied: "Do they want to take from me the comfort I experience in giving to the Lord? Think how much I owe to Him. My health is good, my children keep well, and I receive so many blessings that I feel I could not live if I did not make my little offering to Jesus each week."—Christian Observer.

WOODROW WILSON ON THE BIBLE.

I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning. Evidently the mood and the thought of that day, bred by the circumstances that you cannot analyze, has suddenly thrown its light upon that page and upon that passage, and there springs out upon the page to you something that you never saw lie upon it before. There is no other book that I know of of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance. * *

The beauty about the Bible is that it is the most wholesome, the most perfectly symmetrical, the least morbid picture of life and motives of men in the world. Almost every other book has a little streak of morbidness in it, but this book is wholesome and sweet and natural and naif from cover to cover. Here are no dull moralizings; here is the life of man set forth as it was simply lived from generation to generation.—From an address before Sunday-school workers, at Trenton, N. J., Oct. 1, 1911.



NOTES AND SUGGESTIONS



The Northwestern Bible and Missionary Training School, Minneapolis, Minn., has called as its head Rev. James O. Buswell.

The Cook Co. (Ill.) S. S. Association has set out to increase the membership of the adult Bible classes in the county at least 50 per cent by Jan. 1, 1913.

Mrs. Theodore L. Cuyler, widow of the well known pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, celebrated her 80th birthday anniversary on Nov. 23 last.

Marion Lawrance, general secretary of the International S. S. Association, returned to Chicago on the 13th ult., after a three-months tour of England, Scotland and Wales on Sunday-school matters.

Dr. C. I. Scofield and Pastor F. E. Marsh expect to visit Great Britain during April and May, 1912. Their work will be that of conducting Bible conferences lasting from two to seven days in a place.

The Bowery Mission, New York City, celebrated its thirty-second anniversary Nov. 8, with its principal guest, Miss Fanny Crosby, the hymn writer, who is 91 years old. She was one of the first workers in the mission. In years gone by she attended every annual meeting.

Bible class D of the Third Presbyterian Church, Chicago, the pioneer of men's adult Bible classes, held a special service recently celebrating the accession to the class of its one thousandth member. The class was organized in 1874 and has been taught continuously by its present teacher, Miss Anna E. Wingo.

London, Nov. 20.—The sale of the Huth library at Sothebys furnished a fresh sensation today when a Mazarin Bible fetched \$29,000. Bernard Quaritch opened the bidding at \$10,000. The next offer was \$15,000, and this was followed by bids rising \$2,500 each time, Mr. Quaritch taking the Bible at double the price obtained for this copy when it was last sold at auction.—Daily Paper.

Dr. Wilbert W. White, president of the Bible Teachers Training School, New York, has prepared an outline diagram of Chinese history, running back to 3,000 B. C., with notes which link up that history with contemporaneous Bible history and Jewish epochs and events.

Dr. J. R. Miller, known the world over, especially for his helpful devotional writings, has on account of physical disabilities, resigned the senior pastorate of the St. Paul Presbyterian Church of Philadelphia. By unanimous vote he was made pastor-emeritus. Dr. Miller has been a busy pastor for forty-four years. He continues as editorial secretary for the Presbyterian Board of Publication.

Pastor D. J. Findlay, of The Tabernacle, St. George's Cross, Glasgow, Scotland, recently issued a brief report (dated Nov. 25, 1911) recording the main facts of the work with which he has been connected for thirty-seven years. Notwithstanding Mr. Findlay's enforced absence from Glasgow during much of the year—on account of ill health—the work in all departments has prospered.

W. P. Nicholson has spent the past year at St. George's Cross, and returns to America the beginning of January and will take up work with Mr. Hemminger as soloist.

A MODIFIED SUNDAY SCHEDULE.

Several Presbyterian churches in the south, and possibly elsewhere, also, are adopting a plan for holding two services only on each Lord's Day—a **preaching** service at 11 a. m., and a **teaching** service at 3:30 p. m., an earnest effort being made, with co-operation of all branches of the church, to secure at both services the largest possible attendance of both adults and children; more children at the preaching and more adults at the teaching, service.

One pastor, whose church has adopted such a schedule, says enthusiastically: "I believe that the average church that faithfully adheres to this plan will accomplish more in a real spiritual way than by the plan now in use in most churches."

THE METROPOLITAN (SPURGEON'S) TABERNACLE UNDER DR. DIXON'S LEADERSHIP.

Our readers will appreciate the two excerpts printed below concerning present conditions in one of the world's famous churches, under the able direction of Dr. A. C. Dixon.

[From The Daily Chronicle, London.]

There is something like a return of the old glory at Spurgeon's Metropolitan Tabernacle. Since Dr. Dixon assumed the pastorate of this famous shrine of Nonconformity, the vast church organization at Newington-butt seems to have been filled with new life, and a revival (in, it must be confessed, a new form) of the dogmatic theology of the founder is in progress—quietly, unostentatiously, and, strange to say, successfully. For, with the exception of an occasional and sporadic mission, "soul-saving" churches, in the "revival" meaning of the term, are now few and far between.

The modern spiritual renaissance is expressed in institutional movements, ethical inquiry, and social reform. These are supposed to symbolize the broad school of evangelicalism. But here, at Spurgeon's old battleground, is a movement that points to a triumph of old-fashioned, straight-laced ideas of conversion, regeneration, and spiritual culture. Everyone knows that the Tabernacle, since Spurgeon's death, has passed through the crucible of trial. At one time the voice of dissension was heard within its walls; now the "time of the singing of birds" has arrived. Empty pews saddened and depressed the fathers and elders of the church; now the stewards perspire in the aisles in their endeavors to pack new-comers into the space.

[From The Life of Faith.]

I watched the steady flow of people into the Metropolitan Tabernacle last Thursday evening. It was not a special occasion; there was no extraordinary attraction, as the world interprets the word; it was simply the second service in connection with Dr. Dixon's Bible School, and the prosaic subject was the Book of Genesis. That was all—no music, no pictures, no sensationalism, no attack upon existing conditions, no oratory, just a talk about the first book of the Bible, a book at which the clever folks of today are sneering. Quickly the spacious area filled up, then the audience overflowed into the lower balcony. It was an inspiration to see this great crowd assembled on a week-night after the labors and duties of the day to study the Word of

God, and to extract from it some lessons for the trials and the struggles of life.

WORKERS AMONG BOYS, TAKE COURAGE!

A pathetic interest attaches to the recent death of Rev. Henry Nave, of Portland, Ore. His ministry—a very fruitful one—was in connection at different times with several pastorates, in the middle west and, last of all, at Portland. In his last charge he was deeply interested in a class of twenty-one boys from 14 to 16 years of age whom he had gathered into a club. He had arranged for reserved seats for the boys in the Gipsy Smith meeting of Nov. 14, and though he died two days before, the class attended the meeting as planned, and under Gipsy Smith's appeal all the boys yielded their lives to Christ.

PRAYER FOR NEW YORK.

The newest thing in the religious life of New York is a series of seven prayer meetings on successive Monday afternoons in the Marble Collegiate Reformed church, conducted by the clerical conference of the New York City Federation of Churches, for the express purpose of praying for New York. Dr. Jowett led the first meeting. It was truly a prayer service. With his eyes closed and every head bowed Dr. Jowett uttered the following "litany," with pauses in between for the ministers to obey him:

"Pray for all the prodigal population of the town.

"All in our churches who have become lukewarm and cold.

"All the formalists.

"All who took the first step in the Christian life yesterday.

"All teachers in the Sunday-school.

"All little children, that they may come to Christ at an early age.

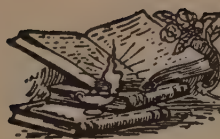
"All ministers and Christian workers who are discouraged.

"All elders, deacons and other church officers.

"All missionaries, especially those in China."

—Correspondent to The Continent.

A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life.—J. R. Miller.



BOOK NOTICES



Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 La Salle Avenue, Chicago.

"Hymns Tried and True," by D. B. Town-
er, Mus. Doc., Director of the Music Course of
The Moody Bible Institute, Chicago.

In this latest production of Dr. Towner we have what scientists would call a "reversion to type." **"The Ideal Song and Hymn Book"** which preceded it two years ago was a kind of meeting-place between the church hymnal and the evangelistic song-book, but in this the author has gone back to his old love, the evangelistic song-book. Presumably this was because there is more of a demand for the latter, as evangelists call for a small and inexpensive book.

The prolific nature of Dr. Towner's work is seen in the abounding number of new compositions by himself. We notice also Miss Johnson's name as the writer of the words of many of his hymns, who seems to have become his "Fanny Crosby." An author of her genius is an unspeakable boon to a composer of hymn tunes.

It is interesting that among the newer composers in the book are several former students of the Moody Bible Institute who sat under Dr. Towner's instruction—Sellers, Trowbridge, Wilson, Schuler, Goodale, Lytle, Babbitt, Woelzel, Reitz, Mrs. Henderson, and Mrs. Betts. Some of their songs are of marked merit, and it must be a comfort to their one-time preceptor that if he shall be promoted to the heavenly choir before the Lord comes, so many of his offspring in the realm of song may remain to gladden the daily walks of earth and sing men toward the kingdom.

168 pages, 5½ x 8 inches, Bible Institute Colportage Association. Cloth, postpaid 25c.
J. M. G.

Men Wanted, by Fred B. Smith.

The author of this latest word of the new movement for men is the campaign leader of the Men and Religion Movement. In his public speaking, Mr. Smith often conveys the impression of over emphasis; not so in these pages.

Beginning with a night's experience among the cheap lodging houses of New York, Mr. Smith discusses in a strong, vivid manner, such

hackneyed subjects as Work, Honesty, Loyalty, Initiative, Perseverance, and Religion, four chapters to the last. The manner of treatment is not, however, by any means hackneyed.

Mr. Smith's definition of religion is: "That which Jesus Christ brought into this world, who came not simply to paint an ideal a little higher than the prophets, but by the Holy Spirit imparts divine life to the individual soul, working in it that which the Gospel calls salvation". His conclusion of the whole matter is that: "The superlative strength of every man's life is manifest in the hour when he deliberately sets himself to be a Christian."

Mr. Smith's world-encompassing experience and clear, fresh presentation, make the book worthy of thoughtful reading by all lovers of men.

223 pages. 5 x 7 inches. Association Press, New York. 75 cents. E. O. S.

Sunday-school Essentials, by Amos R. Wells.

Mr. Amos R. Wells is too widely known to call forth comment upon his style, objective, or ability to express himself. This book is in his happiest vein. It consists of thirty-nine essays upon nearly every possible angle of Sunday-school teaching, any one of which may be read in about two minutes, but the principles involved will take a lifetime to master.

The book abounds with concrete illustrations as to the "how" of conducting the teachers' and superintendents' work, drawn from living experiences, each suggestion having passed through the laboratory test.

"How Socrates taught," "Good cheer for discouraged teachers," or, "How to talk to children," are chapters any one of which is worth the price of the book and are samples of practical subjects discussed.

We sincerely hope that every Sunday-school teacher in the land may have the opportunity and will take advantage of the privilege of reading this book, and taking its precepts to heart.

253 pages. 5 x 7½ inches. Cloth, \$1.00. W. A. Wilde Company, Boston and Chicago.
E. O. S.

The Gist of the Lesson, by R. A. Torrey.

This handy little volume of expositions of the International Sunday-school Lessons is now in its thirteenth year. It was the first, we believe, to be published in the vest pocket size which many men have found so handy to carry. During the years it has sustained the standard set in the beginning, and the new volume it as good as its predecessors. It does not attempt to go into many things touched on in the larger annual volumes, but we know nothing better to help a teacher in getting at the real spiritual teaching of the selected Scripture portion. Dr. Torrey is truly, a sane, safe, spiritual expositor of the Word. We commend it most heartily.

162 pages: 2½ x 5½ inches. Fleming H. Revell Company, Chicago and New York. 25 cents, net. J. H. H.

"Our Primary Department," by William D. Murray.

What has been done, not theoretical things to do, are related in this helpful book by the Superintendent of the Primary Department of the Crescent Avenue Presbyterian Church, Plainfield, N. J. The chapter on "Our Equipment," and that on "How We Teach the Lesson" are full of helpful hints and, indeed, so are all the twelve chapters which compose the book. Every Primary Department teacher should own a copy, and every Sunday-school should provide one copy to be passed around among those teachers who cannot, or will not, buy one. This would result in a complete and desirable transformation in many schools. About the only thing we would take exception to is Mr. Murray's use of the so-called "graded lesson," instead of the uniform lesson to be graded in the teaching.

140 pages. 4½ x 7 inches. The Sunday School Times Company, Philadelphia. 50 cents. J. H. H.

"Romans I-V" by the Rev W. H. Griffith-Thomas, D. D.

Dr. Thomas is Professor of Old Testament Literature and Exegesis in Wyckliffe College, Toronto. Last year he was one of the special lecturers at The Moody Bible Institute. This volume is one of the books in the "Devotional Commentary Series" edited by Rev. A. R. Buckland. Dr. Thomas' work on Romans will extend to three volumes; and the present volume includes introductory matter, conducive both to a careful analysis of the epistle and to

a fuller grasp of its doctrinal positions. The entire volume is marked by clearness of exposition, careful arrangement of material and deep spiritual insight. It is valuable not only for the purpose of study, but splendid for personal meditation or as the basis of devotional addresses to a congregation. There is ample help in scholarly study, although the author disclaims any desire, or ability to displace the older and more exhaustive commentaries such as that by the Bishop of Durham, in the Expositors' Bible; and everything he has done in this direction is subordinate to the spiritual purpose. The apostle's own spiritual experience is the main key to the study of the epistle, and similar experiences on our part will be our best clue to the interpretation. As the author says, "So the man Paul really pervades the whole epistle; going back over the road he once trod so slowly and carefully, and taking us with him as his guide."

The value of this volume as an aid to study is seen from the usual division of a chapter: the analysis of the verses contained in a particular chapter, including side headings; the special theme of a division; and suggestions for meditation.

216 pages. 5 x 7½ inches. The Religious Tract Society, London, E. C. 50 cents net. P. E. Z.

The Moslem World, editor, Rev. S. M. Zwemer, D. D., F. R. G. S.

This quarterly review, which began with 1911, promises to be of great usefulness in presenting the needs of Mohammedan lands to the church of Christ throughout the world. The editorship of the review is a guarantee of its trustworthiness and educational value. The last volume, published in October, contained articles on "Mohammed," "Islam and Culture in Africa," by Dr. Martin Hartman; "A General Survey of the Moslem World," by Rev. S. M. Zwemer, D. D., also "Notes on Present Day Movements in the Moslem World," by Rev. W. H. T. Gardner.

We trust this quarterly will inaugurate a new era in the spread of Christianity among the 200,000,000 Moslems scattered throughout Asia.

131 pages. 6½ x 9¾ inches. The Christian Literature Society for India, 35 John Street, Bedford Row, London, W. C. 1 s. Copies may be secured of Fleming H. Revell Company, New York. E. A. M.

The 1911 Bible, (The Authorized Version of 1611, with the text carefully amended by American scholars.)

This edition of the Authorized Version commemorates its tercentenary, and was prepared by a committee of between thirty and forty men of the different evangelical bodies of the United States, who were brought together for the purpose by the Oxford University Press. It is not another revision, much less another translation, but as a contemporary expresses it, "a carefully corrected text of the historic English Bible which has been so dear to so many generations of Christians."

The verses have been retained as in the Authorized, but the paragraph idea of the Revised Version has been added by the use of open spaces designating them. The chain references of the Scofield Bible are incorporated also, as well as a collected-reference system by which all passages referring to the same thought can be readily discovered.

The edition has been cordially, even enthusiastically, received by a large part of the religious press. Dr. George William Carter, General Secretary of the New York Bible Society, says, "It is all that could be desired."

Printed on fine white and India papers. \$1.25, \$2.25, \$2.75, \$4.00, \$5.50, \$6.00, \$7.50, \$9.00. Oxford University Press, 35 West 32nd St., New York. Western Tract Society, Cincinnati. J. M. G.

A Pathfinder in South Central Africa, by Rev. William Chapman.

This volume is an account of the labors and observations of a missionary of the Primitive Methodist Church who labored for twelve years in South Central Africa. It narrates the difficulties connected with pioneering among the Africans and gives many touching incidents of hardship and suffering experienced by himself and other missionaries. The book breathes a spirit of love and devotion which permeated the daily routine of duties and which constitute that feature of permanency necessary in any land if the work is to abide. Many valuable lessons may be gained by the missionary candidate who desires to secure instruction in advance regarding the best way to deal with natives and officials.

385 pages. 5 x 7½ inches. Illustrated by photographs taken by the author. W. A. Hammond, Holborn Hall, Clerkenwell Road, E. C. London. E. A. M

The Gospel of Mark, A complete Analysis of the Gospel of Mark, with Annotations, by A. C. Gaebelein, Editor of Our Hope.

This is No. 2 in the new Bible Study Course of this well-known author, and we can say of it what we did of No. 1, covering the prophet Isaiah, which was reviewed in our December issue. When we consider the amount of matter crowded into this pamphlet, the method of analysis, the comment it represents, and the soundness of its teaching, to say nothing of its trifling cost, there is nothing to compare with it on the market, of which we know.

If any man or woman of means wishes to push Bible study—the real thing—through the printed page, we trust a kind providence will bring them into touch with this latest conception of Mr. Gaebelein.

Paper, single copies 10 cents postpaid; 25 copies or more, 8 cents a copy; 100 copies \$6, postpaid. J. M. G.

The Teaching of the Lesson, by G. Campbell Morgan, D. D.

This vest pocket commentary on the Sunday-school lessons is characteristic of all of Dr. Morgan's works. It is filled with suggestive, helpful, and inspiring thoughts. No Sunday-school teacher will be at a loss for material in the preparation of his lesson for his class, if he possesses this small, but helpful book. It is multum in parvo.

148 pages, 2½ x 5½ inches. Hodder and Stoughton, London, New York, Toronto. Price 25c net. W. E.

Building a Working Church, by Rev. Samuel C. Black, D. D.

Here is a sane, sensible, readable presentation of present day church problems, accompanied by many concrete illustrations and suggestions. It is definite, practical, and sincere. Mr. Black has evidently had a wide experience and has drawn liberally upon the wider field of observation and experience.

He discusses brotherhoods, Sunday-schools, prayer meetings, missions, etc., and closes by presenting four different examples of personal work as illustrated by Christ's dealings with some of His followers.

We wish church officers as well as pastors would read, and ponder well, the pages of this book.

257 pages. 5 x 7½ inches. Fleming H. Revell Co., New York, Chicago, Toronto. \$1.25 net. E. O. S.

Daily Reminders from the Gospel of John,
by Griffin W. Bull.

These are absolutely the very best "daily reminders" we have ever seen. The author has accomplished the difficult task of setting forth great truths in a striking way without the use of fantastic or verbose language. These readings have been a blessing to thousands of men as they appeared in Association Men and will, we trust, bless many more now that they have appeared in permanent form. Pastors and teachers may profitably study Dr. Bull's clear twentieth century language. It is crisp, pungent, unique, constantly exalting Christ and His salvation.

221 pages. 4½ x 7 inches, \$1.00 net. Fleming H. Revell Co., New York, Chicago and

Toronto.

E. O. S.

In the Master's Country, by Martha Tarbell, Ph. D.

The author has here produced a simple geographical aid to the study of the life of Christ. It opens with a chronological arrangement of the events narrated in the Scriptures. This is followed by a geographical study of the country with brief notes explaining specific features. The political divisions are then explained together with remarks concerning the climate. The reading portion closes with a description of over sixty important cities. At the back of the book will be found several outline maps which are designed to be filled in by the student.

43 pages. 6 x 9¼ inches. Illustrated. Hodder & Stoughton; George H. Doran Company, New York, 50 cents net. E. A. M.

The Authorized Biography of the late Dr. Arthur T. Pierson is being written by his son, Delevan Leonard Pierson, for twenty years co-editor with his father of the "Missionary Review of the World." The biography is to be published as early as possible in 1912 by The Baker & Taylor Co. of New York and by James Nisbet & Co. of London. It will be based on the many private sources of information at the disposal of the family, including personal letters, diaries, published articles and unpublished manuscripts. It will include an intimate picture of Dr. Pierson's early life and training, his world-wide work for missions, the controversy connected with his immersion and ministry of Spurgeon's Tabernacle, London, and his connection with some of the great men and movements of the past fifty years.

Messrs. Morgan and Scott, Ltd., of London, recently made the following announcement:

Under the title of **Hudson Taylor in Early Years, The Growth of a Soul**, the first part of the official biography of this great missionary leader, and founder of the China Inland Mission, is in the press and may be expected early in December. The record is by Dr. and Mrs. Howard Taylor. From a purely literary point of view, it will unquestionably occupy a foremost place in contemporary biography, for Mrs. Howard Taylor's exceedingly felicitous style is well known. Her life of "Pastor Hsi" is now in its fifty-eighth thousand, and has been translated in part or in whole into eighteen languages. Apart from its distinction in this respect, however, the biography has exceptional value, for Mr. Hudson Taylor's career marked a new and important epoch in the history of foreign missions. There are twenty-four full-page illustrations, besides maps, and the volume extends to over 500 pages.

"To Make Theologians Evangelists and Evangelists Theologians."

This was the aim Professor Denney had in mind in writing "The Death of Christ," he tells us in the preface in the new edition. This is just issued by the GEORGE H. DORAN COMPANY, and includes the "Atonement and the Modern Mind" as well as more or less fresh material which has sprung up as a result of the controversies and discussions which accompanied the first appearance of this book. The demand which has made it worth while to issue a new edition of this is in itself an answer to the claim often made that there is small demand for works on theology, and it is also proof that when a man writes with such a mission—to make theologians evangelists and evangelists theologians—there is a moral purpose which is apt to carry far.

The Thomas P. Crowell Company, of New York, makes the following announcement:

The steadily increasing interest evidenced by Americans in everything pertaining to India, especially the literature of that fascinating country, has led to the rendering into English of a collection of tales from the "Mahabharata" and other Indian epics, under the title **Stories of India's Gods and Heroes**. The work of retelling the stories for Western readers has been done by Mr. W. D. Monro.

THE EVANGELISTIC FIELD

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—EDITORS.

HAVE OPEN DATES.

E. R. Dow, Wheaton, Ill.
Chester Birch, Winona Lake, Ind.
W. H. Sargent, 153 Institute Place, Chicago.
C. E. Edwards, 153 Institute Place, Chicago.
Horace Geiger, 2343 Calumet Ave., Chicago.
C. R. L. Vawter, 1410 Eastern Ave., Cincinnati, O.

Ralph Carleton and Chas. Edward Faust, 4630 Langley Ave., Chicago, Ill.

After April 3, Herbert Booth, son of General Booth, will be open for engagements. Address "Kinmount," North Broadway, Yonkers, N. Y.

Mr. William McEwan, an English singer of unusual ability, who has been with Dr. R. A. Torrey for some time, will be open for engagements to assist pastors after the New Year. Mr. McEwan has a strong and sweet tenor voice of sympathetic quality, and is an earnest Christian worker. Address 7 York St., Binghamton, N. Y.

RECENT MEETINGS.

John M. Currie at Auburn, Ill.
Herbert Booth at Ithaca, N. Y.
R. Hayes Willis at Carlisle, O.
Albany R. Smith at Mystic, Conn.
Reuben S. Smith at Tinmouth, Vt.
Lewis E. Smith at Chilmank, Mass.
C. R. L. Vawter at Farmer City, Ill.
W. M. Runyan at Yates Center, Kan.
Clarence E. Edwards at Bellflower, Mo.
Hugh A. Knowles at Kalamazoo, Mich.
Edgar E. Davidson at Slatersville, R. I.
Baker and Hutchins at Overbrook, Kan.
Joseph C. Ludgate at Center Grove, Ind.
McCullough and Laraway at Farmington, Ill.
John S. Hamilton and party at Audubon, Ia.
Joel A. Smith and party at Gothenberg, Neb.
P. C. Nelson and N. D. Wood at Allerton, Ia.
John H. Elliott and party at Harrisburg, Pa.

F. E. Smiley at La Salle, Colo.

Robert L. Jones and Carl E. Burch at Randolph, N. Y.

John W. Erskine at Wolverine and Manchester, Mich.

GLEANINGS FROM THE MAIL.

"Had a splendid meeting at Cadwell, Ill."—G. A. De Flone.

Chas. H. Gray assisted in evangelistic meetings last month in Sumner, Ia.

"Meeting was good at Williamston, Mich. Slot machines had to go as a result."—J. Bascom McMinn.

"We have just closed a great meeting at Summitville, Ind., the greatest the town has ever known."—R. Sam Kirkland.

"We had a very good meeting at Hersey, Mich. I go from here to Cat Creek, Mich., and from there to Erie, Pa., Jan. 1."—Homer B. Sands.

Daniel S. Toy and Frank Dickson, after a very successful meeting in Emporia, Kan., assisted Henry Ostrom in a simultaneous campaign at Youngstown, O.

"We are having a great work here, (Manchester, Mich.) Several whole families have come out for the Lord, and men and women past middle life."—John Wesley Erskine.

"We closed at Sheridan, Wyo., with 505 deciding for Christ. So far 210 have come to Christ here (Clovis, Cal.). Two special trains have come to the meeting."—Dan Shannon.

Horace F. Geiger has returned from Europe and is ready for engagements to assist pastors. He was associated as a singer for a number of years with H. M. Wharton, of Baltimore.

"We closed a big union meeting at Mishawaka, with 317 conversions, in November. We are now in a meeting at Marion, Ohio, and expect to close here Dec. 24. God is blessing our meetings and men and women are turning to Christ."—John Walton.

Newlin and Maltbie, of Findlay, Ohio, have just closed a successful meeting at North Baltimore, Ohio, and in January will be at Ottawa, Ohio, for a union tabernacle meeting.

Ora Samuel Gray of Amherst, Mass., and J. J. Lowe, are conducting meetings in Nova Scotia, and recently closed a successful campaign at Lunenburg.

"Dr. and Mrs. Sensibaugh have just closed a successful meeting here, (Richland, Ia.) A goodly number of conversions resulted and many family altars were established."—B. L. Richardson.

"Just closed a meeting at Toronto, S. D., and am now in a meeting at Bradley, S. D. Mrs. Fauebust is associated with me and conducts children's meetings and women's meetings."—Nels Fauebust.

Myron J. Smith conducted meetings at Epworth M. E. Church, Elmira, N. Y. during November with good results. From there he went to Harford, Pa., to begin work with the Congregational and M. E. churches.

J. H. Earle and wife assisted Wm. J. Ruthersford in a series of meetings at East Marion, L. I., during the early part of December. This was the first revival meeting in that church in fifteen years.

"We just closed a very successful revival at Ottumwa, Ia., with 209 conversions. Our next meeting was at Silvis, Ill. Having a fine time, souls being saved each night."—Hugh A. Knowles.

Thomas Needham conducted a successful meeting in Logansport, Ind., last month. Beginning Jan. 1, he will be associated for six months with Fred Barry of Lincoln, Neb., in special meetings in that state.

Chas. F. Allen, who was associated as a singer with Dr. J. Wilbur Chapman, and for the last three years with Ora Samuel Gray, has had charge of the music in the Lemon Hill work in Philadelphia, which is under the direction of Jos. B. Ely. Mr. Allen has accepted the invitation of the committee having this work in hand, and is now living in Philadelphia giving all his time with Dr. Ely, to special work in and near Philadelphia.

Owen F. Pugh, whose home has been Joliet, Ill., and who has been associated for a number of years with the simultaneous work conducted by Dr. Chapman, has moved to Redlands, Cal.

"Since writing you last I have associated with me Harry P. Armstrong, choir leader and soloist. We close here (Philadelphia) Dec. 19. This is my eighteenth meeting for the year. The Lord has been good and gracious unto us."—W. W. Orr.

Henry B. Roller has, according to the daily papers of Evansville, Ind., met with success in his recent revival work in that city. Besides the many calls in the central states, he had calls to California, where he spent five months in revival work last year.

"I. O. McCullough and I are just closing a campaign here (Farmington, Ill.). God has been pleased to bless the work, which has been mostly with the young people. My work has been made very interesting by having a good chorus choir."—A. R. Lytle.

C. P. Goodson, son-in-law of Dr. J. Wilbur Chapman, who quit his church in Chicago to join the Chapman-Alexander party, has recently declined a call from a New York church, because he would not leave the Presbyterian denomination. He has been on a long tour in Canada and may go to Australia for the evangelistic campaign planned for 1912.

"We are having good success, and many fine young people are being thoroughly converted. In September I began at Brookville, Kan., in a tent; October at Willis, Kan.; November at Roxbury, Kan., a union meeting with Methodists and Presbyterians, the best they have had in years. December in Gypsum, Kan."—A. John Fitt.

"Just closed a three weeks campaign in the Grand Central Ave. Baptist Church, of Elmira, N. Y. Over seventy took a stand for Christ. Truly this has been a great work by the Holy Spirit, being a hard field on account of its being a R. R. terminal and about all R. R. men. Several conductors, the depot agent, and some trainmen were among the number, but mostly boys and girls in the 'teen' age."—John C. Murphey.

"This has been my very best year and am now in a meeting at this place (Lufkin, Tex.) that promises to be the best of all. Have been here one week and there have been sixty professions and the meeting is taking hold of the town and will likely run 'til Christmas."—L. E. Finney.

John P. Hillis, who has been associated for many years as evangelistic singer with Henry Ostrom, has taken charge of a choir and music in the First Methodist Episcopal Church at Pasadena, Cal. Mr. Caswallan Davies, formerly a member of the Institute Faculty Quartette, is now singing with Dr. Ostrom.

Herbert Yeuell sends word from Walla Walla, Wash., that there have been nearly 300 conversions at that place during special services. Archie Bailey is assisting with solos and a good choir. Mr. Yeuell goes next to Portland, Ore., to follow up the work of Gipsy Smith.

Hart and Magann, of Fairbury, Ill., recently conducted a revival meeting in the First Methodist Church at Bluffton, Ind. Great interest was manifested in the work. They are to conduct a union revival campaign with all the churches of Council Bluffs, Ia., in a large tabernacle erected for the purpose during the month of January.

"We closed in Frewsburg, N. Y., last Sunday after a great time of refreshing from the presence of the dear Lord. We are in a little place four miles from Frewsburg, for ten days and God has ben pouring out His Spirit among the farmers here. We expect great things from the Lord within the next few days."—Frederick J. Betts.

"This city, (Warren, Ohio) has been enjoying the greatest religious awakening in her history. The churches united in calling M. H. Lyon, of Wheaton, Ill., and his evangelistic party to lead the campaign. The big tabernacle seating 4,000 has been thronged with great crowds every evening for the past five weeks. Thirteen hundred people have expressed a purpose to begin the Christian life and get right with God. Multitudes of professed Christians have decided for a higher life. Warren people are enthusiastic at the outcome of the campaign here. The Lyon party begins a campaign at Cambridge, Ohio, the first of the year."—R. Matthews.

Lewis E. Smith is giving his time this season to the small towns and rural communities of New England, going out under the direction of the Evangelistic Association of New England, preaching and singing the Gospel, and when occasion requires, associated with S. M. Sayford, general secretary of the association in work in the larger towns and cities.

"I was with D. D. Woodworth, a former Institute boy, in his church at Yuma, Colo., recently. We had some forty or fifty professed conversions in the two weeks. He has been pastor there over a year. I will be here (Van Meter, Ia.) two weeks, then go to the First M. E. Church at Osceola, Ia., for January. We are having a great meeting so far."—Charles R. Goff.

The publication of a little four-page monthly paper, entitled "The Midnight Cry," has been commenced by A. G. Lillicrap, 146 London Road, Reading, England. The reason, says the editor, is that "the coming of the Lord draweth nigh," and "it is high time to awake and sound an alarm amongst the sleepers." The papers can be used as tracts and are one shilling per 100 copies.

John S. Hamilton and helpers, T. W. Pearman, John R. Bursk, and Mrs. Hamilton, conducted a successful tabernacle meeting at Palestine, Ill., the past month. Owing to the difficult conditions in that district it took some time for preparation, but when results of the work began to be noticed there was great rejoicing and much singing over the reviving of former church members and the salvation of the lost ones. The pastors and business men think a new Palestine has come. Aside from the large number who came out for Christ there are happier homes, family altars erected, and the church will have a higher place in the thoughts and lives of the men, and all the churches will reap a rich reward of regenerated souls.

C. R. HAUDENSCHILD IN TOMPOC, CAL.

C. R. Haudenschild conducted a union tabernacle meeting during the month of October, at Tompoc, Cal. The meeting commenced in the Methodist church, which is the largest in the city, but in less than one week, in order to accommodate the crowds, a large tabernacle was built.

HENRY W. STOUGH AT FREMONT, O.

"The coming of Dr. Stough has done more to arouse and consecrate the efforts of professing Christians—more souls won for Christ than in any revival ever held in Fremont," said the Fremont Journal. The work was well organized along all lines.

MANLEY WILSON AT AMBRIDGE, PA.

Manley Wilson, of Sandusky, Ohio, with his co-workers, Wilson A. Pugsley and Chas. H. Winter, have closed a successful campaign at Ambridge, Pa., where 538 walked down the sawdust trail and shook the evangelist by the hand. A tabernacle was constructed for the campaign which seated 1,000, and 1,500 were crowded into the tabernacle at the closing service. A special daily paper was issued for the benefit of the campaign.

WORD FROM ROBERT GARRY.

"I gave the West Side Gospel Mission and Bible School twelve days time during the Christian Workers Conference. Much interest was manifested along lines of Bible study. Was also with Bradford, Ohio, Y. M. C. A., Nov. 26-Dec. 3, and during that time conducted twenty-two sessions for Bible study, doing much personal work among the R. R. men. There were twelve decisions. This R. R. Y. M. C. A., is doing real Christian work for men."—Robert Garry.

GEO. W. TAYLOR IN EMMETT, IDA.

"I am just beginning a union tabernacle meeting here with the four evangelical churches of the town, assisted by Mrs. Taylor, cornetist and leader of personal workers, and J. E. Ogden, soloist and musical director. We are having large crowds, and although we have not got to the invitation yet, the outlook is very encouraging for a real work of grace and a great tidal wave of salvation."—Geo. W. Taylor.

KOST AND COTTERELL IN IOWA.

Evangelists Victor Kost and O. L. Cotterell conducted, a few weeks ago, a successful series of meetings at Clarinda, Ia. The services continued for four weeks and were held in the First M. E. Church. At the beginning the meetings were under the auspices of the M. E. Church only. Later they grew into union meetings, including several churches of different denominations. The congregations varied in size from 800 to 1,000 at the principal services.

REVIVAL IN STRASBURG, N. Y.

J. R. Hemminger conducted meetings during November at Strasburg, N. Y., in the M. E. church. Mr. Johnson, pianist, assisted. There were fifty-seven accessions to the M. E. and Presbyterian churches at the end of the first week. People attended the meetings from all over the country.

HERBERT BOOTH'S MISSIONS.

Herbert Booth, English evangelist, youngest son of General Booth, of London, has been conducting, with many tokens of the Lord's blessing, meetings at some prominent churches in Greater New York. He commenced the season's work by speaking at the Stoney Brook Presbyterian Assembly, and the conference of Baptist ministers in New York, when he delivered an address on Christian stewardship, which was much appreciated. Then followed meetings at several churches in the east. A deep and reverent spirit has pervaded all these meetings, in which the Holy Spirit has done a great work in the hearts of multitudes of saints and sinners alike. Mr. Booth's engagements will keep him occupied until Easter, after which he has open dates for meetings.

ELLIOTT AND REITZ AT PLATTSBURGH, N. Y.

John H. Elliott, and his associate, Albert Simpson Reitz, have just completed a remarkably successful mission in Plattsburgh, N. Y., with the united churches. From the very first service the meetings steadily increased in interest until the attention of the entire city was turned toward the churches with the result that many definite decisions for Christ, including a number of prominent men, were secured, and many additions to the churches were received. The pastors were enthusiastic in their expressions regarding the uplift which the churches received, especially because of the permanent nature of the work which has been done. The meetings for men were marked with great success. The service for the aged stirred the community mightily and it will be long remembered as a red letter day.

A distinct feature of the campaign was the music in charge of Mr. Reitz. Not only was his solo work effective but the wise handling of the chorus choir and congregation greatly impressed the people and awakened in them the desire to sing.

CHAPMAN AND ALEXANDER IN IRELAND.

By Robert Blair.

A remarkable evidence of the working of the Holy Spirit in the mission which J. Wilbur Chapman and Charles M. Alexander conducted recently in the city of Belfast, Ireland, was witnessed by a vast audience in the Assembly Hall three nights before the close of the mission. The very beginning of the mission was notable for direct and immediate answers to prayer. It was not necessary for the missionaries to create an atmosphere, it was there, and they had but to step into it. For weeks before their arrival, hearts had been throbbing in the power house of prayer, and with every beat the current had been silently sent out, out, and out, till the very city was electrified with the divine presence. There was a power moving the city, and it was the mightiest power that can ever move among men—the power of the Spirit of God in the human heart.

Today the city is on fire for God, and the audience that attended on this most memorable night of the mission was composed not only of people who had not accepted Christ, but of Christian workers, of God-fearing parents in company with their children—people filled with a new desire, impelled by a new earnestness, stimulated with a new activity. They came for inspiration, to learn the secret of going to work; they came to be filled with a holy zeal, to have kindled within them a passion for souls.

When Mr. Alexander asked the people to sing an old hymn, they sang a new song, they sang with a prayer upon their lips and a Gospel message in their hearts, and the building was not only filled with melody, but rang with a message of hope, and comfort, and love, to the heart that was aching and the sin-sick soul. One had only to glance at the faces of the audience to see how the message of the Gospel hymn had found its way into the hearts of the people. Men and women entered into the spirit of the song and forgot the petty cares and worries of the day. Many of them had found a new way of praising God, and with the Psalmist were saying: "O sing unto the Lord a new song; for He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory."

Dr. Chapman's address was an earnest and striking appeal for a more Christ-like influence in the home.

REPORT FROM M. F. HAM.

"Wichita Falls, Tex., is one of the most stirring and prosperous little western cities in this part of the country—called the 'busiest and best built city.' Like many of these western towns, the religious and moral condition was distressing at the beginning of our meeting. A few of the brethren managed to arouse enough interest to find two old tents and put them together, in which we began the meeting. The wind, dust storms, cold and disagreeable weather kept us shifting from churches to tent almost every other day, until finally a wind storm finished the job by blowing the tent away.

"The devil and his crowd shouted for joy that they were rid of the thing, but by this time there had been such an interest awakened that a subscription of \$3,500 to build a permanent tabernacle was raised at once and within four days time a building 80 x 140, containing 48,000 feet of lumber was erected, lighted, seated and heated and dedicated.

"The old settlers say that it is by far the greatest meeting that has ever been in this city. There have been over 500 conversions, over 300 reclamations and an upheaval in the civic and business circles.

"All the churches and pastors of the town are enthusiastically enlisted in the work. We are having afternoon Bible readings now, which are largely and enthusiastically attended. Meetings are announced to close Sunday, but there is a strong protest against it. Pray for the work in this part of the country."—M. F. Ham.

GEO. H. WILEY'S MEETINGS.

Good reports of the meetings conducted by Geo. H. Wiley have been received. At Roanoke, Va., meetings were held in the St. James M. E. Church. At this point it was said, "The revival has been remarkable in its reach of those who had become discouraged, scores having been to the altars in the two weeks of the meetings to renew the covenant of the church, besides many outsiders. Not a service has been held in which some one did not come forward to confess Jesus Christ; at some of them a dozen young men and women have knelt about the chancel at one time for conversion."

At Vinton, Va., Mr. Wiley conducted meetings at the M. E. Church. At this place about one hundred conversions were reported and as many more were reclaimed at Roanoke.

DR. TORREY AT CAMBRIDGE UNIVERSITY.

Limerick, Ireland, Nov. 27.—It is with a strange mingling of joy and hesitation that I write about the work in Cambridge; joy because God has done such wonderful things; hesitation through fear that I might seem to take any of the glory to myself. The work was so manifestly of God from the very beginning that one could not for a moment dream of thinking that he was at all an essential factor in it. I believe that God would have done great things at Cambridge, even though I had never gone there. I am told that 50,000 people in different parts of the world were praying for the work and I believe that the results were due far more to their praying than to any preaching or other work of mine. Indeed, I think the chief benefit from my going there was that it stirred some of these people to pray. I found upon reaching Cambridge that the Spirit of God was already at work and there had been an encouraging number of conversions.

I reached Cambridge, Wednesday, Nov. 1. For two days I met some of the Christian students quietly in a room in one of the colleges at 5 in the afternoon and 8:30 at night to give them suggestions as to how to deal with inquirers. Saturday night, Nov. 4, there was a welcome meeting at which I outlined the purpose of the mission. The regularly advertised meetings were held Nov. 5-12. Ordinarily a prayer meeting was held in the Henry Martyn Hall from 1:05 to 1:25; a Bible Reading from 5:45 to 6:15, and an evangelistic meeting each night at 8:30 in St. Andrew's Hall, or Guild Hall. God manifested His presence from the very outset. It was feared by some that there would be the same disturbance at the meetings that there was when Mr. Moody was at Cambridge thirty years ago. There was a mild attempt at disorder at the first Sunday night meeting but it was stopped almost instantly and the presence of God was mightily manifested and there were conversions at that meeting. At only one other meeting was there any attempt at a disturbance. At that meeting some students, who had evidently formed a combination beforehand, attempted to applaud at some improper place. There were two or three attempts made in the early part of the meeting, but each failed and a deep solemnity fell on the whole meeting.

The crowning meeting was Sunday night,

Nov. 12. At this meeting a very large number of students, some say as many as 100, arose in the public meeting and avowed their acceptance of Jesus Christ as their Saviour, and surrender to Him as their Lord and Master. It was a wonderful sight.

It was decided to continue the meetings on such nights in the following week as the Guild Hall could be secured, namely, on Tuesday and Wednesday, and Sunday, Nov. 19. There had been conversions every night during the week and there were conversions at these extra meetings which followed—a very large number on the closing Sunday night.

This last week I met the students for personal conversation each day from 11 to 1; 4:30 to 6:30, and on such nights as there were no meetings, from 8 to 10. I had a great many private interviews with all classes of inquirers, including quite a number who claimed to be agnostics or atheists. The conversations were almost all very satisfactory, though evidently a few did not desire to know the truth.

Among those who accepted Christ were many men of great promise, including some leaders in the athletic, social, and intellectual life of the university. I do not think it would be wise to give specific instances, though they would be of the deepest interest.

Many persons who had been prominent in Christian work in Cambridge in the past, or who were deeply interested in men now at Cambridge, came up to help in the work, and had regular hours at which they met the students who wished to talk with them. Prominent among these were Charles Studd, one of the fruits of Mr. Moody's work thirty years before and one of the "Cambridge Seven," and Barclay Buxton, very prominent in the religious life of Cambridge, and who remained to continue the work after we left.

Though there were a very large number of conversions, many think that the best part of the work was in the new earnestness that came into the life of many who were already professing Christians.

During the meetings many of the Christian students volunteered for service in foreign lands. There is a hope which was publicly expressed on a number of occasions by the leaders in the work, that as there were seven volunteering for China as the outcome of Mr. Moody's work, that this time there would be a "Cambridge Seventy" volunteering for the unevangelized portions of the world.

The whole work from beginning to end was manifestly of God. I am inclined to think that the two and a half weeks spent at Cambridge will prove, in ultimate results, the most fruitful two and a half weeks of my entire life. Apparently the work has just begun and it is generally hoped that the large number who have already accepted Christ will be far more than doubled before the next University term closes. Will the readers of this letter join with us in thanksgiving to God for what He has already wrought and prayer that far larger things may yet be accomplished?

We began here in Limerick last night. The Spirit of God was manifestly present and there were a large number of decisions and open confessions of Christ at this first meeting.

Sincerely yours,

R. A. Torrey.

A. J. FITT IN KANSAS.

"The Evangelistic meetings at Roxbury closed last Sunday night with the largest crowd ever assembled under one roof in this place. Many were turned away. The results of the meeting were very satisfactory and were characterized throughout by thoroughness. Over sixty-five professed conversions. The work was mostly among the young men and boys. Sixty persons have united with the churches and several more will do so later as a result of the meetings"—G. T. Renner.

FRENCH E. OLIVER AT LA PORTE, IND.

"Under the direction of French E. Oliver we are in the midst of a glorious revival in this wicked city. Despite the malicious opposition of the newspapers a great victory is being proclaimed for our Lord Jesus Christ. The Word is being held forth with power and God is honoring it. So far there have been 1,031 decisions with two weeks meetings yet in the future. From here Dr. Oliver and party go to Butler, Pa., to open a six-weeks campaign."—John R. Snyder.

I. E. HONEYWELL IN CALIFORNIA.

Evangelist I. E. Honeywell, of Oak Park, Ill., and his corps of helpers have just closed a union tabernacle meeting at Colusa, Cal. The churches have been greatly quickened and lifted to a higher plane of Christian activity while hundreds of the unsaved have been won for the Kingdom.

L. OLENSLAYGER IN KANSAS.

L. Olenslayger closed two blessed meetings in Kansas, one at Winchester, and the other at Wilson. Both were held in M. E. churches. At Wilson the power of the Holy Spirit was manifested in a marked way. In all the services about forty-five were converted and all taken into the church before the evangelist left. There were some conversions after the special meetings were closed.

Mr. Olenslayger later went to Norwich, Kan., in the M. E. church, where the meetings were well attended every night. At the time this report was received there had been thirty-five conversions at that point.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Locket Adair—Jan., Summerville and Denton, Tex.; Sulphur, Okla., and Brownwood, Tex.

Baker and Hutchins—Jan., Olin, Ia. L. Y. and F. T. Barkman of Chapel Car "Good Will,"—Until Jan. 15, Winnemucca, Nev.; Jan. 20-Feb. 20, Sparks, Nev.; March, Mason, Nev.

Beadles-Fischer Party—Jan.-Feb., Jacksonville, Ill.; Feb.-March, Clinton, Ill.

Hay Bell—Jan., Neoga, Ill.; Feb., Grayville, Ill.; March, Cedar Rapids, Ia.

W. E. Biederwolf—To close of season with Men and Religion Movement.

Chester Birch—Jan. 1-14, Chelsea, Mich.; Jan. 17-30, Kendallville, Ind.; Feb. 1-14, Fort Jefferson, N. Y.; March 3-24, Holland, Mich.; May 6-June 2, Virginia, Minn.

J. L. Blankenship—Jan. 1-15, Portsmouth, Va.; Jan. 15-30, Louisa, Ky.; Feb. 1-14, Newport, Tenn.; Feb. 14-28, Quitman, Miss.

Herbert Booth—Until Jan. 9, Baltimore, Md.; Jan. 10-23, Camden, N. J.; Jan. 24-Feb. 6, Greensboro, N. C.; Feb. 21-March 5, Pittsburg, Pa.; March 6-20, Gloversville, N. Y.; March 21-April 3, Binghamton, N. Y.

Ralph Carleton and Chas. Edward Faust—Until Jan. 14, Elgin, Minn.; Jan. 17-29, Fairfax, Minn.; Feb. 2-11, Plainview, Minn.

H. T. Crossley, of Crossley and Hunter—Jan. 1-29, Harriston, Ont.

John M. Currie—Jan. 2-21, Alexis, Ill.; Jan. 23-Feb. 11, Palmer, Ill.; Feb. 14-March 3, Edinboro, Pa.

Alexander B. Davidson—Until Jan. 17, Bellows Falls, Vt.

Edgar E. Davidson—Jan. 7, Peckville, Pa. G. A. De Flone—Jan., Sailor Springs, Ill.; Feb., Geary, Okla.

Edwin R. Dow and Party—Jan., Mediapolis, Ia.

John H. Elliott and Albert Simpson Reitz—Jan. 1-Feb. 11, with Men and Religion Movement in New York City, Worcester, Mass., Rochester, N. Y., Philadelphia, Newark, N. J., and Toledo, O.; Feb. 13-March 4, Norristown, Pa.; March 6-April 1, Ithaca, N. Y.; April 3-30, Danville, Ky.

John Wesley Erskine—Until Jan. 21, Fife Lake, Mich.; Jan. 23-Feb. 18, Vermontville, Mich.

Nels Faubust and Wife—Jan., Howard, S. D.; March, Gary, S. D.

L. E. Finney—For several months in Texas at the following points: San Saba, Forth Worth, Kingsville, Lewisville, Dublin, Nacogdoches, Big Springs, Gorman.

Geo. A. Fisher and Wife—Jan. 7-21, Augusta, Ga.; Jan. 24-Feb. 8, Natchez, Miss. All meetings with Dr. J. Ernest Thacker.

A. J. Fitt—Jan., Nehawka, Neb.; Feb., Agra, Kan.; March, Wiota, Ia.; June and July, tent work in Denver.
E. J. Forsythe and Party—Jan., Grundy Center, Ia.; Feb., Olin, Ia.

Gale and Collisson—Jan., Maine and Massachusetts.
Charles R. Goff—Jan., Osceola, Ia.; Jan.-Feb., Sterling, Colo.; March, Fort Morgan, Colo.

S. D. Goodale—Jan. 1-21, Osborn, Mo.; Jan. 28-Feb. 18, Worth, Mo.; Feb. 25-March 18, Mansfield, Ark.

A. H. Griffith—Jan. 9-21, Earlham, Ia.; Jan. 28-Feb. 11, Winterset, Ia.; Feb. 14-28, North Bend, Neb.; March 8-17, Martin, Mich.; April 2-14, Davenport, Ia.

Hart and Magann—Jan., Council Bluffs, Ia.; Feb., Homestead, Pa.

C. R. Haudenschield—Until Jan. 28, Emmett, Ida.; March, Prescott, Ariz.; April, Glendale, Cal.

Jesse E. Heins—Jan., Hopkinton, Ia.; Feb., Martelle, Ia.

J. R. Hemminger (with W. P. Nicholson, of Scotland)—Jan., Carlisle, Pa.; Feb., Harrisburg, Pa.

E. R. Hermiston—Jan., Bakersfield, Cal.; Feb., McKitterick, Cal.

Charles E. Hillis—Jan., Nokomis, Ill.; Feb., Tremont, Ill.

I. E. Honeywell and Party—Jan. 1-Feb. 4, Bryan, O.; Feb. 11-March 17, Delta, O.; March 24-April 28, Wauseon, O.

C. M. Huggins—Jan. 1-22, Corydon, Ia.

M. Edwin Johnson and Ernest J. Arthur—Jan., Kansas City, Mo.; Feb., Middletown, N. Y.; March, Huntington, Ind.; April, St. Louis, Mo.; May to Sept., New Pisa Chautauqua.

Robert L. Jones and Carl E. Burch—Until Jan. 21, Silver Creek, N. Y.; Jan. 28-Feb. 18, Perry, N. Y.; Feb. 25-March 17, Emlenton, Pa.; March 24-April 14, Cattaraugus, N. Y.

H. D. Kennedy and Wife—Jan. 1-Jan. 26, Peru, Ind.; Jan. 28-Feb. 16, Greensburg, Ind.

Hugh A. Knowles—Jan. 1-Jan. 28, Astoria, Ill.; Feb. 2, Clear Lake, Ia.

Wm. D. Laumaster—Jan., Washington, D. C.

George W. Lewis—Jan., Bellaire, O.

Frank E. Lindgren—Dec. 31-Jan. 21, Danbury, Ia.; Jan. 28-Feb. 18, Brimfield, Ill.

Lowry and Moody—Jan. 1-28, Moscow, Ida.; Feb. 4-March 3, Alliance, Neb.; March 10-Apr. 7, Beatrice, Neb.

Joseph C. Ludgate—Jan., Sheldon, Ia.

Milford H. Lyon and Party—Jan. 1-Feb. 4, Cambridge, O.; Feb. 11-March 17, Middletown, O.; March 24-Apr. 28, Massillon, O.

J. W. Mahood and Mr. and Mrs. George—Jan. 1-Jan. 14, Cedar Rapids, Ia.; Jan. 17-Feb. 5, Topeka, Kan.

Frank McCarty and Wife—Jan., Port Angeles, Wash.; Feb., Tacoma, Wash.; March, Spokane, Wash.; April, Seattle, Wash.

I. O. McCullough and A. R. Lytle—Jan., Gardner, Ill.

J. Bascom McMinn—Jan. 1-26, Bath, Mich.; Feb., Hillsboro, Ia.; March, East St. Louis, Ill.; April, Mowagua, Wis.

O. A. Miller—Jan. 24, Mondovi, Wis.

P. C. Nelson and N. D. Wood—Jan. 7-28, Shenandoah, Ia.

J. Wesley Oborn—Jan. 1-Jan. 14, Summitville, Ind.

L. Olenslager—Jan. 8-21, Conway Springs, Kan.; Jan. 25-Feb. 16, Fairfield, Neb.

French E. Oliver and Party—Jan. 1, Butler, Pa.; Feb. 15, Van Wert, O.; April 1, Cairo, Ill.; May 12-June 16, La Porte, Ind.

Orr and Armstrong—Jan. 1-21, Oakmont, Pa.; Jan. 22-Feb. 4, East Liverpool, O.; Feb. 6-22, Wilkinsburg, Pa.; Feb. 25-March 10, Blairsville, Pa.; March 13-27, Zanesville, O.; March 31-April 14, Pittsburg, Pa.; April 17-May 5, Tarentum, Pa.; May 8-22, Wooster, O.; May 26-June 9, Walton, N. Y.

Price and Huston—Jan. 7, Springfield, Mo.; Feb. 4, Charleston, Mo.

Milton S. Rees—Jan. 1, Tyrone, Pa.; Jan. 28, Mauch Chunk, Pa.; Feb. 24, Portsmouth, O.

Henry B. Roller—For next few months at Morris-town, Ind., Logansport, Indianapolis, Evansville, and Jasonville, Ind., and Shirland, Ill., Oakland City, Yank-

ton, and Ambia, Ind., College Corner, O.

W. M. Runyan—Jan., Clay Center, Kan.; Feb., Newton Kan.; March, Belvidere, Neb.

Harold F. Sayles—Jan. 1-Jan. 10, Chicago, Ill.; Jan. 14-30, Leslie, Mich.

C. R. Scoville and Party—To close of season with Men and Religion Movement.

Dan Shannon—Jan. 1-Feb. 15, Merced, Cal.; Feb. 16-April 1, Eureka, Cal.

L. Shelhorn—Jan., Georgetown, Del.

James Small—Jan., Eustis, Fla.; Feb., Bowling Green, Mo.

Albany R. Smith—Jan., Kenosha, Wis., and Mondovi, Wis.

Charles Cullen Smith and Party—Jan., Decorah, Ia.; Feb., Roseburg, Ore.

Gipsy Smith—Jan. 22, San Francisco, Cal.; Jan. 27-Feb. 12, Los Angeles, Cal.; Feb. 24-March 11 (probably), Dallas, Tex.

Joel A. Smith—Jan., Orleans, Neb., and Maysville, Mo.

Lewis E. Smith—Until Jan. 12, W. Boxford, Mass.; Jan. 16-26, Pownal, Me.

Myron J. Smith—Jan., Bald Mount, Pa.; Feb., Dalton, Pa.

Reuben S. Smith—Until Jan. 12, Stonington, Me.; Jan. 14-26, Deer Isle, Me.

W. A. Sunday and Party—Jan.-Feb., Canton, O.; Feb.-March, Wheeling, W. Va.; April-May, Fargo, N. D.

Alfred Sturgeon—Reserve, Kan.; Eagle, Neb.; Utica, Neb.; Arcadia, Neb.; Sargent, Neb.; Keosauqua, Ia.; Florence, Cal.

Geo. W. Taylor—Jan., Payette, Ida.

John Walton—Until Jan. 7, Patriot, Ind.; Jan. 7, Charlestown, Ind.

E. B. Westhafer—Jan., Hamilton, Ind.

Charles T. Wheeler—Jan., Cincinnati, O.; Feb., Brazil, Ind.; March, Bluffton, Ind.; May, Brookfield, Mo.

Chaplain E. W. White—Jan. 1-24, Oelwein, Ia.; Jan. 29, Independence, Ia.

George H. Wiley—Jan. 7, Washington, D. C.; Jan. 21, Front Royal, Va.; Feb. 4, Clarendon, Va.; Feb. 19, Aberdeen, Md.

R. Hayes Willis—Jan. 3-22, Gettysburg, O.

E. L. Woelagel—Jan. 7-28, Indianola, Miss.

FORTHCOMING CONFERENCES.

Atlanta Bible Conference, March 1-10, 1912. Rev. Len G. Broughton, director, Atlanta, Ga.

Bible Conference and Annual Meeting of the Brotherhood of Rescue Mission Superintendents, Grand Rapids, Mich., Jan. 14-21, 1912. M. E. Trotter, Director, Grand Rapids, Mich.

Cook County (Ill.) Sunday-school Convention, Moody Church, Chicago, April 16-19, 1912. Chas. B. Hall, Sec., Hartford Bldg., Chicago.

Illinois State Sunday-school Convention, Elgin, May 28-30, 1912. W. B. Jacobs, Sec., Hartford Bldg., Chicago.

Illinois State Y. M. C. A. Convention, Peoria, Feb. 29, March 1-1912. K. A. Shumaker, Sec., Association Bldg., Chicago.

Mid-winter Bible Conference for New England, Park Street Church, Boston, Jan. 22-25, 1912. Particulars may be obtained from A. C. Gabelcin, 80 Second St., New York.

World's Seventh Sunday-school Convention, Zurich, Switzerland, July 8-15, 1913.

C. E. PRAYER MEETING TOPICS.

January.

7. The Christian Virtues. I. Courage. Ps. 27:1-14. (Consecration meeting.)

14. How to Win Young People to Christ. Prov. 11:30; Rev. 22:16, 17. (Honorary members' meeting.)

21. Worth-while Ambitions. John 17:20-24; Rom. 8:18-21.

28. The Foreign Missionary Whose Life Has Most Inspired Me. 2 Cor. 5:14-20.



RESCUE MISSIONS AND THEIR WORK



MISSION SUPERINTENDENTS CONFERENCE AT GRAND RAPIDS.

The twelfth annual meeting and Bible conference, and meeting of the Brotherhood of Rescue Mission Superintendents, will be held at the Grand Rapids Rescue Mission building, corner of Market and Louis Streets, Grand Rapids, Mich., Jan. 14-21, inclusive.

The purpose of the conference is to get together to exchange ideas and thought, to study methods, plan work, and spend time in prayer for an outpouring of the Spirit of God.

The program provides for special features every day during the week. There will be two special days given to Sunday-school workers and a conference each day with rescue mission superintendents.

We might mention that such noted workers and speakers as the following will be present at the conference: Dr. C. I. Scofield, Dr. Harris H. Gregg, Dr. James M. Gray, Eleanor Stafford Millar, E. K. Mohr, Louis H. Chafer, and Major James H. Cole. Dr. D. B. Towner, or E. O. Sellers, with Peter Quartel will have charge of the music.

BETHEL MISSION, Ashland, Ore.

The first report of the Bethel Mission, Ashland, Ore., has been issued. H. Isaac is superintendent. The work is carried on over a large district, the headquarters being at 5th and Main streets, Ashland. The workers visit the railroad, lumber, logging, mining and power construction camps, speaking, singing, and giving out Gospel literature. So far there have been seven men who have made public confession of Christ in the camps. On Thanksgiving, dinner was served to about a hundred homeless men and boys in the mission. Miss Nellie Baker has been assisting with solos, and Mr. Isaac's wife and girls also help in the work.

The Whosoever-Will Rescue Mission, San Francisco, Cal., gave its eighth Thanksgiving dinner to the poor in the district Nov. 30 last. This mission helps about a thousand people each year at this dinner.

ANOTHER ANNIVERSARY CELEBRATION.

"You are most cordially invited to celebrate with me my Third Anniversary of deliverance from the bondage of sin on Nov. 29 in the Bible Rescue Mission. After years of sin, 'Having no hope and without God in the world,' I went into the Old Jerry McAuley Mission in New York City and gave my heart to God. He has kept me ever since and I shall never cease to praise Him for calling me out of darkness into His marvelous light. Come and rejoice with me. Dinner will be served to attendants of the mission at 7 p. m.—C. J. Balf (Lucky Baldwin)." The foregoing was the invitation sent out by Mr. Balf. The Bible Rescue Mission is located at 609 W. Madison Street, Chicago, and has been the center of much active work for the Master. John Stewart is superintendent.

MRS. CALLAHAN'S CLASS FIVE YEARS OLD.

Mrs. John Callahan celebrated the fifth anniversary of her Bowery Bible Class recently in the Hadley Rescue Hall, New York. The attendance during the period has been 33,244, and 2,165 have been forward for prayer. About 150 to 200 attend the class weekly to hear Mrs. Callahan teach a chapter of the Bible. Following the lessons a testimony meeting is held at which the men tell of their conversions.

They tell me that down in the vilest dens

Of the city's crime and muck,
There are men with the heart of angels,
Doing the angels' work;

That they win back the lost and the strayed,
That they help the weak to stand,
By the wonderful power of living words
And the help of God's right hand.

And often and over, the dear Lord knows,
I've knelt and prayed to Him

That somehow, somewhere, it would happen—
That they'd find and save my Jim.

—Selected.



The Moody Bible Institute

FALL TERM GRADUATION EXERCISES.

The closing exercises of the fall term of 1911 were held on Monday and Tuesday, Dec. 18, 19, with the following program:

Monday, Dec. 18, 4 p. m., oral examinations; 5:30 p. m., supper with the graduating class as guests of honor.

Tuesday, Dec. 19, 11 a. m., class exercises in the lecture room of the men's building; 8 p. m., graduating exercises held in The Moody Church.

The address was delivered by Rev. Robert Johnston, D. D., pastor of the American Presbyterian Church, Montreal. The subject of Dr. Johnston's address was, "The Life Symmetrical."

The members of the Graduating Class were as follows: Geo. D. Ainger, John P. Barkman, Thomas Bowdich, Harper R. Burns, Wallace W. Carpenter, Mark Gullixon, Mont Hawkins, Edwin J. Heinmiller, Harry W. Hoebeke, Orville Hugh Hood, Harvey J. Nelson, Abram Nightingale, Bernard N. Olson, Harry F. Philippi, Harry L. Shook, G. Chester Waite, G. Charles Weaver, Harry A. Whaley, Clara Black, Minnie A. Christenson, Nellie De Neen Covert, Irene Olivette Impey, Adaline Amelia Morgan, Beatrice Bernice Russell, Kate Dunham Seaman, Mabel Sprague, Hattie Vruwink.

In the absence of Mr. Henry P. Crowell, president of the Board of Trustees, the vice-president, Mr. Henry S. Osborne, presented the diplomas to the graduates. He said the Board of Trustees loved the Institute, looked on all students who go out from it as beloved brethren in the Lord, and prayed that they might be unmovable, always abounding in the work of the Lord.

There was one graduate of the Evening Department, Miss Milda Lofgren.

The following persons finished Correspondence Courses since September 1, 1911: Rev. C. J. Rysning, Marinette, Wis., and Miss Mabel Childs, Sunfield, Mich., in Bible Doctrine, and Miss Emma Huffman of Toronto, Can., in Practical Christian Work.

Those from the Men's Department expect to take up work as follows: 3 pastors, 9 further studies, 2 evangelistic work, 2 foreign missions, 1 rescue mission, 1 Sunday-school and colportage work.

Those from the Women's Department: 3 home missionary work, 1 foreign missions, 1

further study at the Institute, 1 housekeeping, 1 rescue mission, 1 work among the Jews, 1 will become a minister's wife.

The Class exercises were held in the lecture room on Tuesday Morning, December 19, and partook of the usual interesting character. Addresses were delivered by the students as follows: On behalf of the Bible Course, Men's Department, Mr. Harper R. Burns; of the Women's Department, Miss Clara Black; of the Music Course, Mr. Harry A. Whaley.

The class song which was used is found on another page of this magazine. The class decided to observe the custom of former graduates and circulate a class letter.

DR. GRAY'S ENGAGEMENTS.

During December, in addition to his usual work in the Institute, Dr. Gray spoke in connection with the Men and Religion Movement at South Bend, Indiana; preached at the Bethany Presbyterian Church, and the Second United Presbyterian Church, Chicago, and taught a weekly Bible Class at Grand Rapids, Mich.

His invitations for Bible conferences from January to April include Boston; Hickory, N. C.; Montgomery, Ala.; Pittsburgh, St. Louis, Little Rock, and Los Angeles, some of which he will be obliged to decline.

FAREWELL AND INTRODUCTION.

On Monday evening, December 11, the members of the Evening Department gathered in the large Dining Hall of the Women's Building for a social supper. This gathering was also made the occasion for saying farewell to Rev. John H. Hunter, who has been the Director of the Evening Department since its beginning, and who now goes to Los Angeles, Cal., to be associated with Rev. R. A. Torrey, D. D., in the work of the International Bible Institute at that place. The new Director of the Department, Mr. E. O. Sellers, was introduced, and plans were announced for the continuance and enlargement of the work.

The Evening Department now has an enrollment of 211 students and is intended especially for busy people. Its representatives come from about 80 of the Chicago churches, and the varied character of the classes is in-

licated by the fact that it includes bookkeepers and blacksmiths, cashiers and carpenters, evangelists and engineers, lawyers and laborers, teachers and tailors. At the social hour in the Dining Room announcement was made that up to the present time annual pledges for the support of the Evening Department had been received to the amount of \$525. New pledges were made amounting to \$235; and it is the hope of the director and teachers that the amount soon will reach \$3,000.

Following the social hour the members of the Department adjourned to The Moody Church to take part in the service there, which was addressed by Rev. John F. Carson, D. D., Moderator of the General Assembly of the Presbyterian Church. Before Dr. Carson's address Dr. Gray read a letter of appreciation which had been written to Mr. Hunter by the Board of Trustees of The Moody Bible Institute, and in behalf of the trustees presented Mr. Hunter with a check as indicated in the letter from the trustees. Mr. Hunter then spoke about the beginning and growth and value of the work of the Evening Department, and he was followed by Mr. E. O. Sellers who made some announcements about the plans for the coming months.

Dr. Carson's address was genuinely impromptu. He expressed his high satisfaction in speaking for the Institute, which believes in the old Word without thrills, or limitations, or expurgations.

He said that for which the Institute stands, Bible Study, is badly needed in the home,

where religion is now so rarely found; in the Sunday-schools where Bible study is almost crowded out; in pulpits, where expounding the Scriptures has largely given way to expurgating them.

Dr. Carson, who has been a leader for the preservation of the Bible in the public schools of New York, received applause as he said, "The exclusion of the Bible from the public schools is nothing short of a crime against the youth of America."

He strongly urged the study of the entire Bible, the Old Testament giving a revelation of God to man, and the New Testament revealing man's reconciliation to God through the sacrificial death of Jesus Christ.

FROM A NEW PLATFORM.

Beginning January 1, 1912, and continuing until April 30, 1912, The Moody Bible Institute of Chicago will be in charge of the noon-day meetings in Willard Hall, The Woman's Temple, Chicago. This arrangement has been made after much consideration and many conferences, and the work will be carried on at the request of the Chicago Central Women's Christian Temperance Union, which has been in charge of these noon-day meetings ever since the opening of Willard Hall. The work will be in direct charge of the Extension Department of the Institute.

While it is true that this will be a new platform from which to carry on certain features of the Institute, yet the character of the work



Platform at Willard Hall, Chicago.

will maintain the same standard of excellence and the same evangelical and evangelistic tone as that which is done continuously in the Institute; the purpose being to emphasize the fundamental truths of belief, life, and service, and the entire plan will be consistent with that idea which was in the mind of the founders of the Temple, and the originators of this Willard Hall work.

The purpose of The Moody Bible Institute is to use its own teachers so far as possible and the speakers who will be heard are: Rev. James M. Gray, D. D., Dean; Rev. William Evans, D. D., Director of the Bible Course; Rev. Howard W. Pope, Superintendent of Men; Rev. Edward A. Marshall, Instructor in Missions; Dr. D. B. Towner, Director of the Music Course; Mr. E. O. Sellers, Director of the Evening Department; and Rev. Parley E. Zartmann, D. D., Secretary of the Extension Department, Rev. J. H. Ralston, secretary of the Correspondence Department.

In addition to this there will be other speakers of prominence and ability. The tentative schedule includes the presentation of Bible Exposition, Sunday-school Methods, Young People's Work, Missions, Evangelism, The Gospel in Song, Christian Service and Studies in Christian Life.

January 1-6 has been announced as "A week of Prayer," although January 8-13 will be observed as the regular week of prayer as suggested by the Evangelical Alliance. For this first week Rev. James M. Gray, D. D., will be the speaker daily, and the following subjects have been announced:

Monday—The Lack of Prayer.

Tuesday—Prayer in the Apostolic Church.

Wednesday—The Life that Can Pray.

Thursday—Desiring and Praying.

Friday—The Holy Spirit in Prayer.

Saturday—Prayer and Revival.

In other years great blessing has attended the meetings in Willard Hall, and there have gone forth from them many elevating and inspiring and saving influences; and The Moody Bible Institute requests the readers of this Magazine to pray earnestly that God's richest blessing may rest upon these meetings for the coming months.

On Dec. 8 the following was adopted by the students: "The students of The Moody Bible Institute wish to express their heartfelt gratitude to the Trustees and Faculty of the Institute for the pleasant time arranged

by them for the students on Thanksgiving Day. May God's richest blessings be on all those who have the needs and welfare of this great Institute at heart."

THE NEW DIRECTOR OF THE EVENING DEPARTMENT.

Mr. E. O. Sellers was born in Hastings, Mich., but when he was two years of age his family removed to Lansing, where he resided during the period of his education. Afterward he entered the office of the city engineer of Lansing. Later he was elected to succeed that official, assuming charge of the department in which he was trained.



E. O. Sellers.

In 1897 he became a student at the Moody Bible Institute, following which he was associated in evangelistic work with Fred B. Smith, now campaign leader of the Men and Religion Forward Movement.

In 1899 he became interested in Y. M. C. A. work, first as secretary at Macon, Ga., then at Washington, D. C. as assistant secretary, and later as general secretary at Wilmington, Del., when he left the Association field to become a Brotherhood secretary in the Euclid Avenue Baptist Church, at Cleveland, O., having charge of the music of the church as well. He remained in Cleveland until September, 1907, when he was called to the work of the Moody Bible Institute, and at length became assistant director of the music course.

The men's work with which Mr. Sellers was connected in Cleveland came into wide notice, there being a membership at one time of more than five hundred men, out of which grew a flourishing teachers training class and subsequently a strong mission. While in that city he also organized the May Festival Chorus consisting of 1,200 voices, which will give its tenth annual concert this coming May.

Mr. Sellers has always been an enthusiastic Sunday-school man and believes it to be the most efficient recruiting agency of the church. Soon after coming to Chicago he was chosen teacher of the Friendly Bible Class of The Moody Church, the average attendance of which last year was 292.

His connection with the Sunday-school work has brought him many engagements in different parts of the country to speak on the

adult work, men's Bible classes, and shop work. He is at present chairman of the adult committee of the Cook County Sunday-school Association, and a member of the Men and Religion Forward Movement committee of this city. He is, as well, contributor to the magazines and religious press on subjects with which he is familiar, and is favorably known as a composer of Gospel music.

It is believed that as director of the Evening Department of the Moody Bible Institute, Mr. Sellers' energy, executive ability and good cheer, will be valuable factors in building a strong superstructure on the deep and broad foundation of his predecessor, John H. Hunter. It is needless to add that his views of the Bible and the whole scheme of Christian truth are in vital accord with what the Institute has always stood for, and that he will have gathered around him the same corps of earnest and consecrated teachers that have co-operated so nobly in the Evening Department hitherto.

THANKSGIVING DAY AT THE INSTITUTE.

Thanksgiving was made a special day for the faculty and students, and the gathering was not only one of great festivity, but of real joy and blessing. The following special program was observed:

1 p. m., dinner. After dinner speeches, Dr. Gray presiding. Responses as follows: "The Old Hearthstone," Myfawney Lodwick; "Some Things I Have Learned," W. W. Carpenter; "Some Things That Have Helped Me in the Life of the Institute," Virginia Williams; "Views of a New-comer," Preston Bradley; Greetings from former students.

3 p. m., intermission with outdoor recreation.

4 p. m., musical program in Massey Chapel.

5 p. m., games in the lecture room. Tour of buildings. During these hours the gymnasium was used as a playroom for the older children and the faculty dining room as a nursery.

6 p. m., social hour for the faculty, former and present students, in the reception room of the women's building.

7 p. m., luncheon served in the dining room.

7:30 p. m., song service in Massey Chapel, Norman H. Camp presiding.

8:00 p. m., praise service in the lecture room led by John H. Hunter.

EXTENSION DEPARTMENT.

Miss E. Stafford Millar who has been at her home in Australia since last June, says that she will return to the United States in time for evangelistic work beginning January 1. Her first engagement will be with the Scarritt Bible and Training School, Kansas City, Mo. She will then go to St. Louis for work under the direction of the Young Women's Christian Association of that city.

Miss Angy Manning Taylor is recovering from her long illness and will take up her work soon after the beginning of the new year.

C. P. Meeker, after the close of his campaign in western Pennsylvania, went to Michigan and has conducted meetings in Crystal and Linden. God's blessing has been upon his services, and it is expected that he will continue the work in Michigan throughout the season.

CORRESPONDENCE DEPARTMENT.

The secretary of this department has received within the last few months scores of testimonials from students in all parts of the world, to the great increase of their knowledge of the Bible, their great efficiency in work, and their special delight in the studies.

The number of students would be largely increased were it more widely known that The Moody Bible Institute among its well established and organized departments has three correspondence courses of the highest grade. While the present courses have been most fruitful and satisfactory, the department will provide for demands of students of the Bible as they may be made. Some new courses may be added soon to meet the demands of a large number of inquirers for courses of a specific kind.

It is the purpose of the Executive Committee of the Institute to make this department more efficient than ever, and are placing at its disposal facilities for development and efficient work such as has not characterized it in any period of the past. The office force will be increased so that the teacher may be relieved of some details of office work so that he can continue personal examination of the increasingly large number of lessons coming in.

A system of credits has been arranged for the benefit of those who take the courses and expect afterward to enter the Institute as regular students. Information on this point will

be gladly forwarded to any interested. To meet the recent demand for adaptation of the course to class work, plans are ready to be sent out to any pastors, Sunday-school workers, Bible teachers, and others interested, on application.

From the local papers we learn that Wm. A. Leighton has recently conducted a course of Bible study in the Y. M. C. A. at Kankakee, Ill. He is to be the regular teacher of the class. Dr. Wetherford's book, "Introducing Men to Christ" is used in the study.

CHARLES BUTLER ORDAINED.

Many graduates of the Institute, and readers of this magazine, will remember with great pleasure Charles Underwood Butler, who was associated with Dr. R. A. Torrey as a singer, and whose services in Gospel song have been blessed wherever he has gone. In the latter part of October he was ordained for the Baptist ministry at a special meeting held in Spartanburg, S. C. The Herald of that city speaks in the highest terms of the personal and professional qualities of Mr. Butler and says that he is blessed with the aid of his wife who renders him invaluable assistance in song service, and wins many by her devout Christian character. At his ordination Mr. Butler heard many words of appreciation, and received appropriate material marks of gratitude from men in the railroad shops to whom he had been a blessing.



Anna C. Dukesherer—China.

INTO FOREIGN FIELDS.

It is a pleasure to present to the readers of The Christian Workers Magazine, pictures of the students who have recently gone out from The Moody Bible Institute to missionary work in foreign fields, thus increasing the long list of men and women who have gone forth from the Institute to make Christ known in the uttermost parts of the earth. We are indebted to the officers of the China Inland Mission and the Africa Inland Mission for the loan of the cuts shown on these pages.



Elizabeth Kearney—China.

PERSONALIA.

Mrs. Harriet J. Musselman, "10", is assisting pastors in Broken Bow, Nebraska.

Miss Rena Avery, "09", is engaged in rural work in Vermont.

Hiram J. Lloyd is now located at Lake Crystal, Minn., as a practicing physician.

Miss M. Lula Hindes, "08", is at her home in Lodi, Wis., taking an enforced rest.

Oliver Bergstrom is now in charge of a church at Clear Brook, Minn.

Miss Goldia Whitesell, "08", is doing evangelistic work in Kansas.



Miss M. L. Steckel—B. E. Africa.

Miss Mary E. Copeland, "07", is pastor's assistant in Castana, Iowa.

O. D. Crawford, until recently pastor at Hersey, Mich., is now pastor at large with headquarters at Grand Rapids, Mich.

Mr. and Mrs. H. A. Bolomey have gone to Serena, Ill., where Mr. Bolomey has taken charge of a French church.

F. P. Fletcher has removed from Plymouth, N. H., to Salem, N. H., where he is now pastor of a Methodist Episcopal church.

Rev. Herman L. Sawyer has removed from Sherrard, Ill., to Rochester, Wis., and has become pastor of the First Congregational Church in the latter place.

A. A. Walker is engaged in missionary evangelistic work under the direction of the Birmingham Baptist Association, with headquarters at Birmingham, Ala.

J. R. Humphries, of the class of August, 1911, is now pastor of the Baptist Church at Richland Centre, Wis. He was a recent visitor at the Institute.

Franklin F. Farrington has removed from Somonauk, Ill., to Dwight, Ill., where he has accepted the pastorate of the Congregational church.

Mr. Harold Coffin will spend the month of January in Knoxville, Tenn., and February in Mattoon, Ill., assisting in evangelistic services.

Rev. Frank M. Dunk, pastor of the Baptist church at St. Anne, Ill., was ordained to the full gospel ministry by the Gilman Baptist Association at St. Anne, Dec. 11.

W. H. Crapper, after doing evangelistic work for several months, has decided to continue his studies and has enrolled in the Western Theological Seminary, Pittsburg, Pa., as a special student.

J. A. Chinault writes from Kyoto, Japan, expressing gratitude for the training received at the Institute. He has with him Rev. K. Taniguchi, a Moody Bible Institute student, whom he describes as a fine Bible preacher.

A Soul Winning Conference for Christian Workers will be held in the Euclid Avenue Baptist Church, St. Louis, Mo., Jan. 17-21. The conference is under the direction of the Brotherhood of the church. J. F. Rake is the pastor, and William Evans, Moody Institute, director of the Moody Institute Bible Course, is one of the speakers.



Carl G. Gowman—China.



W. H. Sinks—China.

Rev. Hiram H. Appleman recently became pastor of the First Congregational Church at Amboy, Ill. The Sunday-school has more than doubled in membership, A Young Men's Bible Class has been started, the pastor's Bible Class is increasing in membership, a new piano is being secured for the use of the Sunday-school, and by the death of a member recently, the church receives a legacy of \$1,000.

John Best, pastor of Bethesda Congregational Church, Chicago, has resigned, the resignation to take effect not later than Jan. 15, after seven years of service. The financial support has more than doubled, and there are more voluntary workers than ever before, but Mr. Best feels that the establishment of the Firmin Settlement House has made a new kind of leadership necessary.

In a recent letter sent from Pi Yang Hsien, H. Nowack says: "All communication with Hankow is cut off. Have had no local disturbance yet, but cannot cash Hankow checks, and am living on borrowed money. Just received word from the consulate at Peking that foreigners are to leave immediately for the coast. Expect to get wife and children, Miss Malott and Miss Taylor off for Kio Shan (our R. R. Station) tomorrow morning and remain a bit longer myself if the Lord so leads. Shall have to commit all to Him. I

feel most for our dear Christians. We have had a cry together this morning. I know the Lord will keep them and helpers in whose charge we must leave the work. Pray much.

STUDENT ARRIVALS.

Miss Martha Muluix, Chicago; Miss Clara Jenks, Paris, Ill.; Miss Winnifred Kennedy, Montrose, Ia.; R. F. Pittman, Ayden, N. C.; Martin Eikaas, Chicago; Andrew C. Stewart, Glasgow, Scotland; Seth Cobb, Brimfield, Ill.; Jacob Borglum, Racine, Wis.

STUDENT DEPARTURES.

Miss Grace Hollister, Lodi, Wis.; Miss Annie Fox, Cleveland, Tenn.; Miss Dollina Lockie, O.; Miss Jennie Uhl, Millersburg, O.; Miss Gertrude Hovey, Cleveland, O.; Miss Clara Blanchard, Culver, Ind.; Miss Ruth Voorhorst, Hamilton, Mich.; Miss Elizabeth Kellogg, Wheaton, Ill.; J. C. Phillips, Oak Park, Ill.; M. P. Williams, St. Louis, Mo.; W. J. Simmons, Chicago; T. J. Murphy, Weston, O.; J. C. McKeehan, Knobnoster, Mo.; C. Perrin, Cleveland, O.; C. R. Strawman, Lindsey, O.; Mr. and Mrs. H. A. Bolomey, Serena, Ill.; Mr. and Mrs. David E. Jones, Green Ridge, Mo.; H. G. White, Hamilton, Ont., Can.; L. E. Ellison, Moline, Ill.; W. J. Davis, Chicago; P. M. Boyd; J. F. Jordan, Savannah, Ga.

SOME RECENT VISITORS.

Miss Klugh; Miss Carrie White, Durant, Okla.; Miss Florence Crosbie; Miss Caroline Babcock; Miss R. M. Thomas, St. Anne, Ill.; Miss Jean Heath, Des Moines, Ia.; Miss Grace McSparran; Miss Cora Dumbald; Miss Anna E. Smith, Baltimore, Md.; Miss Kate Russen; Miss Frances Burkhalter, Berne, Ind.; Mr. and Mrs. Spooner, Wildwood, N. J.; Mrs. Howison, Miss Mary Howison, Sandwich, Ill.; Miss Edith Impey, Toronto, Can.; Miss Nannie Jones, New York, N. Y.; Miss Clara Montague, Chicopee Falls, Mass.; Miss Nora Killian, Carlisle, Pa.; Miss Bebb; Mrs. C. J. Hunt; Miss Alta Fralick; Detroit, Mich.; Miss Florence French, Wheaton, Ill.; Miss A. Dukesherer; Miss Mary Hitchcock; Mrs. O. J. Colton, Galesburg, Ill.; Mrs. S. H. Darling, Webster, S. D.; Miss L. A. Hovey; Miss Alma Doering, Meadows, Ill.; Miss Lena Dunn, Creston, Ia.; Miss Marietta Sherwin, Bayfield, Wis.; Miss Maud Abbott, Boston, Mass.; Miss Hines; Miss W. Heuser; J. W. Stuart, Alpen, Mich.; Chas. Blanchard, Wheaton, Ill.; J. M. Humphrey, W. Norfolk, Conn.; H. R. Huse, Grand Rapids, Mich.; B. Samuel, Chicago; Rev. W. Pease, Metropolis, Ill.; W. H. Crapper; Robt. Martin, Clifton, Ill.; Dr. H. P. Wilton, Detroit, Mich.; Dr. Jos. K. Greene, Constantinople; C. E. Hurlburt; H. B. Crull; John R. Hague; A. F. Lindbeck, Bremen, Ind.; H. M. Russ, Mt. Ida, Ark.; Mr. and Mrs. E. B. Young, Wayne, Neb.; Rev. C. G. Sterling, Indianapolis, Ind.; W. E. Stephens, Presho, S. D.; Mr. and Mrs. C. H. Ramsay, Lewistown, N. Y.; Rev. John Harper, London, Eng.; M. Siler, Atlanta, Ga.; John Izard, Jefferson, O.; Mr. and Mrs. D. W. Fellers; Miss Eliz. Grose, Findlay, O.; A. W. Lagerquist; Rev. L. W. Gasnell, Boston, Mass.; J. A. Howe.

SUGGESTED PRAYER-MEETING TOPICS FOR JANUARY, 1912.

- Jan. 3. Vowing unto God. Ps. 56:10-13.
- Jan. 10. Week of Prayer.
- Jan. 17. The Outpouring of the Spirit. Matt. 3:11.
- Jan. 24. God and Revivals. Hab. 3:1-3.
- Jan. 31. Victory over difficulties. Ex. 14:21-31.

The Bible Institute Colportage Association

"CONVERSION."

This is the title of a helpful leaflet by Dr. J. Wilbur Chapman, recently issued by the Colportage Association. It takes up the phases of the subject under these heads: "What it is; How it is brought about; When it takes place; and How it is confirmed." Price, 2 cents a copy; 20 cents a dozen; \$1 a hundred. Evangelists and pastors will find this tract most useful.

A GREAT AID TO BIBLE STUDY.

Birds-eye Bible Study (formerly called A Busy Man's Bible), by Alexander Patterson, is now owned and issued by the Bible Institute Colportage Association. (See announcement on page 327). It is a capital little book for new converts and young Christians—in fact, anyone who desires practical help in securing quickly a comprehensive view of the contents of the Bible. 15 cents; 30 cents in cloth covers.

FOR THE DEVOTIONAL HOUR.

This is an appropriate time of the year to begin the daily use of a helpful volume like Thoughts for the Quiet Hour, edited by D. L. Moody. It presents a Scripture passage for every day, with some carefully selected extract or quotation (as comment) from devotional writers or the world's best known preachers. The whole is carefully indexed as to Scripture references, making it indeed a "pocket" commentary on several hundred texts or passages. 15 cents.

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Will welcome the news of a new edition of *The Four Gospels*, with dictionary and index, which is just ready. This book will be in especial favor during 1912, when the International S. S. lessons are found in the first three Gospels. See "ad" on page 326.

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Correspondence is invited with pastors located anywhere in the United States regarding conditions similar to those mentioned by R. G. H. The Bible Institute Colportage Association is usually able to respond by suggesting an eligible worker.

A SERMON-READING "SUPPLY."

A novel plan for supplying the pulpit in a region where ministers are not plentiful was devised recently in Laramie, Wyo., by the son of the late Dr. F. H. Arnold, one of the builders of Presbyterianism in the Rockies. Mr. Arnold, himself an elder, wrote to five of the leading ministers of New York, asking each for some message to the people of the Rockies and enclosing a check sufficient to cover the cost of a book of sermons. Answers were duly received, usually in the shape of a book of sermons with a particular message marked. These were read, one on a Sunday, by capable readers, who committed some of the messages to memory. At the end of the five Sundays a vote was taken, the people stating to whose church they would go if they were in New York. The plan was quite successful in keeping the interest warm while the church was without a pastor.—The Continent

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New York, 310 books, 1,050 gospels, 100 tracts.
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Illinois, 50 books.
North Dakota, 10 books.
Michigan, 34 books, 20 gospels.
Ohio, 70 books, 15 gospels.
Iowa, 20 books, 15 gospels.
Georgia, 24 books.
New Jersey, 75 books.
Washington, 50 books, 50 gospels.
Texas, 5 books.

Fire Station Book Fund:

Illinois, 26 books.

Alaska Book Fund:

St. Michael Division, 250 books.

Hospital Book Fund:

Michigan, 25 books, 5 magazines.

Army and Navy Book Fund:

New York, 78 gospels.

Seaman's Book Fund:

New York, 102 gospels.

Mountain Book Fund:

Tennessee, 100 books.

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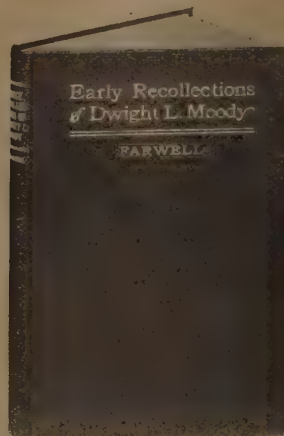
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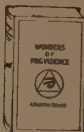
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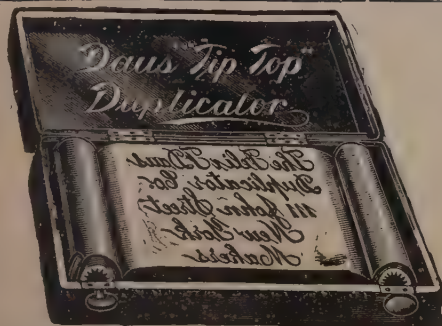
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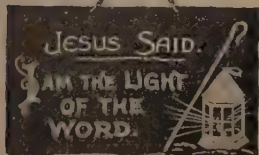
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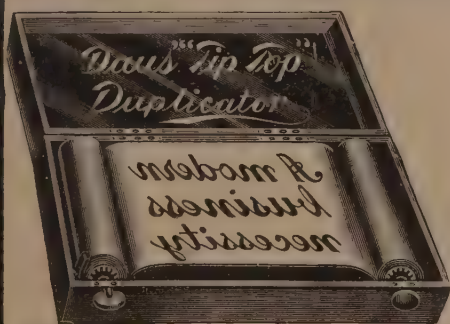
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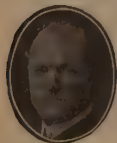
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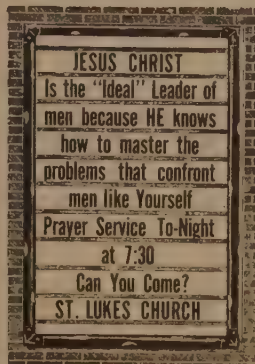
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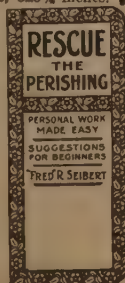
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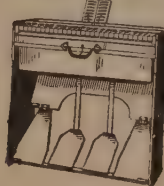
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 83 Calvary's Cross. T. D. Talmage. J. C. Ryle. C. H. Spurgeon. D. L. Moody and others. [U-D-SM]
 106 Carey, William, Life of. Mary E. Farwell. [MS-B]
 51 Castaway. A. F. B. Meyer. [DCL]
 67 Children of the Bible. [P-B-BS]
 97 Christie's Old Organ. Mrs. O. F. Walton. [S]
 94 Christie, the King's Servant. Mrs. O. F. Walton. [S]
 61 Crew of the Dolphin. Hesba Stretton. [S]
 116 Difficulties in the Bible. R. A. Torrey. [BS]
 67 Drummond's Addresses. [YC]
 107 Duff, Alexander, Life of. E. B. Vermilye. [MS-B]
 24 Empty Tomb. C. H. Spurgeon, Alex. Maclaren, D. L. Moody and others. [D-SM]
 22 Fifty Temperance Tales. [Y-YM-A]
 114 First Words to Young Christians. Robert Boyd. [YC]
 30 Good News. Robert Boyd. [U]
 19 Good Shepherd. (Life of Christ for children.) [C]
 17 Good Tidings. T. D. Talmage, C. H. Spurgeon, Jos. Parker, John MacNeill. [U-D-SM]
 12 Gospel Pictures and Story Sermons. D. W. Whittle. [CW-C-SM]
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 92 The Great Appeal. J. G. K. McClure. [YM]
 6 Heaven and How to Get There. D. L. Moody. [U-D]
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 74 Home Duties. R. T. Cross. [MO-P]
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 96 Kept for the Master's Use. F. R. Havergal. [DCL-YW]
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 125 Life in a Look. Maurice S. Baldwin. [U]
 4 Life, Warfare and Victory. D. W. Whittle. [YC-D]
 15 Light on Life's Duties. F. B. Meyer. [YC]
 90 Little King David. Nellie Hells. [S]
 109 Livingstone, David, Life of. Mrs. J. H. Worcester. [MS-B]
 59 The Lost Crown. J. Wilbur Chapman. [CW-SM]
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 71 Men of the Bible. D. L. Moody. [B-BS-YM]
 68 Mirage of Life. W. Haig Miller. [U-A]
 87 Missionary Penny. L. C. W. [S]
 112 Moffat, Robert, Life of M. L. Wilder. [MS-B]
 66 Moody's Anecdotes. [A]
 86 Moody's Latest Sermons. [SM-B]
 62 Mothers of the Bible. Charles Leach. [MO-B-BS-YW]
 58 Nauman the Syrian. A. B. Mackay. [U-B-YM]
 23 Nobody Loves Me. Mrs. O. F. Walton. [S]
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 47 Probable Sons. Amy LeFeuvre. [S]
 48 Prodigal. C. H. Spurgeon, W. H. Aitken, H. Moorehouse, D. L. Moody and others. [U-B]
 85 Revival of a Dead Church. L. G. Broughton. [CW-DCL]
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 32 Secret of Guidance. F. B. Meyer. [DCL]
 5 Secret Power. D. L. Moody. [SM-B]
 17 Selections from Spurgeon. [A]
 53 Select Northfield Sermons. W. W. Moore, H. W. Webb-Peploe, Andrew Murray, Alex. McKenzie, A. J. Gordon, R. E. Speer, T. L. Cuyler and others. [SM-B]
 14 Select Poems. [DCL]
 21 Select Sermons. D. L. Moody. [U-D-SM]
 91 Short Talks. D. L. Moody. [SM-D]
 20 Sovereign Grace. D. L. Moody. [U-D-SM]
 26 Sowing and Reaping. D. L. Moody. [U-YM-D]
 49 Spirit-Filled Life. John MacNeill. [MS-B]
 36 Sundry Talks to the Young. Josiah Mee. [C]
 75 Tales of Adventure from the Old Book. Thomas Champness. [BS]
 101 Ten Commandments. G. Campbell Morgan. [BS-B]
 81 Thoughts for the Quiet Hour. D. L. Moody. [DCL]
 9 To the Work. D. L. Moody. [CW]
 77 True Estimate of Life. G. Campbell Morgan. [DCL]
 100 Up from Sin. L. G. Broughton. [U-B-BS]
 105 Way Home. D. L. Moody. [U-B]
 7 Way of Life. C. H. Spurgeon, J. W. Chapman, John McNeill, D. L. Moody, T. D. Talmage. [U-D-SM]
 2 Way to God. D. L. Moody. [U-B]
 60 Weighed and Wanting. D. L. Moody. [BS-D]
 66 What is Faith? C. H. Spurgeon, D. L. Moody and others. [U-D-SM]
 95 What is "Maranatha"? G. W. Gilling. [BS-D-CW]
 42 Whiter than Snow and Little Dot. Mrs. O. F. Walton. [S]
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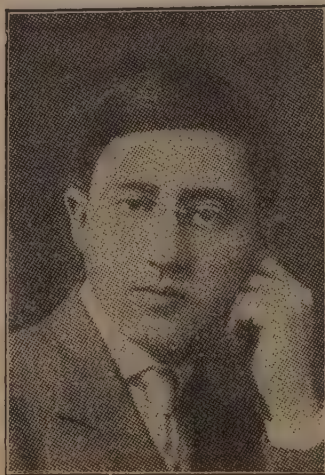
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THE Christian Workers Magazine

SEPTEMBER, 1914

Editorial Notes

"If we live in the Spirit, let us also walk in the Spirit." Galatians 5:25.

"I always have to go outside of my own church to hear anything about the Holy Spirit." Thus said one Christian woman to another, as she was leaving a

Cut from the Loaf Bible conference in which the Holy Spirit had been presented. How many other Christians must bear the same testimony? And yet there is no church considered as the body of Christ, without the Holy Spirit dwelling in and maintaining it. Unless He administers the church through the surrender of its membership to Him, how can the life of its Head be manifested? But for this constant instruction is required, and that ministry is a failure in the saddest sense which is not continually emphasizing the fact that it is the Holy Spirit alone who can take of the things of Christ and show them unto men.

✻ ✻

With September, our pastors, Sunday-school teachers and Christian workers generally will have returned from their vacations, and be

September's Opportunity planning their spiritual work for the Fall. Are all those to whom these words are addressed truly converted? Are they yet saved? If this inquiry appear impertinent, let them read on another page, "A Minister's Conversion—His Own Testimony."

But it is possible to be saved, and yet not be very clear as to why and how we are saved, and so be lacking in the experience of peace and in the nature of our witness to the Saviour. In such a case give heed to the sermon of the Rev. Mr. Page on "The Atonement."

We may be clear on the atonement, and have a good head knowledge of the scheme of the Christian faith, but what about our inner life? Have we ever beheld that vision of God of which Dr. Scofield speaks in his treatment of the experience of Job? As

Christians, have we yet fully surrendered to God? Is our self-confidence gone? And what about that new and higher service, that richer fruitfulness that ensues in such a case?

We have still another question: The conduct of public worship is committed to many of us. What motive, and what attraction are we setting before our people for "Going to Meeting?" Consider what the writer quoted from a secular daily says about that.

These things suggest what we mean by "September's Opportunity." For many it is a more propitious time than the beginning of the calendar year to turn over a new leaf and form good resolutions. But as the preacher of the sermon on "The Atonement" says, a new life is better than a new leaf, and to be filled with "the Spirit of our God" is better than a good resolution. Hearken to our exhortation, fellow-laborers in the vineyard of the Lord, and "Examine yourselves, whether ye be in the faith, prove your own selves," and may this Fall bring you a fruitful harvest of souls.

✻ ✻

It is no prophet who says this, no preacher, no teacher of the Bible, but just a plain every day editor of a secular newspaper—The

Responsibility for the War Cumberland (Md.) Times. But he talks or rather writes, just like a prophet. Daniel said that the kingdoms of this world, the nations of Christendom, were like wild beasts, and that they would become more ferocious as the end of the age drew near. Some people have ridiculed Daniel and all who have attempted seriously to interpret him, but here is this matter-of-fact editor corroborating him fully, and pretty nearly everybody is ready to say, "Amen."

He is writing under the caption "Responsibility for the War," and says:

"Germany is not responsible; Russia is not responsible, or Austria, or France, or Eng-

land. The pillars of civilization are undermined and human aspirations bludgeoned down by no Power, but by all Powers; by no autocrats, but by all autocrats; not because this one or that has erred or dared or dreamed or swaggered, but because all, in a mad stampede for armament, trade and territory, have sowed swords and guns, nourished harvests of death-dealing crops, made ready the way.

"For what reason other than war have billions in bonds and taxes been clamped on the backs of all Europe? None sought to evade war; each sought to be prepared to triumph when it came. At most some chancelleries whispered for delay, postponement; they knew the clash to be inevitable; if not today, tomorrow. Avoid war! What else have they lived for, what else prepared for, what else have they inculcated in the mind of youth than the sureness of the conflict and the great glory of offering themselves to this Moloch in sacrifice?

"No power involved can cover up the stain. It is indelible, the sin of all Europe. It could have been prevented by common agreement. There was no wish to prevent it."

✻ ✻

Senator Cummins, of Iowa, is reported as saying that underlying the great war in Europe is the desire of the monarchies to prevent the rising tide of the movement for popular government. In other words, they believe it will tend to hold down the masses if they are plunged into war. We do not know whether this is a keen guess of the senator, or whether he has been studying prophecy, but at all events it comes very near that which both Daniel and the Revelator declare will be the case at the end of this age. The monarchies are the iron and the masses are the clay, and they do not cleave one to the other. The growth of democracies is the menace of kingdoms, and by and by according to Rev. 17, the latter will with one mind "give their power and authority unto the beast" that he with absolute despotism may accomplish that which they have been powerless to do.

A Democracy is bad enough, but it is better than the rule of an absolute monarch unless he be a righteous one. It is for such an one that we look, but he will not come by way of the earthly kings, but the heavenly One.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

Sometime since, the Rev. William Plumer Bryan, D. D., of this city, put forth a valuable pamphlet on the Carnegie Educational Foundation, which we republished

The Carnegie Foundation in part, emphasizing, editorially, its serious importance. He dealt with it from

the standpoint of the Christian minister, the shepherd of souls, showing its inevitable result in the output of our colleges from the spiritual side.

But on another page, President Churchill, of the Board of Education of the city of New York, treats it as an educator and patriot, and with similar disfavor.

We would not say all that President Churchill says, nor express ourselves in the same manner, for lack of knowledge, perhaps, yet we have feared this humanitarian project from the start. The motive or intent of its founder is not questioned, nor that of the educators he has called to his aid, but we believe the scheme in its essence is un-American and un-Christian. We stood with the bishops of the Methodist Church South, in their contest with it in the case of Vanderbilt University, and we feel that their defeat was a blow at the best interests of that denomination in the days to come. We believe it will be so with other denominations which yield to its seductions.

It is so desirable for our small Christian colleges, to increase their equipment and be saved the trouble of raising funds, that it is all too easy to sell their birthright for a mess of pottage. We affectionately plead with them to pause and consider before doing this. Already the great universities are so under the sway of the modern view of God and the world, that almost the only hope of Christian youth desiring an education is the schools of learning projected and maintained by the churches to which they belong; and if these become handicapped by obligations to a secular fund, the welfare of our country, as well as the church, will be seriously imperiled.

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More than passing interest should be taken in the suggestion of Prof. Gulick, of Kyoto, that we treat all nationalities alike so far as

our immigration laws are concerned, and that as a safeguard, only such numbers as can be assimilated be allowed to enter our borders. He proposes to admit annually a number of each nation equal to about 5 per cent of those already naturalized, with their American children, which would take care automatically of the whole question of Asiatic residents among us, as well as the undesirables of eastern and

**Our
Immigration
Problem**

southern Europe. On this plan, Italian immigration last year would have been reduced to about one-third of its numbers, while only 220 Japanese and 758 Chinese could have been admitted at all; and yet, as stated above, every nation would have been dealt with in the same way. It impresses us that the immigration problem is hardly second in seriousness to any that faces this country. If we were assimilating these people in the political sense or saving them in the gospel sense, it would be different; but as it is, it is a case of treasuring up "wrath against the day of wrath."

✻ ✻

A correspondent writes that in north-central Wisconsin, Romanism is a dominant political force and seems to be growing more aggressive and intolerant. He

Roman Catholicism, refers to a particular locality, a well-populated country section,

where there are two large Roman Catholic buildings and a parochial school for the German and Polish residents, and where there is not an English Protestant family for miles around. The religious customs of these people are referred to as being as foreign to us Americans as if the community in mind had just been transplanted from abroad. Some of the young men and women born and raised there cannot speak English intelligently when they come into the larger towns to do their trading. Our correspondent is justified in saying that such conditions on American soil under priestly domination, wielding political power, are a menace to our American institutions. We had better keep awake on this subject.

✻ ✻

A factory in Chicago burned out the other night, loss \$100,000, with the narrow escape of a conflagration covering half a block. It seems

An Ignorant Watchman ing the automatic sprinkler doing its work, supposed there was a serious leak on

the premises, and hastened to the cellar to shut off the water, and then to the fire-box on the corner to summon the fire engines. Had he permitted the sprinkler to continue, the presumption is that there would have been no fire to speak of.

There are other watchmen just as ignorant. God has made ample and gracious provision for the removal of the sin of the world through the gospel of Jesus Christ, but there are those who are cutting off the supply and substituting something else in its place. Just now it is social service. They mean well, they are doing the best they know how, but they

ought to be retired as watchmen till they become conversant with their calling.

✻ ✻

A dear young man of our acquaintance who had devoted his life to Christian work, and who broken in health beyond hope of permanent recovery, writes us so

A Moving Letter moving a letter, that we are led to publish part of it for the blessing it may bring to others.

He says: "It seemed so much was so near, and I had looked into the world of usefulness with every hope. It had been otherwise, and at least for the present God seems to want something else. I get tired, oh, so tired, with the waiting, for I see so many that would seem to need me, and yet I can not go to them, or reach them as I had wanted to. However, it is all right, and if but the dross can be burned out, and the real metal reflect His image, I shall be glad, and feel in a measure that His will is being done.

"Sometimes I wish I might tell other young people, especially those who are in preparation for Christian work, how they are needed, and how they ought to give all that God has given them in cheerful service. How little did I dream a few years ago but that I should be in very different circumstances. It has not been easy to give up all that has been so near and dear to my heart and that for which I had worked hard to fit myself. But sweet is the consciousness that He knows, and that with Him I can walk.

"A few friends know the tragedy of my life. Sin made its marks upon me in the earlier days, and it seems as yet I cannot recover. Oh, how I long to! I want you to pray that I may not complain whatever comes to me, but to know that more than life, do I want to work a few years in the service of my Saviour. My heart is yours for service, and it helps to know that others think and care. Were it not for a few faithful friends I should never have had the courage to make the fight. Even yet I may win."

Little comment is needed. Many a Christian heart reading this will breathe a prayer for the writer. But will the "other young people" of whom he speaks, heed his warning and act on his advice? Oh, shun sin, we beg of you! Receive Jesus Christ by faith as your Saviour and Lord. Turn your back on the world and its empty pleasures, and give your best to Him who loves you and has given Himself for you. Get into preparation for His service. Make your life tell for Him by His grace. Have something worth while to look forward to in that day when He shall come "in the glory of His Father and bring His reward with him."

The Atonement

By Rev. J. C. Page*

A sermon preached in the Second Congregational Church, Denver, Colo.,
in answer to a Unitarian Criticism of Evangelist William A. Sunday

"THE Rocky Mountain News" contained a sermon preached by * * * * * of the Unitarian Association, in which William A. Sunday, the evangelist, was criticized for preaching of the atonement for sins through the blood of Christ. Such preaching was said to be demoralizing. "I am opposed to his coming here with his 'purchased redemption plea,'" said Dr. * * * * *, "since I cannot think it will result in saving souls in the higher and true meaning of that phrase. It seems to me a delusion to think that a soul can be truly saved except by a good life."

This criticism reveals an attitude of mind which betrays the secret of the opposition to Mr. Sunday. This evangelist is true to the Bible, hence he preaches all the great doctrines of the Book. The holiness and love of God, the deity of Christ, His vicarious sufferings and substitutionary death, the forgiveness and remission of sins through His blood, His resurrection and present ministry in Heaven, His power to save men from the guilt and grip of sin, and His return to call His redeemed to Himself and set up His Kingdom on the earth. Mr. Sunday believes that the Bible is the Word of God, that eternal life is the gift of God to the believer, and that there is none other name under Heaven given among men but the name of Jesus, whereby we must be saved. He believes that apart from this Saviour and the salvation which He brings, men are eternally lost.

In all this, evangelical ministers and people stand solidly with him. Liberal theologians and religionists have little use for "Billy" Sunday or any other man who has a similar message. My defense, however, is not of Mr. Sunday, but of the Bible doctrine of the atonement, the "purchased redemption" which is said to be demoralizing. Such a charge cannot pass unchallenged. It is frequently made by Unitarians and so-called liberal theologians. The vague religiosity, posing under the name of liberal theology, is the poorest sort of a substitute for the old gospel faith. Concerning it, Dr. Sachs, Professor in the University of Breslau, has this to say: "Every liberal religion bears in itself the germs of death.

Such are not able to give the individual, or humanity as a whole, the needed support for this life or the hope for the next. As soon as religion becomes liberal it begins to sink into mere philosophy. No philosophical system has as yet been able to satisfy the longings of men and one can safely prophesy that in the future it will be the same, because philosophy springs from the human brain, while religion represents revelation from God."

Religions of Men

This is a searching analysis, representing a vivid contrast,—that which springs from the human brain, over against that which is revealed from God. Every false system now holding its followers in the chains of darkness has emanated from some human brain. The stream never rises above its source. Hence the powerlessness of these human conceptions to save the people. The objectors to the doctrine of forgiveness through the blood of Christ are usually the men who deny that the Bible is a revelation from God. Underneath their denial of the doctrines of Scripture is a denial of the Scripture itself as an inspired revelation from God. To them the Book is a natural product, like any other book. To them Christ is merely a good man who suffered for truth's sake rather than the "Son of God" and the "Lord of Glory" "who appeared to put away sin by the sacrifice of Himself," and who "bore our sins in his own body on the tree." There are many advocates of a non-miraculous Christianity. These include Rationalists, Unitarians, Theosophists, New Thought and Christian Science advocates. When the reaction against the materialism of the eighteenth century set in an attempt was made to meet the demands of that day by substituting new types of thought for the faith of the Bible. The movements just mentioned are more or less the outgrowth of that attempt. The one conspicuous feature which marks all of these movements is best presented in the words of the Apostle Peter, "They deny the Lord who bought them." They do not deny the Lord, O no, that would manifest too clearly the place of their birth, but they do deny the Lord who bought them, they are opposed to any man who proclaims a "purchased redemption." Nevertheless its proclamation will continue.

"For the preaching of the Cross is to them that are perishing foolishness, but unto them that are saved it is the power of God. For

*Mr. Page has resigned his pastorate to enter upon work as a Bible teacher in the Extension Department of The Moody Bible Institute of Chicago. He will conduct conferences in the territory west of the Mississippi River.—Editors.]

seeing that in the wisdom of God the world through its wisdom knew not God, it pleased God by the simplicity of the thing preached," namely a crucified Savior "to save them that believe." Some people require a sign, and others seek after wisdom, but we preach Christ crucified, to some a stumbling block, to others foolishness, but unto them which are called, Christ the power of God and the wisdom of God.

The Cross the Power of God

The message of the cross is the power of God. It has been and is now. The church on earth unites with the Apostle in singing "Unto Him that loved us and loosed us from our sins in His own blood and made us to be a kingdom of priests unto God and his father, to him be glory and dominion forever." The song of the Church triumphant is similar, for they sing, "Thou art worthy, for thou wast slain and hast redeemed us to God by thy blood." In spite of all the opposition of men, the soul, to whom Christ crucified is revealed by the Spirit of God, will find that revelation to be the expression both of God's wisdom and power. In dealing with sin Christ crucified is a truth of such grandeur and glory that every soul to whom it has been made real finds himself irresistibly led to the place of wonder and worship. When a man speaks of atonement through the shedding of the blood of Christ as immoral, he bears witness that the Cross is to him an object seen only in its external aspect. Possibly the writer of the Epistle to the Hebrews had this in mind when he wrote the words concerning Christ. "After he had offered one sacrifice for sins forever, he sat down on the right hand of God, for by one offering he hath perfected forever them that are sanctified." And to this the Holy Spirit bears witness in the words: "Their sins and iniquities I will remember no more." When the Spirit of God bears His witness to a human heart concerning the finished work of Christ that heart enters into rest. It is no more occupied with the externals of the Cross. For him there remaineth "no more consciousness of sin" and "no more offering for sin." A crucified Christ is to him the greatest possible revelation of the wisdom and power of God. With the Apostle he exclaims: "Where is the wise with their philosophies; where is the disputer of this world? Hath not God made foolish the wisdom of this world?" The pride and pretensions of men are clearly seen and the emptiness of it all in relation to these great spiritual verities is understood. Things hidden from the wise and prudent are revealed unto the babes in the family of faith. "Even so, Father, for so it seemed good in Thy sight."

The Central Fact of Scripture

Now in regard to the atonement itself. The Christian religion is the religion of redemption. The central figure is the person of the Redeemer, and the central fact is the fact of His death. Upon the fact of His death a remarkable emphasis is laid in the New Testament. It is the basis upon which the superstructure of Redemption rests. Consider the amount of space given in the records. In their present form the first four books of the New Testament are divided into 89 chapters. According to the chronological arrangement of Dr. S. J. Andrews the events of the last seven days of our Lord's life on earth, culminating in his death and resurrection, occupies 29 chapters. That is to say, about one-third of the entire historical record is occupied with the last week of the thirty-three years. Why? Surely because of its comparative importance. He came into the world to die. This is His own declaration. The Son of man is come to give His life a ransom for many. Other Scriptures confirm this. "Forasmuch as the children were flesh and blood, he also himself likewise, took part of the same, that through death, he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage." Here is stated the manner and purpose of His coming and also the method by which the purpose was accomplished. In His own sovereign will He "took part" of flesh and blood. The purpose of it was "that he might deliver," and the method is clearly set forth in the words—"Through death."

All other men came into the world to live. He came to die. "For the joy set before him," the joy of delivering His people, "he endured the Cross." This joy was ever before Him, and He knew that it could be gained only "through death." "He steadfastly set his face to go to Jerusalem," knowing what awaited Him there, "The Son of Man must suffer and be slain." In the tenth chapter of John we hear Him saying: "Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." From eternity God always loved His Son but this love fades in comparison with the love called forth in the laying down of His life. In the mind of Christ two essential things for men were coupled with the fact of His death, namely, the "remission of sins" and "eternal life." At the institution of the Lord's Supper He said, "This cup is the new covenant in My blood shed for many for the remission of sins." In the third chapter of John it is written "And as Moses lifted up

the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him (lifted up on the Cross) should not perish, but have eternal life." Those who enter into fellowship with Him through faith, share in the value and virtue of His death, receiving from Him the remission of their sins and the gift of eternal life.

In the remaining books of the New Testament, the Acts, Epistles and Revelation, this subject of His death appears in much larger development. The business of the first four books of the New Testament is narrative, a narration of facts. These facts are interpreted and their significance is shown in the books that follow. The death of Christ and its effect is the main truth in nearly all the discourses in the Acts. The apostolic interpretation found in the Epistles is simply overwhelming in its assertion and proof that the death of Christ is substitutionary and redemptive, "He died for our sins." "He bore our sins." "He died, the just for the unjust." "He was made sin for us." The atonement through the shedding of His blood is presented as the basis on which the whole superstructure of redemption rests. It is not all of redemption but it is a foundation on which all rests. The offer of God to men, which includes forgiveness and remission of sins, cleansing, complete justification before Him, peace, eternal life and the gift of the Holy Spirit, is made on the basis of the eternal worth of Christ's work at Calvary. The first of the 21 apostolic letters following the book of Acts, the epistle of Paul to the Romans, sets forth the redemptive work of Christ in a clear and masterly way. The question at issue between God and man is the question of righteousness. In the words of Dr. Bonar, "God knows what we are. He knows what we might have been, and on the difference between these two He bases His testimony concerning us."

Sin's Enormity

The enormity and deformity of human sin and the accumulation of human guilt cannot be properly estimated by the human mind. The sacrifices of the Old Testament economy, while unable to "take away sins," did make known the heinousness of sin before God. Only the sacrifice on Calvary can take away sin. There the Son of God became the Lamb of God. "The Lord laid upon him the iniquity of us all." "He by the sacrifice of himself put sin away forever," and now the proclamation is made—"Be it known unto you therefore men and brethren that through this man is preached unto you the forgiveness of sins and by him all that believe are justified from all things." Objections to the atonement are the result of a very partial apprehension of the exceeding sinfulness of sin.

In the epistle to the Romans the whole world of mankind is shown to be devoid of righteousness. Not only is man without righteousness before God, but also without the means of securing it. By a process of logical and irresistible reasoning both Jew and Gentile, privileged and unprivileged, are proven to be "under sin." "Every mouth is stopped," no excuse making, and all the world is shown to be "guilty before God." Thus far it is easy traveling. The inner voice so strongly confirms the written word that we journey along together. No one objects to the confession that we have done those things that we ought not to have done. There is the universal recognition that humanity is sinful, and that the human heart cries out for deliverance. The parting of the ways is reached when we ask, "Where is the remedy and what is the cure?" God has his answer and man has his, too. Man's answer, the answer of the world's religions and systems of human thought is this: "Be good, turn over a new leaf. Atone for the past by doing better in the future. Do penance. Make a pilgrimage. Give alms. Keep the law." Thus by works of merit men seek to be justified before God. Now the apostle anticipates this grave mistake and hastens to correct it. "By the works of the law," he declares, that is, by law keeping, trying to be good, doing religious works, "shall no flesh be justified in his sight." Men are not saved from their sins in that way. "Not by works of righteous which we have done, but according to his mercy he saved us." "Justified freely by His grace through the redemption that is in Christ Jesus." This is the divine declaration, this is God's way, the redemption that is in Christ Jesus. That this redemption is centered in His death is beyond all question. God set forth Christ to be a propitiation—that offering for sin which meets the righteous requirements involved in its forgiveness and removal. "Will not the judge of all the earth do right?" Yes, even in the remission of sins. God set forth Christ "to be a propitiation through faith in His blood," to declare or demonstrate His righteousness in the remission of sins. "The throne is established by righteousness." If this be true in earthly governments, how much more in the government of God. Of course God is more than a judge or a ruler. He is a Father, but he is a holy Father, a righteous Father. Jesus addresses him in these terms in the prayer recorded in the 17th chapter of John. The love of the Father referred to in John 10:17 is evoked by the purpose of the Son to honor the Father's holiness, and by laying down His life to make it possible for the Father to forgive righteously.

What Can Satisfy the Conscience?

Such a forgiveness and such alone satisfies the conscience and the moral nature of man. This matter of the conscience is in the mind of the writer to the Hebrews when he writes that "the blood of Christ who through the eternal Spirit offered himself without spot to God shall purge your conscience from dead works." Dead works is the burden of effort to atone for one's own sin. It is the perpetual turning over of a new leaf under the lash of conscience. From this burden the blood of Christ is the only release and relief. In this same epistle (10:22), we are exhorted to "draw near with a true heart," that is a heart imbued with the truth, God's revealed truth, and "in full assurance which comes from faith," "having our hearts sprinkled from an evil conscience," that is, an accusing conscience. The heart sprinkled with the blood is shielded from an accusing conscience. The blood of Christ answers back and the heart comes into possession of that holy boldness the maintenance of which is so essential for prayer. This leads the soul into rest. For "he that hath ceased from his own works"—dead works, the burden of effort to atone for sin—"hath entered into rest." The one to whom this rest, God's own rest for the soul, has become experimental, is satisfied in heart and conscience.

This is the glory of the gospel. It is not good advice merely, but good news. Good news from God concerning His Son who "died for our sins"; who was set forth by God to be a propitiation, the mercy seat, the meeting place where God alone meets sinners and where sinners become reconciled to God. Herein is love, not that we loved God but that He loved us and sent His Son to be the propitiation for our sins. It is God's own work, He initiates it, He carries it through. God sent His son to be a propitiation. God set forth Christ to be a propitiation. God was in Christ, reconciling the world unto Himself. Herein is love. In the atoning work of the Cross both the righteousness and the love of God are manifested. Not only did God set forth Christ to be a propitiation but at the Cross He also seeks to overcome the estrangement and hostility of the human heart,—that sense of distance and defeat which entered into human nature when sin came into our world. Through a process of deceit and denial Satan led our first parents into disobedience, distance, dread, degeneracy and death. God overcomes all this at Calvary; the judgment of guilt and atonement for it was made there. The all conquering grace of God prevailed and prevailed righteously. God was in Christ, reconciling the world unto

Himself, not imputing trespasses unto the guilty, but to the sinless One, "for him who knew no sin God made to be sin on our behalf that we might be made the righteousness of God in Him." This is grace indeed, favor from God, but it is righteous grace. Grace reigns, and it reigns in righteousness, through Jesus Christ our Lord. We are justified freely by His grace, but only through the redemption that is in Christ Jesus, the ransom price paid by him.

The Gospel for Sinners

This is a great gospel for sinners, and only as such does God deal with us. It is good news indeed and it is the power of God to save everyone that believeth. It is sufficient for the whole world. It is proclaimed to the whole world, but it is conditioned on faith. It is through faith in His blood; it applies only to those who believe. The modern gospels turn men back upon themselves. Their message is: "Quit your meanness. Be a man. Resolve that you will or will not. Forget the past. Turn over a new leaf." Suppose you heed these modern prophets and turn over that new leaf. This is very different from a new life. Between you and the past there is simply a human resolution. The tragedy of human life is expressed in the words, "The good that I would I do not, and the evil that I would not, that I do." Some of the saddest records of failure have often quickly followed the best resolutions. Not so does God deal with us. Between the old life and the new there is not merely a good resolution, but the Cross, the open grave and the resurrection morning. Old things have passed away and all things are become new. This righteous forgiveness and reconciling work wrought out for us at Calvary is, when received by faith, the necessary commencement of a holy life. For not only is the believer forgiven and justified, but also united to the risen living Christ, to bring forth fruit unto God. And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self control." The death of Christ provides the sure basis of all hope of perfect character, and of eternal life and blessedness.

IMPROMPTU TO A PHILOSOPH

Jesus Christ was here below.
He died—he rose—and that to know
Tho' nothing more, would be enow
For faith to live upon and grow—
Our gospel minimum doth so
More than your maximum bestow.

—William Augustus Muhlenberg.

The Inner Life

By C. I. Scofield, D. D.

A Sermon Preached in Dallas, Texas, Reprinted from the "Dallas News"

TEXT:—Job 42: 5, 6: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: wherefore I abhor myself."

Someone has called the Book of Job "The Epic of the Inner Life." It is most felicitous. We all know that there is an inner life; that within the barriers of our being, behind all activities and externalities, we ourselves live. We all know that there is transacted the real life. We all know that there we are solitary, that there every man is a hermit. And while this, past all controversy, is true, in another sense this strange inner life is immensely populous. Passions, desires, temptations, lurid and demoniacal thoughts, angelic thoughts, prayers, adorations, mean selfishnesses, wrestle and plead, and it is into this chaos that faith brings the nature of God, and the life of the risen Christ, and the immense peace and power and joy of the Holy Spirit, indwelling. And we all know that that is but the first chapter in the new history of the inner life. New conflicts, new victories, alas! new defects, too. The most commonplace Christian whom you know is transacting in the recesses of his being an epic.

And we know that this inner life is, finally, the source and spring of the outer life. It is, of course, possible to keep these dissimilar for years, but soon or late the inner life becomes determinative of the external life. It is with this life, therefore, that God most concerns himself. It is the distinctive characteristic of the gospel dispensation. "Now is the ax laid to the root of the tree," says the forerunner, John. "Make the tree good, and his fruit good," is almost the opening word of Christ. It was always so, indeed. "Behold, thou desirest truth in the inward parts." "The Lord pondereth the heart."

I can not, I think, do better than to take the last chapter of the Book of Job for my point of departure, verses 5 and 6:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Where-

fore, I abhor myself, and repent in dust and ashes. It is The Crisis of the Troubled Patriarch

The thing itself is very simple. "I have heard of thee by the hearing of the ear." There was a testimony concerning God which had come to Job, and upon which he had based a true faith and a good life. Ordinarily, Christian experience has just that history. There is a record concerning Christ, his person and work. It is God's testimony, and we receive it and set to our seal that God is

true. We are saved. It is a very real faith, though faith based wholly upon testimony, the hearing of the ear. That was the faith of Job down to the very last chapter. Here was a godly man whose outward life was so blameless that God could challenge the malice of Satan himself to find a flaw in it. Nor was he but negatively good. He was a good man in the positive sense. His life counted on the right and helpful side of things.

Then began that strange dealing of God, that permitted chastening, which has been the mystery in so many

other lives. How strange a thing that the best man of his times should be the most troubled; should be the man upon whom, as it seemed, the hand of God lay most heavily. And the fact, as you know, called out various interpretations. The opinion of Satan concerning this man's goodness and usefulness was that he was a mere hireling. "Hast not thou made an hedge about his house?" You have given him unusual prosperity, and in a certain sense you have bribed him. That was Satan's opinion. That was a lie. And God permitted Satan to demonstrate the falsity of his theory of this man's life. God said, in effect, "Take away the hedge"; and then you know what happened: his property went, his children went, and yet the integrity of the man remained. He did not curse God. And then Satan fell back upon another theory which was just as false as the other. He said: "Skin for skin; yea, all that a man hath will he give for his



C. I. Scofield, D. D.

life." You have left the man his health. "Put forth now thine hand and touch his bone and his flesh and he will curse thee to thy face." And so that was permitted. His health went, grievous pains fell upon him. Bereft of property, bereft of family, bereft of health, and yet this man, with a faith which was founded upon a hearing about God, maintained his integrity.

And then came the theories of his friends. They agreed in the belief that there must be in his life some secret sin, although he had succeeded in covering it from human vision. They were very sure that the only explanation of the sorrows which were falling so heavily upon him was that he was a hypocrite; was not as good as he seemed to be, and upon that belief they argued the question with him. But Job knew that also to be false, and he made good his contention that he was not a hypocrite.

And now we come to the real epic of his inner life. God himself took up the matter. And if you follow the closing chapters of this wonderful Book of Job, you will find the whole mechanics, so to speak, of the deeper dealing of God with the inner life of a saint whom he is about to make saintly.

There was, first of all.

A Vision of God

The unveiling of his power, his majesty, his greatness.

"Then the Lord answered Job out of the whirlwind. * * * Where wast thou when I laid the foundations of the earth? * * * Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof, when the morning stars sang together, and all the sons of God shouted for joy? * * * Hast thou commanded the morning since the days, and caused the dayspring to know his place? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? * * * Wilt thou also disannul my judgment?"

Ah, poor Job! Thou wert able to maintain thy cause against Satan and against man, but what wilt thou answer to God? What, indeed, can Job say before this personal manifestation of God himself but that which he did say:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself."

The Utter Collapse of Self

Yes, fellow-man, thyself. Now the secret is out.

It was not at all something Job had done, it was what Job was. Job himself was wrong.

He had never judged self before God. He had not the sentence of death in himself. The interpretative chapter of Job is the twenty-ninth. The personal pronoun occurs forty-eight times in twenty-five verses. He was a good man, but he was too much aware of it, and he was in deep darkness as to the real state of his soul, of his inner life before God. And nothing, not the depth of his affliction, nor the reproaches of his friends, nor his own self-communings ever brought him to see himself. But when he passed from a knowledge about God to a personal acquaintance with God there was nothing to be said but the despairing:

"I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself."

The revelation of God, bringing a real sense of personal unworthiness and demerit, is what I think essentially we have in this experience of Job. It is not in exercises of self about self; not in any efforts of Job to discover the mystery of his inner life, that he comes to real self-consciousness; but it was the vision of God himself which, flooding his inner being, brought the humbling, hateful vision of self.

And then the most astonishing thing of all happened. God took up the vindication and restoration of the man who abhorred himself!

"The Lord said to Eliphaz the Temanite. My wrath is kindled against thee and against thy two friends: for ye have not spoken against me the thing that is right, as my servant Job hath."

And then, as you know, God made of Job a priest through whom alone the three reproachful moralizers could approach his offended holiness. And then came

A New and Higher Service

"My servant Job shall pray for you, and him will I accept."

You see, we have essentially four things here: First, the vision of God; secondly, the utter collapse of self, thirdly, a new and higher service, and lastly, a doubled fruitfulness.

"Also the Lord gave Job twice as much as he had before."

Now I believe we have here an order which is invariable, and I am very sure that we have here an experience which is not exceptional.

Oh, beloved, we have heard of him by the hearing of the ear, and we want to come to deeper things, closer things, with God. We want to come to that personal and undervied acquaintanceship with Him, so that we may say with the men of Samaria, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed

the Christ," although the first effect of it will be this awful humbling, this utter collapse of self. But oh, how blessed a place is that valley of humbling. No one falls there who does not rise to newness of life and service. But remember, it costs the sentence of death in self; the thorough reconstruction of the inner life.

I wish now to gather up briefly what all this means. And first of all,

Two Things Which It Is Not

It is neither the entire eradication of the flesh, the death, the extinction of self, nor is it sinless perfection. Self is abhorred, distrusted, detested, set at naught. But so uniform are the characteristics of this experience, whatever the age or dispensation, that it is not difficult to state both the result accomplished and the steps by which it is wrought.

1. We have, then, in this supreme experience, the revelation of God himself to the soul. It is not something about God; some new testimony concerning God, or some lesson of sorrow or trial. It is God's own act, his self-revelation of something which testimony had never communicated to heart or conscience, so that there is a new and intense apprehension of himself.

2. The instances quoted from the Scriptures agree, too, in the effect of this unveiling of God. Before that vision of God self is abhorred. So absolute is this effect that, as we have seen, it is constantly spoken of as the utter deprivation of strength. The self-life is not slain, but it is so seen in that glory as never again to be trusted, or in any way counted on in the things of God. As Paul said: "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead," in the God of the resurrection, in the God of the new, undying life.

3. In agreement, too, are the biblical instances that this destruction of self-confidence is followed by the infilling with the strength of Him who was dead and is alive again. Not once is the man on his face before the awful, beautiful vision left prostrate. "I received strength," is the unvarying testimony.

4. And then comes the new and higher service. This is the blessed consummation; this and the new fruitfulness.

Could I covet anything better for you than that you should see God face to face? Than that there should come to you this highest word in the epic of the inner life? May he grant it for his name's sake.

A Minister's Conversion—His Own Testimony

[The writer is a Presbyterian pastor in Virginia whose name we withhold for the present, though we have liberty to publish it.—Editors.]

I SHALL begin this testimony by saying with Paul, "Thanks be unto God for his unspeakable gift!" On the night of Sunday, June 28, in the inquiry room of the Moody Church I found my Saviour.

In order to render this testimony more emphatic and to give God greater glory let me review the past briefly.

I united with the church when I was thirteen years of age. Later on I graduated from college and decided to enter the ministry. I entered a theological seminary, was graduated and for three years thought I was preaching the gospel. Like some other ministers I had an intellectual conception of the gospel and no heart experience. My head was converted but my heart was not.

On the above Sunday I was in Chicago as a delegate to the International Sunday-school Convention then meeting in that city. God led me to the Moody Church. I had not been there very long until I realized that a deep spiritual presence pervaded the whole place. The singing was a wonderful gospel presentation in music. I listened intently to the service of song, and to the words of Dr. Gray. A deep impression was made upon me and I was

led to attend the after meeting. There my heart began to be burdened with a load so heavy it seemed about to crush me. When Christians were asked to stand I—a minister of the Gospel—held my seat! I could not rise! I knew I was a lost man!

A brother urged me to come with him into the inquiry room. I went and there the load grew weightier. For an hour or more I suffered agonies too great for words. The dear Christian friends interceded for me and talked with me. In deepest distress I cried out, wept and pleaded. In an utter abandon of grief and despair I threw myself face downward upon the floor. I knew I was lost unless I found God that night.

One of the brethren was repeating John 3:36: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him;" and John 5:24: "He that heareth my word, and believeth Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."

The Holy Spirit showed me what those verses meant as I had never seen them before, though

I had read or repeated them a thousand times perhaps, and I thought, "Believe on the Lord Jesus Christ and thou shalt be saved" without waiting for feeling or forgiveness or anything else.

Suddenly in an instant of time, swifter than thought—a wave of unspeakable joy and peace swept over my soul and standing I cried out, "Oh thanks be to God, I am saved! I am saved!" From that moment I have never had a doubt. The Bible is a new book to me and prayer is a precious privilege. As days pass I receive fresh tokens of His saving and keeping power.

That same night on my way to the hotel I stopped numbers of people—among them a police officer—and told them what God had done for me. It was such a joy to endeavor to advance His Kingdom. I talked with the hotel clerk and the elevator man on the way to my room. Then about 1:30 in the morning, after I had been praying and reading the Scriptures, I suddenly remembered that in my suitcase was a pipe, tobacco and two cigars. I was Christ's now—so the tobacco habit (which I did not have but which had me, and had possessed me for fourteen years) had to go! I seized the whole outfit, left the hotel and made my way to the Chicago river bridge. A whiskey-soaked bum was staggering by and I stopped him and said:

"Friend, I want you to attend a funeral!"

He said: "What's the matter with you?"

I pointed to the stuff in my hand, and said, "A funeral will now occur—here is where this habit dies and is forever buried."

Then I tossed the stuff into the river and turning to the tramp I told him about the Saviour who had made the "funeral" possible, and told him that God could do the same with his habit—drink.

For the first time since coming to years of accountability I lay down in peace and slept. Glory be to God and to the Lamb!

Friends, I know many are saying that this doctrine of the "New Birth" is all superstition—mystical moonlight! I declare to you that it is the absolutely necessary starting point in religion.

"Ye must be born again." I know! For years I had the other sort, culture, ethics and all those flimsy substitutes for heart religion. These substitutes may work reformation but not regeneration and regeneration is the threshold of the straight and narrow way that leads to life eternal—Christ is the door.

O, friends—have you found this Saviour?

"Sweetest name on mortal tongue,
Jesus, Blessed Jesus."

* * * * *

says: "I am daily growing in grace and know now 'whom I have believed.'"

"Last Sunday night I gave my testimony before my congregation and God blessed it wonderfully. Everywhere I go I am bringing the same message of His saving power. I do not wait for a chance to speak in public—but take every opportunity that is offered to speak a word for the One who has done so much for me.

"I am now thinking of coming to your city to take a course in the Moody Bible Institute. I believe the fellowship of the men out there and the practical experience in work in the missions will fit me for such service as I have never been able to render before.

"In the meantime I am daily sitting at the feet of the great Teacher and learning of Him. Glory be to His blessed name—He leads me in this new life so gently and tenderly.

"All things have become new.—Blessed be God—I know what that means now."

HIS SECOND COMING

By William D. Page

If He should come to-night

Would I be waiting to receive my Lord?

Would I, rejoicing in His precious Word,
Be with His saints on earth, "of one accord,"

If Christ should come to-night?

If He should come to-night,

Would not dark shadows from my sinful past
Come, as black clouds the heavens overcast,
And shut His glory from my eyes at last,

If Christ should come to-night?

If He should come to-night,

And in the twilight walk and talk with me,
As once He walked and talked beside the sea,
Would I discern "The Man of Galilee,"

If Christ should come to-night?

If He should come to-night,

And by my bedside in the darkness stand,
And on my forehead rest His loving hand,
Oh, would I know Him? Would I understand?

If Christ should come to-night?

It is time to use the church and not abuse it. It is time to eliminate some of the dissipating societies in the church and use the simple church service as a means to impress upon men the supremacy of personal righteousness over community morality. It is time to develop in man a daily personal preference for soap instead of giving him a vicarious scrubbing once a week. When Jesus said, "Follow me," he did not say, "Join the Society of the Smiling Social Uplifters."—Elmer Willis Serl in "The Advance."

* * * * *

In a recent letter from the same brother he

Sunday-School Evangelism

By Rev. H. M. Hamill, D. D., President of the
International Sunday-school Convention

[An address delivered during the Sunday-school week held in The Moody Church under the auspices of The Moody Bible Institute of Chicago.]

MY text is seven words—a good Scripture number of completeness, and the burden of my address will be those seven words, the first of which is

Scripture

I lay the foundation, particularly, in these later years of my Sunday-school work in the Holy Scriptures. More and more I seek to find out what is the express Word of God with reference to the current problems of the age, because I believe the Bible matches every need of man in every passing generation, in any land or clime, or in any condition of life. Our scholarship should light its torch at God's Word, and any other followers of art or science if they would know the foundation of all truth and knowledge. The common people will hear that Word gladly now as in the days of Jesus Christ. I take the Scripture as the foundation of any treatise on evangelism.

My kindly introducer has defined my subject as the primary object of Sunday-school work. The best equipment, fine music, and all the paraphernalia of the modern Sunday-school, whether city, village or country place, are all as sounding brass and a clanging cymbal if they have not this definite test of saving souls. If I had to form a creed, I would put first of all, "God would have all men to be saved," and secondly, "God would have all men to be saved in the most blessed and profitable period of life." And I would maintain that without fear of successful contradiction from the Word itself. God does not overlook gray-hairs, for He says that if gray hairs be found in the way of unrighteousness, the grace and cleansing blood of Jesus Christ is able to save that man. He does not forget any sex or social condition of men or women. The Scriptures are sprinkled with invitations:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55:7.

And He stops all reasoning concerning the proposition at once by: "My thoughts are not your thoughts, neither are your ways my ways." But, if God seems to touch any particular class of human beings, it is when He touches the child. The whole Scripture, both Old and New, is bestarred with words that speak in tenderness to the little child:

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Ecclesiastes 12:1.

This is one of the earliest passages that youth, so like wax to receive and marble to retain, gets from the Sunday-school teacher or father or mother. The Old Testament is even more explicit than that:

"I love them that love me and they that seek me early shall find me." Proverbs 8:17.

No one can put up the question mark against the child if the child is ready to take Jesus Christ. Jesus has gone further to meet the children than the children can possibly go to meet Jesus. There is nothing more blessed than to have the children coming into the Sunday-school and church, for the Master said:

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

So I put that as the first proposition, that God would save the race at its most plastic time, its most formulative time, and the time when the greatest impressions are made upon the heart, mind, and body. You can rub some things out of the adult. Take a man seventy-five years old, and write what you think is indelible and by tomorrow evening it will be gone, but you teach a child, and you teach him for time and eternity. It is the most profitable time, and that's why God wants the race saved in its childhood. He wants to make use of the child—He wants the whole life—the whole life of the race, every moment sacred, and so far as possible devoted to His service, and a little child can do a great deal.

Take a church that has a right to be called a "Children's Church" where the children are held in honor and given a place of attention, where the children are trained to serve, it is as sure as Gibraltar against any future changes in the community. No matter what may come to other churches, the children's church of today will be the abiding church of tomorrow—it will be the growing church.

I never stand with socialists in denouncing the rich. That is the wrong kind of socialism. There is the right kind.

2. Experience

After the Scripture I appeal to your experience—your own personal experience. Pardon me if I take you by the hand like some strong

winged angel, and lead you down the pathway of your long lost, though not forgotten, childhood. You are treading on holy ground:

There are gains for all our losses,
There are balms for all our pains;
But when youth the dream departs,
That takes something from our hearts,
That will never come again.

You may seek it everywhere,
On the earth and in the air,
Still you'll feel that something sweet
Followed youth with flying feet

That will never come again.

I do not care whether it comes to you in the country or in the city, Germany, Denmark, Sweden or America, nothing comes to you so tenderly as the childhood you once loved. The most holy thing about that childhood was the eminence of God's Holy Spirit when you were a little fellow in the old home. No one knows God so well as the little child, no one is so much like God as the child, and nothing can equal the infinity of power and the infinity of trust of childhood. And so you have in your own experience the confirmation of the doctrine that I set forth, that God will have the race saved when it is the most plastic, and to Himself and His Kingdom the most profitable.

I can never forget when I was a little fellow nine years of age, in the days of the oligarchy of the "Mammy." Even the preacher had his slaves. I remember that the social law was such that the boy who chopped wood or dug potatoes was under a ban. But my father was a Scotchman, and they have peculiar ways, and he said every Saturday afternoon you must chop wood, and in the summer time I had to dig potatoes. He tried an experiment with me one day. He had me take rocks from one part of the garden to the other then back to the place from which I had taken them. I rebelled against that and have never quite reconciled it with his ordinary sense of justice. But I didn't say anything. I remember one day he came out where I was and watched me chop wood. I cannot say I disliked it. I loved to get out in the field or garden anywhere. My father said, "You are getting along pretty well. I hear the boys whistling for you. You may go." But I had a message for my father. I said, "Father, I believe I will join the church tomorrow." I was nine years old. I had done my own thinking. You tell me a boy or girl does not understand. Sometimes not, sometimes the preacher talks over their head, but the average preacher would be understood in most instances by the average boy or girl. Father said, "I trust, my son, you have thought this thing through and prayed over it." He said, "How do you feel?" I told him in my boyish way that I believed Christ had for-

given my sins, that I loved Him and that I believed it would help me to join the church. He said, "All right, my son." I saw a quiver on his lips and a tear in his eye. I knew his heart was very tender. The next day I went to church and sat by the stove in the old fashioned church. The boys were all around me. I wanted to prepare them. I said, "Boys, I am going to join the church." They said, "Uh," and all kinds of remarks. Finally, they said, "Why?" I said, "Because I am going to try to be a Christian." By and by they quieted down. The pastor was one of the greatest preachers I ever knew and, when he closed the sermon, he never forgot to cast the net. He cast the net that day and said: "If anyone wants to join the church, let him come forward during the closing hymn." I hesitated during the first verse, but I made a frantic effort during the second verse and managed to find my courage. I went up and put out my hand, and he put his hand on my head and said, "Howard, I rejoice that you have decided in your heart to join the church today, and especially while I am pastor, and I pray God that He will inspire you to take the place which your father has filled." And the last thing my father did when he died on the sleeper on the way to Evansville was to put his arms around me and say, "God bless you, my boy, you are doing a great work as a Sunday-school worker." So there is experience. The Holy Spirit is especially eminent in youth. Heaven lies nearby in our infancy.

3. Record

The record of the church shows that 90 per cent of the flourishing Christians of the church were saved in youth. You not uncommonly hear it stated that 86 per cent comes out of the Sunday-school. That statement never ought to be so formed as to do violence to the faithful home or pastor. Many pastors are children's pastors, and their sermons help the little folks to become Christians. The pastor and the Sunday-school teacher both helped me, so I had the touch of the pastor and the Sunday-school teacher and the home. The Sunday-school sometimes gets more credit than it deserves. The home is not considered as it should be. I want to give credit to all who are interested in the child; but one thing is certain, you ask the great majority of aggressive Christians the time when they came to Christ, and they will say they came in early life. It is rarely that a man who comes after he is forty or fifty years of age is quite what he would be himself or what the church would have him be. I am not trying to discourage the saving of adults—far be it from me to discourage anyone from coming into the Kingdom, but he who comes late has already lost the biggest half of his life to Jesus Christ.

4. Reason

And I express it in this plain way. Any one can test the truth of it. The child is saved to everything else as a child. Say you want to make a musician out of your boy. You do not put it off until he is from twenty to twenty-five. If he has a talent for music you let the little fellow go to work while his fingers are supple and while the angels of grace and nature are singing in his ears. You do not put off his musical training until his hands are tough and the desire forgotten. Not so in anything in the wide world—in the world of literature, art, or science, or any training whatever. We issue this edict to the world: "Get hold of the child as early and as near to the cradle as you can and save him for the whole life."

5. History

That means this—if you take down the history of the church you find great revivals while all begotten among adults, were made permanent, if made permanent at all, through childhood. I challenge you as a careful and accurate student of history to find a single contradiction to that broad proposition.

Go back to Augustine, he started a great revival in the Catholic church, but he failed to put it into the hands and hearts of the children of his generation, and it passed away like the morning dew.

Savonarola conducted a great revival among the Italians. It stirred the hearts and consciences of the people as nothing had done for hundreds of years, but Savonarola's work unfortunately ceased with him, and when he died his revival died with him because he did not commit it to the children of the State and church.

Take John Knox of bonnie Scotland, he defied all opposition and taught Scotland the meaning of the Word of God as no one else has ever taught it. He embodied it in the hearts and consciences of the Scotch people, and wherever you go around the world if you come in contact with a canny Scotchman you want to practice what you preach when you are in his presence, because he knows it if you don't practice it. The revival in Scotland did not stop with John Knox.

Martin Luther prepared a catechism for the German youth, and the German reformation has gone around the world again and again and abides as a great spiritual uplift among the people because Martin Luther put it into the hearts of the children.

Take John Wesley, who said in the presence of the little fledgling Sunday-school at Rheimes, "How know we but that this little Sunday-school shall become the nursery to the church. Wherever you can get the people to-

gether we want you to take them, black or white." John's spirit is still marching on.

6. Opportunity

I always liked that old Egyptian legend about opportunity. Opportunity is represented as a strange being with a lock of hair on the front of the forehead, but none on the back of the head and with winged sandals on the feet. Some said, "Why these winged sandals on thy feet and why that lock of hair in front and none in the back?" The reply was, "If any man would stop me in the way he can seize upon me and I am his, but once passed there is nothing by which he can stay me." "What is thy name?" "Opportunity." So the largest opportunities await the modern Sunday-school.

I am more and more inclined to say that the Sunday-school should not be separate and apart from a theological and social code. Have the Sunday-school equipped for Sunday-school, but I covet for the boys and girls in every Sunday-school in this land the atmosphere of reverence that is upon the worshiping congregation. It may not always attain, but it ought to attain. I do not want to so secularize the Sunday-school as to make it wholly distinct from the auditorium and the house of God. I do not know whether I am trespassing upon the customs of this church or not.

Secondly, in the Sunday-school you can teach familiarly and colloquially as you cannot do in the pulpit. I stand and preach, and I have to preach with gaps intervening, and sometimes the people wish I would stop, but in the Sunday-school the teacher sits with the class and handles familiarly the Word of God. Then it is the Holy Spirit stirs the hearts, and we do not take advantage of it as we ought. I want to go into the Sunday-school, and as often as I feel the moving of the Holy Spirit upon my children and upon myself, I want to win the children now and receive them into the church. Why not? It is as good a church made up of boys and girls and young people as if their heads were gray and they had had long experience.

I want to ask you this: Is God going to discredit the preaching of His Word by laymen in the pew and give no conversions and grant them only to the man ordained and standing behind the pulpit? I do not think you would agree with that.

* 7. Child Evangelism

The conversion of the child like all true conversions must be directly wrought by the Holy Spirit, but after its own kind. The conversion of the child is not after the type of conversion of the adult, but it is as radical, as real, and as definite as the conversion of a sinner fifty years old who has been bound by

Satan and passes from sin, under the touch of the Holy Spirit, into the purity of a child—just as real. It cannot be less real. And I intend to fight against that doctrine until the day of my death. The child needs to be born again for "That which is born of the flesh is flesh," and "We are by nature the children of wrath." You have to convert the child but it is a different form of conversion and requires different methods in order to help the child to conversion.

While coming down the Rocky Mountains one time, my friend, Mr. Price, said, "Look out and see that mountain stream." "Well," I said, "it is beautiful." The birds were dipping their beaks in it, flowers were blossoming on its banks, and it was very beautiful as it went singing in the sunshine as it passed on to the great river and the sea. Then I said, "Price, what is there about that stream that

is so wonderful?" He said, "That stream is more than a mere stream, it is the head waters of the Mississippi. A little further down it begins to carry steamers and then plunges into the great 'Father of Waters,' then goes on its magnificent course to the sea, traversed by great steamers and carrying great commerce as nothing else can carry it. Down at New Orleans a man cannot go across without the aid of steam and great labor, but up there in the mountains a man can get across with one step."

You take a little child, there is the touch of the Sunday-school teacher, of the Sunday-school superintendent, of the pastor and of the parent, and little by little he is brought from the power of Satan to the power of God, and then all the days of his life he goes singing like the Mississippi in music and in the sunshine of God's grace.

Old School Books

I found them in the attic, where
They'd been for many a year;
Forgotten, they were hidden there,
Unsought by mem'ry's tear.
But now I turn their pages o'er
With retrospective sigh,
For, O! they bring me back once more
Fond thoughts of days gone by.

I see again the country road
That passed the farm yard gate,
Where oft with lagging feet I strode
To studious duties late.
How tempting were the whispering wood,
The brooklet's luring song—
A language boyhood understood;
To youth such joys belong.

But yonder, sheltered by the hill,
The old red schoolhouse stands,
A tyrant to my boyish will,
So urgent its demands.
But now, how different is the scene,
How beauteous, bright and fair,
Through all the years that intervene,
It comes, beyond compare.

And these old books have brought it back,
That spot my boyhood knew,
And led me thus o'er mem'ry's track
These hallowed scenes to view.
Here is the old arithmetic
That taxed my troubled brain;
It seemed a volume all too thick
Ere half its sums were plain.

The grammar, adjective and verb,
Were much the same to me;
They seemed inventions to disturb
And cause content to flee.
And here's the battered spelling book,
With puzzling words so rife;
How oft I sought for one sly look
To help me in the strife.

The leaves are yellowed now with age
And torn in many a place;
With pencil marks across the page,
And crudely pictured face.
Here's where she wrote, a blushing maid,
"Oh, then remember me!"
Beneath the grasses long she's laid,
But still her face I see.

O! comrades of those youthful hours,
What joy was yours and mine;
We little knew what fadeless flowers
In mem'ry's wreath should twine.
Forgotten only for a time,
Those scenes I now survey
Are pictured with a light sublime
In these old books to-day.

—Arthur Lewis Tubbs.

Going to Meeting

From "Saturday Night Thoughts" in the
"Boston Evening Transcript"

A S I came through the church vestibule last Sunday morning a lady who was evidently on guard came forward and pinned a blue button on the lapel of my coat. I was not conscious of anything unusual in my appearance and felt myself singled out for some unexpected and unawaited honor. The little blue button, I found, had for its label, "Go-to-Church Day." What I, in the innocence of my heart supposed was an ordinary, though precious, opportunity proved to be a special celebration of church-going, part of a wide campaign to get neglectful people back in their places at the hour of public worship. I get reports from all over the country of great increases in attendance. The newspapers are advertising the movement and some of the results seem to show that the absence that has been complained of is due to something like inadvertence. That, of course, is a symptom; but it is not as bad as the deliberate hatred of the church, that afflicts some sections of the community.

Perhaps we are all more or less the victims of inertia in our undetermined hours. It is so easy to sit still. We are, in fact, so used to being lured to action by advertisement or driven by constraint that when any form of duty falls behind in its publicity campaign it loses grip upon our powers of self-determination. We are like the little figures of pith in the electrical experiment that only dance when the current is on. The churches have not turned on enough current of advertisement and so we do not dance.

"My Neighbor Lopson"

Advertisement seems the breath of life to some people. There is my neighbor Lopson; if he were wrecked upon a desert island I am sure that, at least at first, he would miss his newspaper more than his breakfast and only slowly wake to the use of his free powers of choice of what to do and think. I do not much wonder that the conditions of our life are raising a great crop of philosophical determinists. It is so comfortable to think that the next act is the mere outcome of foregoing causes. It rids us of a hundred responsibilities. We can sit with a good conscience reading the spiced or honeyed stories of the Sunday supplement and laugh at some surviving remnant of that ancient and absurd tradition we used to call conscience which might otherwise be telling us that we ought to go to church. The churches are awakening to this need of supplying a crowbar of sensa-

tion and advertisement for this inertia that manifests itself on Sunday morning. They are pinning on blue buttons as identification and reward. I shall pin mine on my night-dress next Saturday when I go to bed to remind me that heredity does not forbid me to get up at a reasonable hour on Sunday morning.

What, then, shall we say of this whole question of church-going? Is it one to be determined by each man for himself according to his impulse and first desire? Or is it in some sense a community question? Ought I go for my own sake merely? Or may I stay away for my own pleasure? We must get at some general and fundamental principle, I think, for the demon of inertia "will get us if we don't watch out." Perhaps we shall come to be like a man I know who postpones decision until after a late—a very late—breakfast, with the result that he usually dawdles so long over the newspaper that he stays at home on the ground that "Anyway, it's too late to go to church and disturb the congregation." Now I am more alarmed at the condition of that man's conscience than over any possible alarm of disturbance or surprise among the congregation. We would all like, I think, to settle the question on some more rational ground than this. Deep down in our hearts, I believe, most of us would like to settle it right.

"Mrs. Appleby" and "Mr. Dollars"

To whom does the church belong? Whom are we going to meet when we go to meeting? If we are going to meet the minister, that is all very well, but it does not in my judgment make a conclusive reason for church going. If I am going to meet Mrs. Appleby and observe what Sunday clothes she wears, or Mr. Dollars and arrange for a business interview on Monday, I am not sure but there is something to be said for the late breakfast and the quiet hour at home. None of the motives of this order are strong enough to hold us to the habit of going to meeting when the fashion of it ceases and the world is full of tempting calls upon a busy life. I am convinced that all appeals and advertisements along these lines of entertainment, instruction, companionship of neighbors are largely thrown away. Personally I even object to the announcement of sermon themes, for they distract my mind from the central object of the hour of worship. I resent it when Dr. Thirdly tells the world that he is going to reconcile the claims of science and

religion. For the good doctor has no special equipment for reconciliation of claims which do not conflict. That is the Sunday when I am tempted most to spend the morning on the golf links. When Dr. Fifthly announces an evening lecture on the lesson of the latest novel I am sure I shall spend my time more profitably in the library. For none of these things do I go to church.

If, however, Dr. Thirdly and his congregation can convince me that in meeting with them I shall find myself in the presence of God, it will be hard to keep me from the great opportunity they offer. I can think of no attraction to compare with that of meeting with the Saviour of Christians and the God of all men. Churches that contrive to give that impression in their worship do not lack for attendance. There was an instructive example of the attractive power of the manifested presence of God some twenty-eight centuries ago. King Asa had cleansed his kingdom of idolatry and its wicked practices. No sooner did the people of the northern kingdom hear of this reformation than, the old chronicler tells us, "they fell to him out of Israel in abundance when they saw that the Lord his God was with him."

"Who Are We Going to Meet"

The important thing, then for the churches, if they wish to bring back the attendance of the multitude, is to let it be known that in going to meeting we shall be sure to meet with God. This, in fact, is what the church is for. Advertisement is a good thing, but all experience shows that money is wasted in advertisement unless we have a good thing to offer. The churches would be better for

more publicity, and more of the sense of responsibility which publicity brings. But the object of the worship of the church is to produce in the minds of the worshippers that curious sense of awe which Jacob felt when he woke among the hillside stones after his vision to say: "Surely God is in this place, and I knew it not." If any church can so live (for the church is not the house, but the people) and so worship that the chance comer shall discover that in its companionship he has lighted upon the experience of God's presence, it will need no other attraction. Some of us have felt that intimate sense of God's presence all up and down the scale from the great cathedral service to the Friends meeting where, perhaps, we sat in silence for an hour of communion with God.

One of the main reasons why it is possible for the service of the church to induce this high mood of reverence and companionship is that it centers and fixes the attention upon just this one thing. Therefore, I sometimes doubt the efficacy and good sense of the "bright and cheerful" services which fritter away this power of impression in a hundred trivialities. However that may be, and allowing for all differences of taste and custom, I am sure that if going to meeting is not in some high sense going to meet with God, it cannot permanently command the thoughts of the multitude. Practical suggestions to the very competent leaders of the churches would be useless and perhaps impertinent, but that is what my little blue badge means to one churchgoer. Going to meeting is a great opportunity if, in some special sense, it carries the promise of going to meet with God.

The Re-Building of Babylon

By Willis W. Mead

[The following article has been in our hands for six months or more, awaiting a suitable opportunity to publish it. We do so now with the desire that it may bring to an end for the present the discussion of which it forms a part. We have great respect for the author though his point of view is not entirely ours. We agree with him very heartily in looking for the near approach of our Lord, however, and are not of those who expect great events to intervene before He comes. In reference to this we think him mistaken in saying that Dr. Cameron calls upon us to believe that Assyria must again arise, etc., before we may look for the return of Christ. Certainly such an expression is in harmony neither with our hope nor our judgment as to the teaching of the Word of God.—Editors.]

ONE word more about Babylon. I am glad to have read Dr. Cameron's article on the rebuilding of Babylon, in the February number of your magazine; for it is probable that this is as clear and as strong an argument for that view as can be presented. To many a careless reader the argument doubtless appears substantial and convincing, although, in reality, it is strong only in appearance. It is founded upon the sand and is laid up with loose bricks, without mortar or cement to hold them to-

gether. What I mean is this: The argument is based on the opinion of one man—Mr. B. W. Newton. To this are added the opinions, calculations, predictions, dreams and expectations of other men; and to these are added a number of Scripture passages that are taken out of their connection, some of which are misquoted, and none of which have any direct bearing on the case.

What is said about European diplomacy, about the Bagdad railway, the great irrigation works projected, and the remarkable fertility

of the soil of that region, are very interesting, to be sure. They add bulk to the article, but give no weight to the argument. Finding proofs of such a rebuilding in the dreams of engineers, in the predictions of Sir William Wilcox and in the exaggerated stories of Bagdad in the reign of Haroun al Raschid are nothing but "feeding on the east wind." Bagdad is not Babylon. Sir William Wilcox is not an inspired prophet, and the dreams of engineers are not visions. "The highest authorities" may "agree that when these developments are in operation they will compel a rebuilt Babylon," and confirmation of the correctness of such a belief may seem to be found in the dreams and plans of both Alexander the Great and Napoleon to "make this very city the capital of a world-wide empire," as we are told in this article. But what are all these against the plain statements of God's Word? And what are we to learn from this mention of Alexander the Great and Napoleon, but that

"The best laid schemes o' mice an' men
Gang aft a-gley,"

and that He who frustrated the plans of Alexander and Napoleon is able to bring to naught also any modern enterprise that assays to rebuild the city of Babylon in defiance of the sure word of prophecy. God knew all about the fertility of old Babylonia when He pronounced doom upon its proud and wicked capital: "And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert will lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there." (Isa. 13: 19-21).

Nothing could be clearer or less ambiguous than these words. These alone should settle the question once and for all. But they are made doubly strong by the words of Jeremiah in chapters 50 and 51, from which we quote several verses: "Because of the wrath of Jehovah, it shall not be inhabited, but it shall be wholly desolate" (50:13). "Therefore the wild beasts of the desert with the howling creatures shall dwell there, and the ostriches shall dwell therein; and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As when God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith Jehovah, so shall no man dwell there, neither shall any son of man sojourn therein." (vv. 39 and 40). "And Babylon shall become heaps, a dwelling-

place for jackals, an astonishment, and a hissing, without inhabitant" (51:37).

As we stated in our article in the February number of "The Christian Workers Magazine," these prophecies have been literally fulfilled, according to the testimony of historians and travelers.

Have These Prophecies Been Fulfilled?

But it is alleged by the writer of the article before us that these prophecies have not yet been fulfilled, and that they cannot be fulfilled except in the destruction of a "rebuilt Babylon." In proof of this it is affirmed that Hillah, a city having an estimated population of 13,000, stands on a part of the site of old Babylon. There are also said to be other villages, now inhabited, on the site of the old city, and Mr. W. E. Blackstone is quoted as saying of one of these villages through which he recently passed: "These Arabs seem to have no qualms about living here, though they are on the literal site of the doomed city of Babylon."

Now Hillah and the Arab villages were there when that region was visited by the travelers whose testimony, we have said, most clearly shows that these prophecies have been fulfilled. How then are we to account for this difference of opinion? In answer it is to be said that these later statements arise from a misunderstanding and misconception as to what is meant by "Babylon." The name "Babylon" is given in the Scriptures (1) to a province (See Dan. 2:49, 3:1, 12); and also (2) to the city so often spoken of in the Old Testament. It is also the name of (3) a greater Babylon, described by Herodotus and other ancient historians, which was surrounded by a massive wall, variously given as from ten to fourteen miles long on each of its four sides, and covering an area of from 100 to nearly 200 square miles.

We might speak of New York in much the same way, and a similar misunderstanding and confusion would result if we did not distinguish between New York, as a state, New York as comprehended in the term "Greater New York," and the New York city of twenty-five years ago, which is but a small part of greater New York.

So in the case of Babylon. The city to which the prophecy relates was but a small part of the Greater Babylon described by the ancient historians. According to Herodotus (died 443, B. C.), the city covered an area of nearly 200 square miles, enclosed within two walls. Ctesias, another historian, about fifty years later, spoke of but a single wall and reduced the area to about 100 square miles.

Rawlinson ("Fourth Monarchy," chap. 4) says: "It is difficult to suppose that the real

city—the streets and squares—can at any time have occupied one-half of this enormous area" (100 square miles).

Diodorus Siculus (first century, B. C.) says that "but a small part of the enclosure was inhabited in his own day, and Quintus Curtius (a Roman historian of the Augustan Age) says that "as much as nine-tenths consisted even in the most flourishing times, of gardens, parks, paradises, fields, and orchards" (Smith's "Bible Dictionary," article Babylon). The same article also says that "No vestiges of the ancient walls are to be found." Therefore it is impossible to determine the exact site of the greater Babylon. As to the site of the real city (the inhabited part), the same writer (Prof. Hackett), says, "About five miles above Hillah, on the opposite or left bank of the Euphrates, occur a series of artificial mounds of enormous size, which have been recognized in all ages as probably indicating the site of the capital of southern Mesopotamia." And Rawlinson, after describing these mounds, thus adds, "Such then are the ruins of Babylon—the whole that can now with certainty be assigned to the beauty of the Chaldees' excellency"—the 'great Babylon' of Nebuchadnezzar. Within a space little more than three miles long and a mile and three-quarters broad are contained all the undoubted remains of the greatest city of the old world" ("Fourth Monarchy," chap. 4).

From this it is seen that Hillah, with its population of 13,000, and the Arab villages that may now be found on ground once enclosed by the great walls of greater Babylon may not be taken as proofs that the prophecies of Isaiah and Jeremiah have not been fulfilled to the letter. For Hillah is no more on the site of the old city than Jamaica, L. I., is on the site of New York City.

We have already referred to the testimony of infidel travelers that shows how remarkably and in every detail, these prophecies have been fulfilled. Had it been possible to do so would they not gladly have availed themselves of every opportunity to prove the Scriptures at fault?

The Scripture Passages Considered

Now as to the Scripture passages cited in the article before us to prove that the destruction of Babylon of which Isaiah and Jeremiah speak, belongs to a time still in the future, a careful reading of these passages will make it apparent that there is no necessity to understand any one of them as speaking of events that have not yet occurred. We feel compelled to express our strong disapproval of the forcing of Scriptures illustrated in the following passage: "God declared in Isaiah that He would break the Assyrian in Palestine at the very time when the yoke of that tyrant

would depart from the shoulders of Israel. This would come to pass when the purpose of God on the whole earth should be accomplished. At that period the times of the Gentiles would be ended. Israel would be gathered and Jerusalem would be a praise in the earth."

Please notice the misquotation of Isa. 14:26 in the second sentence, whereby its meaning is greatly changed. By substituting the word "accomplished" for "purposed" the effect has been to push the "breaking of the Assyrian" forward to a time still future to us (A. D. 1914), whereas we know from the Word of God that this "breaking" of the Assyrian took place more than 2,600 years ago at Libnah, in the fourteenth year of king Hezekiah: "And it came to pass that night, that the angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred four score and five thousand (185,000!!), and when men arose in the morning, behold, these were all dead bodies" (2 Kings 2:35). So thorough and notable was this "breaking" that it has been recorded also in two other places (2 Chron. 32:21, and Isa. 37:36).

Why then should we shut our eyes to this remarkable fulfilment and claim that this prophecy has not been fulfilled? And why should we believe these teachings of Mr. Newton and his school, against the clear word of prophecy? What is it to us, or what should it be to any other lover of the Word, that "nearly every school of the students of prophecy holds the same views" with reference to the rebuilding of Babylon? Our chief concern should be to ascertain what the Word of God declares, not what the majority of the Rabbis hold.

The Assyrians long ago ceased to be a nation, or a people. Is it not remarkable therefore what Dr. Cameron calls upon us to believe, viz., that Assyria must again arise as a people, become a mighty world-power, and again impose a grievous yoke upon the neck of Israel before we may look for the return of Christ? Are we ready to consent to such a gloomy outlook in preference to the brighter and better hope that God has given us?

In passing we would call attention to a very interesting fact in connection with the mention of "the Assyrian" in Isa. 14:25. This passage gives us the approximate date of Isaiah's prophecy against Babylon, in chaps. 13 and 14. Babylon, as a nation, had not yet risen to the position of ascendancy as a world-power, at the time when this prophecy was uttered. Assyria was still the dominant world-power. But Isaiah, by the teaching of God, was enabled to see the rise of Babylon to the place of supremacy, and to predict its fearful doom, while Assyria was still in the zenith

of its glory, and before Hezekiah had made the great mistake of receiving and doing honor to the ambassadors from the king of Babylon of which we read in 2 Kings 20 and Isaiah 39.

In regard to the other prophecies referred to in Dr. Cameron's article, these, in a similar way, might easily be shown to apply, in particular, to events that took place more than 500 years before the birth of Christ. Time and space, however, prevent us from taking up their silent protest against the use that is there made of them. We would therefore urge the reader to do this for himself.

In conclusion, we are constrained to express our surprise that Mr. Newton and his school should have failed to realize what an absurdity is involved in their view of a rebuilt Babylon. This "rebuilt Babylon" they hold to be identical with the Babylon of Revelation 18. Now the destruction of the Babylon of Revelation 18 is at the very end of the age, and within but a few days, at the most, of the time when our Lord will come in power

and glory to bring in the new age and "the times of restoration of all things." How then, we ask, could the words, "Neither shall it be dwelt in from generation to generation" (Isa. 13:20 and Jer. 1:39) be pertinent to the closing days, or hours of the present age—the very same age, be it observed, as that in which Isaiah and Jeremiah lived? For when Christ comes to "restore all things," all things on earth will be restored by Him. Every acre of the land of Shinar will partake of that glorious regeneration; and all through the blessed days of His millennial reign the smile of God will surely rest upon that very spot where now men dare not dwell,—not because of any "ban of superstitious loathing" "which Christian man and before him Jewish man had cast over it," as Sir William Wilcox says, but because God has put shrinking, fear, and terror into the heart of men, with regard to that particular spot, in order that the words spoken by the mouth of His inspired prophets might be fulfilled, as they are unto this day.

Carnegie Foundation for the Advancement of Teaching

By Thomas W. Churchill, President of the Board of Education of the City of New York

[Part of an address delivered at the Manhattan College commencement, and published by permission.]

SCARCELY any interest is more vital than that of education. None could suffer more or do greater harm to the community than this interest, if it were transferred to an irresponsible committee of private citizens.

Such a committee has come into existence within the past ten years, to assume over the collegiate education of the country, a control at once powerful and vicious.

About ten years ago our papers announced that Mr. Andrew Carnegie had with some millions established a fund for the pensioning of college professors. Not himself a college man, Mr. Carnegie has been among those distinguished citizens whose utterances upon the uselessness of college education had rendered their service by wide publication in the newspapers and by provoking argument and denial.

But about 1904 Mr. Carnegie set aside his college pension fund and formed his committee to administer it. At a salary of \$15,000 a year, a president of the committee was appointed, offices were secured, filing and recording clerks engaged and the sign painted upon the door: "The Carnegie Foundation for the Advancement of Teaching."

What had been announced and hailed as a provision for the old age of the college professors now appears as a corporation to buy control of the management of such colleges

as are willing to sell their birthright. What had been advertised as an institution for the reward of teachers who had lived from hand to mouth that they might instruct the youth of the country, now presents itself as a junta which declares college teaching and college management should be carried on according to the pattern prescribed by it.

Unless you conform, you get none of this money. Most conspicuously marked for discrimination by this Carnegie Board appears the religious college. "Drop your denominationalism," says the Carnegie Foundation, "and we'll advance you the money to retire your professors."

One cannot but blush for the weakness of human nature as he sees in the presence of the outstretched bribing hand of the Carnegie Foundation, Methodist colleges, Congregational colleges, Presbyterian colleges, Baptist colleges, Quaker colleges renouncing the faith of their founders. One can not but flush with indignation that any body of men in this generation, and in this country, would so brazenly employ the tremendous power of great wealth as to permit it to buy the abandonment of religion.

The Standardization of American Colleges

A widely advertised proposal for this private corporation is the standardization of American colleges. It appears that there are some institutions in localities where the num-

ber of rich donors to universities has not been so great as elsewhere. These colleges have attempted with their slender means and simple equipment to minister to the youth of their community. The evident desire of the Carnegie Foundation for the Advancement of Teaching is to wipe these struggling colleges off the map. "It is lucky," argues the "New England Journal of Education," "that the foundation was born no earlier, for today a large number of the best students in the prosperous colleges never would have reached them but for preparation in the little institutions which the Foundation would destroy. Poverty and neglect is the Foundation's reward for the professor of the little college who will go out and preach the gospel of education and urge the careless youth of the country to come and taste of the fruit of study. Assurance of an old age of comfort is the reward held out by this Foundation to the instructor who is harbored in an institution wealthy enough to buy complete equipment, and to be able to exclude all applicants for education who do not measure up to the requirements which the Foundation is pleased to set."

Standardization is the watchword of this clique which has taken upon itself to buy control of education. As one reads the Foundation's reports he is struck by the eagerness with which the writers desire uniformity in the colleges. The recurring paragraphs upon "Unity in Requirements" contain so frequently the word "uniform," that much of the vocabulary might furnish an article upon the organization of an army, or upon the management of the dwellers in Sing Sing or upon any other institution of which the members are desired to look alike and to act alike.

This is the inevitable result of power in the wrong hands. For easier comparison, for greater strength of the governing body, the tendency of managers is to standardize processes, and to standardize men. For work not done in masses, for work not like the fighting of battles, experience has proved that uniformity, standardization, leads inevitably into formalism, into lack of adaptability, into intellectual and moral death. Needing as it does the daily and intimate correction of the great mass of the people, the saving common sense of the layman, education, real progressive adjustable and serviceable education can find in the unifying and unifying mania of the Carnegie Foundation for the Advancement of Teaching only a menace, a threat, a damage, a peril, a jeopardy.

Excluding Youth from the College

Conspicuous among the propositions of the Carnegie Foundation for the Advancement of Teaching is the demand for the exclusion of youth from the college. Their investigators

have found that the smaller and even larger colleges admit young men whom the Foundation does not want there. The Foundation is for the advancement of teaching, not for the advancement of students. The Foundation desires to elevate the standards. It seems that some of the little colleges have been desirous to elevate the students. In its stand the Foundation has espoused as one might naturally expect it to do, the selfish as opposed to the generous theory of education; the select instead of the general, the aristocratic rather than the popular; the abstract idea of standards to be raised rather than the practical purpose of public service.

The religious instinct leads men to labor for the saving of souls. Warmed by its inspiring glow her priests mingle freely with the dregs of humanity, ministering unto the diseased, the weak-minded, the criminal. Into the savage wilderness of unknown worlds, braving heat and cold, suffering and death, her missionaries penetrate. Not to preserve religion, pure and undefiled by the contact of the simple or the untaught, but to bring into the enjoyment of its solace and salvation even the lowest of men; this is the spirit of religion as known to you. But the spirit of education as preached by this committee for the bossing of teaching is that only those youths chosen according to the measuring stick of the Carnegie Foundation should sit at the college table.

This board of exclusion is not willing to trust the colleges to decide whom they will admit. There must be uniformity of passports approved by this central commission. There must be uniformity of material received at the education factory. It matters not that one of the most considerable criticism against colleges in the past has been that voiced by Emerson, to wit: "They are, of course, hostile to genius." This committee on uniformity would establish by statute perpetual exclusion from college halls the raw material of genius. For it is the usual mark of men of genius that they are different, adventurous spirits, reaching results by new ways, rebellious to mental convention, strangers to uniformity. By the Carnegie Foundation's rules no Patrick Henry, no Henry Clay, no Lincoln, no Ericsson, no Edison, need ever hope to have disposed for him the treasures of literature, the accumulations of facts, the instruments of science gathered by any college of liberal arts subsidized by the Carnegie Foundation."

"The Debilities of Education"

With deliberate purpose I dwelt in the early part of this address upon the deficiencies in college training which are currently discussed in our time. They are the bases upon which it is sought to found the argument justifying

(Continued on page 39.)

Practical and Perplexing Questions

Answered by the Editors

DEATH ABOLISHED

What is meant by Christ abolishing death, in 2 Timothy 1:10, in view of Revelation 20:14?

"Abolish" means literally, taking away the power from—making it of none effect,—not only in its essence, but in all its consequences. (See John 11:26; Rom. 8:2, 38; 1 Cor. 15:26, 55; Heb. 2:14.) This abolition of death is for the children of God only, the true believers on Christ, and will be fully accomplished at His second coming. The earnest or first-fruits of this abolition of death was the resurrection of Christ, the pledge to His own of their final triumph over death through His redemptive work.

REVELATION 10:11

When the Angel says to John, "Thou must prophesy again before many peoples, and nations, and tongues, and kings," does it mean that he is to come to this earth again before the end?

Some commentators think so, and regard John as one of the two witnesses of chapter 11 who are to appear in Jerusalem during the tribulation. Others interpret the words to mean simply that John would continue his apocalyptic narrative further, as he does in the chapters following. Still others apply the thought symbolically, and teach that John, in a figure, resumed his prophecy at the time of the Reformation in the Christian Church. Perhaps it just means that John, who was now an exile on Patmos, would take up his active work again notwithstanding the revelation in verse 7.

ABOUT THE HOLY SPIRIT

Is the Holy Spirit given the moment a man believes that Jesus is the Christ, or is He a gift which God bestows at a later period, as would appear from Acts 8:15-17?

Romans 8:9 proves that every believer possesses the Holy Spirit, but the passage in Acts 8:15-17 refers to a peculiar situation. For example, when the Holy Spirit was given on the Day of Pentecost, miraculous signs followed. But at that time He was given only to the Jews, while in Acts 8 the record is dealing with Samaritan Gentiles. As it was necessary to show that they were one with the Jews in Christ Jesus, the apostles were sent from Jerusalem to lay their hands upon them before the same miraculous signs should follow in their case. In other words, as Dr.

Pierson says, "The Holy Spirit here broke for the first time the castelins and limits of exclusion, and in demonstration of it the apostles were His instruments."

WOMAN'S ADORNING

Please explain 1 Peter 3:3, 4.

The inspired apostle is advising heathen wives who had been converted to Christianity how to live before their heathen husbands so as to bring about their salvation. Their conduct is to be "chaste"; whose "adorning," he says, "let it not be the outward adorning of plaiting the hair, and of wearing of jewels or of putting on apparel, but let it be the hidden man of the heart," etc.

This does not mean that Christian women should not suitably dress their hair, neither does it forbid the wearing of any jewelry, or the employment of taste in the color, texture and fit of their garments, but that these things should not constitute their world, for "adorning" might be so translated. A woman sometimes shows her Christianity by the regard she pays to her outward appearance, but she does not bleach her hair, or paint her face, or load her neck, and arms and fingers with gems, or boldly display her figure by the fashion of her dress.

THE NEW BIRTH

We are asked to explain John 3:5, which reads, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God."

1. "The Kingdom of God" means fellowship with God, with all that it implies of forgiveness, peace, joy, knowledge, holiness, spiritual growth, earthly blessing and everlasting heavenly glory.

2. To "enter into" it means to possess it, to make it ours, in a conscious realization of these experiences.

3. To be "born of water and of the Spirit," is equivalent to regeneration. The "Spirit" is the Holy Spirit, through whose gracious power on our acceptance of Jesus Christ by faith, we become new creatures.

4. "Water" is sometimes used in Scripture as a symbol of the Word of God (John 15:3; Eph. 5:26; James 1:18; 1 Pet. 1:23), and many think it is employed in that sense here, but we disagree with them. In our judgment it means what it says. Water baptism was known to Nicodemus whom Christ is addressing, for proselytes from among the Gentiles to Judaism were thus baptized, and their bap-

tism was called sometimes a "new birth." What Christ says to Nicodemus is that this baptism is not enough, and that there must be the baptism of the Holy Spirit.

HYPNOTIC INFLUENCE

I have read something in "The Christian Workers Magazine" under the heading, "Christian Faith and the New Psychology," about converts at revivals being under hypnotic influence, and I would like to be informed how we are to know whether or not we are under such influence?

We are not experts in this subject, but we presume no one can know that he has been under hypnotic influence, till he comes out from under it, and perhaps he may not always be clear about it then. As for ourselves, we prefer not to get under it, although in the hands of wise practitioners it may possess healing power and some other virtues.

The author of "Christian Faith and the New Psychology" however, spoke of revivals as sometimes accomplished by manifestations of sub-conscious control, such as is seen in the ordinary hypnotic state, and thought it wrong to assume that these experiences were all pretense, or to discourage them in religious meetings. His theory was, or rather is, that these experiences are an integral part of our mental apparatus, and if they are helpful in leading men to a changed condition of life, the preacher should employ them when he can. No one need fear a hypnotic influence that leads him to put his hand into that of Christ, and trust Him for his soul's salvation.

DIFFICULTIES IN 1 PETER

Please explain 1 Peter 3:18-20 about Christ preaching to "spirits in prison."

The following is quoted from "Bible Problems Explained" by James M. Gray: "The word 'preached' in that verse is not the usual one (in the Greek) used for preaching the gospel. It means rather to 'herald' or 'proclaim' something, without saying just what. The 'spirits in prison' in my present judgment, do not refer to the spirits of men, but angels; evil angels, of course, since they are 'in prison.' The particular evil angels in mind are those who were disobedient in Noah's day; see the following verse. If we wish to know the character of their disobedience, it is suggested in Genesis 6, in what is said about the 'sons of God.' The 'sons of God' there refer not to men, I believe, but to angels, evil angels. They are the angels or 'spirits in prison' to whom Christ heralded or proclaimed His triumph over them on the cross. See verse 22 of the same chapter, also Colossians 2:15 and other places.

"Allusion to these same 'spirits in prison,'

and in somewhat similar connection, is made in 2 Peter 2:4, 5 and Jude 6, 7."

Please explain 1 Peter 4:6 about preaching the Gospel to the dead.

We quote again as above: "He means the gospel was preached to them that are now dead while they were alive. It was not preached to them after they died, but while they were alive. The result is, that having accepted that gospel, they now live before God in the spirit, even though while on earth they suffered as men in the flesh. The apostle is comforting and encouraging his Christian hearers passing through persecution by the example of Christ and that of some of their own number who had passed hence. Christ had been delivered and had triumphed. Some of their own number had likewise been delivered and had triumphed. They had been judged according to men in the flesh as Christ also had been judged. They now lived to God in the spirit as Christ also did. They were they who had had the gospel preached to them while living.

CHRIST'S FAITH OR OUR FAITH, WHICH?

Please explain Mark 11:22, Acts 3:16 and Galatians 2:20.

The writer in this case thinks that these references speak of a faith which is not our own, but rather Christ's faith communicated to us.

The correspondent is right. Read the first-named passage as in the margin and you will find it to say, "Have the faith of God," i. e., the faith which He bestows in Christ to the believer who takes it; and with this agree the other two passages as they stand, and many more, like Ephesians 2:8 and 2 Peter 1:1. If we surrender ourselves to Christ and take Him for everything He will become everything to us. This is the secret of a life of faith. What a faith has that man who has God's own faith in him!

BRIEF MENTION

Is The Christian Workers Magazine strictly an undenominational periodical?

Yes. The editorial and publishing staff include representatives of six different bodies of Christians, and its readers, we believe, are in every denomination.

Does John 5:25 refer to a physical or spiritual resurrection?

John 5:25 covers this whole dispensation and includes both, spiritual and physical resurrection. The spiritual resurrection referred to in verse 25 (which not only "is coming, but now is"), leads on to the physical resurrection of verse 28, which "is coming."

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted by James M. Gray

THE GOSPEL OF MARK

Lesson 6. Chapters 8 and 9

Reaching a Crisis

The four thousand fed (8:1-9); the leaven of the Pharisees (10-21); the blind man of Bethesda (22-26); Peter's confession (27-38); the crisis of the transfiguration (Chapter 9, 1-13); the lunatic healed (14-29); Christ's prediction of His death (30-32); ambition rebuked (33-37); sectarianism rebuked (38-41); future retribution (42-50)—these are the topics or events of the present lesson.

In the second of these events, observe a further illustration of Mark's power of observation and the minuteness of his record in particular cases—Jesus "sighed deeply in His spirit" (8:12).

The third is recorded only by Mark, and has an illuminating note attached to it in the Scofield Bible. It will be observed for example, that the man was "led out of the town" (Bethsaida). This town, as appears from Matthew 9:21-24 had been abandoned to judgment, and Christ would neither heal nor permit further testimony to be borne there (v. 26 of the lesson). But while Bethsaida's probation as a community was ended, yet He would still show mercy to individuals. It suggests Rev. 3:20, which please examine. It is curious that this miracle, like that of the deaf and dumb man in chapter 8, seems to exhibit Christ's power as less immediately effective than in other instances. Why both should be recorded by Mark only, whose Gospel more than the others represents Christ as the active, powerful, energetic Servant, is what baffles the expositors.

Mark, as usual, gives the briefest account of Peter's confession, and does not mention the Church. The mention of the latter is dispensational and is found in the dispensational Gospel of Matthew. Notice verse 33, "when He had turned about and looked on His disciples"—characteristic of Mark.

The warning about future retribution (9:42-50) is to a large extent peculiar to Mark, and is one of the most solemn in the whole Bible. "Where their worm dieth not, and the fire is not quenched," can hardly be tortured to yield other meaning than the eternal conscious punishment of those who die in their sins. How awful the thought! What a motive for earnestness in soul-winning!

"Every sacrifice shall be salted with salt," is an allusion to Leviticus 2:13. The salt rep-

resents the power of the Holy Spirit to keep us from all that is impure and tends to corruption. "Have salt in yourselves" really means to be filled with the Holy Spirit. God grant it to us.

Questions on the Lesson

1. Name the topics or events of this lesson.
2. Name some illustrations of Mark's peculiar characteristics as a writer, found in this lesson.
3. What peculiarities do you find in the miracle at Bethsaida?
4. What is the doctrinal teaching in 9:44, 46, 48?
5. How would you interpret 9:49, 50?

Lesson 7. Chapters 10 and 11

Nearing the End

In these chapters we have (1) teaching about divorce (10:1-12); (2) blessing little children (vv. 13-16); (3) the story of the rich young man and its lessons (vv. 17-31); (4) Christ's second prediction of His death (vv. 32-34); (5) the ambitious request of James and John (vv. 35-45); (6) the healing of Bartimeus; (7) the formal entry into Jerusalem (11:1-11); (8) the cursing of the fig tree (vv. 12-14); (9) the cleansing of the temple (vv. 15-21); (10) teaching about prayer (vv. 22-26); (11) discussion with the rulers (vv. 27-33).

It will be well worth while to compare the teaching about divorce with Matthew 19:1-9, for the points of difference between them. It is evident that both the evangelists are recording the same incident, but the reading of the two together throws much light upon it. This does not mean that one contradicts the other, but that under the same guidance of the Holy Spirit one describes the event as he saw it, and the other does the same. Again, one lays emphasis on this feature of the dialog between Christ and the Pharisees, and the other on that.

But note Mark's particularities about the next event as compared with Matthew. Jesus "was much displeased," he says, "moved with indignation" (margin). Verse 15 is entirely original with Mark in this place, and so is the record that Jesus took the little children "up in His arms" and "blessed them."

In the same way observe the details in the story of the rich young man. His running and kneeling. "Jesus beholding him loved him." "Jesus looked round about." Also the as-

tonishment of the disciples and Jesus' explanation (v. 24).

The second prediction of Christ's death has similar features. Mark says "they were amazed," doubtless at His calmness in walking into the face of death, when even "they were afraid." "He took again the twelve." "And shall spit upon Him." Mark alone mentions this in Christ's prophecy.

There is no contradiction between Mark 10:35 and Matthew 20:20, for if their mother spake for them it were really James and John who were speaking. All the disciples recognized this, for it was the sons they rebuked and not the mother.

The healing of Bartimeus as we noted in Matthew, stands at the beginning of the end of Christ's earthly life, and is the prelude to the great events following in Jerusalem. It holds the same place in the three Gospels. The apparent contradiction as to whether one man or two men were healed, is referred to in our notes on Matthew. But note the details in Mark (vv. 49, 50, 52).

The entry into Jerusalem is equally graphic. "A colt tied, whereon never man sat." Note the details also in 11:5, 6 and 11.

We can not pursue these comparisons throughout, but trust sufficient interest has been awakened to lead the reader or student to do so for himself.

Questions on the Lesson

1. Give the details of these two chapters.
2. What is the most important difficulty you note in Christ's teaching on divorce as between Mark and Matthew?
3. Have you reviewed our notes on Matthew with reference to Bartimeus?
4. What are the details peculiar to Mark in 11:5, 6 and 11?
5. Have you pursued the comparisons throughout this chapter?

Lesson 8. Chapters 12 and 13

Questions and Answers

The parable of the householder (vv. 1-12); the question of tribute (vv. 13-17); the question about the resurrection (vv. 18-27); the question about the first commandment (vv. 28-34); the question about the son of David (35-40); and the incident of the widow's mite constitute the contents of chapter 12. Chapter 13 is devoted to the discourse of Christ about His second coming delivered to the disciples on the Mount of Olives, also in response to questions.

It will be recalled from our study of Matthew that the parable of the householder found also in that Gospel (21:33-46), was one of the three in the use of which Christ formally rejected His nation, after the latter, by

its rulers, had definitely rejected Him. It will be seen by comparison that Mark, as is His wont, passes on with celerity, omitting those features of the story which doubtless were not necessary for his purpose as in the other case.

With the question of tribute, begins that series of special temptations of Jesus devised by His enemies toward the last to entrap Him in His speech. The Pharisees and Herodians come first (see Matt. 22:15-22). The Sadducees next (Matt. 22:23-33). The scribe, representing the lawyers next (Matt. 22:34-40), and finally Christ silences them all by His question concerning Himself (22:41-46). We have included in this last section the few verses in which Mark refers to the discourse against the scribes and Pharisees, which in Matthew occupies the whole of chapter 23 (the "Woes"). And yet brief as Mark is, his abridgment contains "the chief characteristics of the corrupt leaders of the nation," which are religious vanity, hypocrisy and greed.

The incident of the widow's mite is not found in Matthew, but is given in Luke (21:1-4). How appropriately it follows Christ's denunciation of the Pharisees who "devour widows' houses" (v. 40). Note carefully the detailed description here. Where had Jesus located Himself? What was Jesus doing? Whom and what did He see? What is the value of "two mites?" What does Jesus now do? What does He say? What is the estimate of or encomium on the widow? Which gave the more, she, or the rich, and why?

In the occasion for the Olivet discourse, what interesting fact is given by Mark not mentioned by Matthew (13:3)? In treating of this discourse in Mark, Gaebelien's "Analysis" says:

"Mark's report is the briefest, Matthew's the longest. Omitted in Mark are the parables, which have special reference to the Christian profession (Matt. 25) and the judgment of living nations (c. 25:31-46). These belong in Matthew, but would be out of keeping with the purpose of the Gospel of Mark. The service of our Lord, as we have seen, is in the foreground. The three characteristic discourses in Matthew nowhere else reported in full are: 1. The Sermon on the Mount, which is the proclamation of the King. 2. The parable discourse in Matthew 13, the mysteries of the Kingdom. 3. The Olivet discourse, Matthew 24-25, the future of the Kingdom. But why should there be anything at all in the Gospel of Mark about the future things, such as the end of the age and His return in glory, if only the Servant is described? It will be seen that the predictions are in part at least in view of their service. He forewarned them as His servants of what was to come after His departure."

Questions on the Lesson

1. Name the leading incidents of this lesson.
2. To what group of parables does that of the householder belong?
3. To what series of questions does that of the tribute belong?
4. What chapter of Matthew contains the woes against the Scribes and Pharisees?
5. What does Mark omit from the Olivet discourse?

Lesson 9. Chapter 14**The Betrayal and Arrest**

This chapter corresponds with the 26th of Matthew, and contains the plots of Jesus' enemies (vv. 1, 2); His anointing at Bethany (vv. 3-9); the bargain of Judas (vv. 10, 11); the last Passover and the Lord's Supper (vv. 12-25); Peter's denial predicted (vv. 26-31); the agony in the garden (vv. 32-42); the betrayal and arrest (vv. 43-52); the hearing before the high-priest (vv. 53-65); Peter's denial (vv. 66-72).

Mark's talent for details is seen in his giving a specific money value to the ointment which Mary used, 300 pence; while we shall never cease to be grateful to him under God, for quoting Christ's laconic commendation of her in the words, "She hath done what she could" (vv. 3-9). How many sermons have these words preached, and what untold comfort have they brought to those whose limited ability has permitted only little ministries!

It is Mark who tells us that the Sanhedrin was "glad" at the chance to bargain with Judas for the life of Jesus (vv. 10, 11).

It is he who mentions the "two" disciples who were sent forth to make ready the Passover, and who indicates how the man was to be identified at whose house it was to be eaten. He also gives details of the conversation to be held with him (vv. 12-25).

Christ's prediction of Peter's denial (vv. 26-31) is made still more graphic by the statement concerning the cock crowing "twice," which likewise is referred to again at the time of its fulfillment.

In the Gethsemane crisis, according to Mark, Christ prays that "the hour" might pass from him (vv. 32-42).

And an exceedingly interesting detail is that of the young man who at the time of the betrayal fled away naked, and whom tradition identifies as Mark himself (vv. 43-52).

In the hearing before the high-priest, note that significant touch, Peter "warmed himself"; and that other about the witness agreeing not together (vv. 53-65).

Questions on the Lesson

1. Give the facts of this chapter.
2. Indicate some of the interesting details it

contains, which are peculiar to Mark.

3. How was the host of the Passover feast identified?

4. What item of Mark's personal history is supposed to be found in this chapter?

5. How does he indicate the injustice of Jesus' trial?

Lesson 10. Chapters 15 and 16**The Crucified and Risen One**

Jesus before Pilate (15:1-15); mocked by the soldiers (16-23); nailed to the cross (24-41); buried in the tomb (42-47); risen from the dead (16:1-18); ascended into heaven (19-20)—these are the closing events in Mark's Gospel.

As in other instances, Mark's account of the trial of our Lord before Pilate is the briefest while that of Matthew is the longest in the Gospels. The former, however, especially emphasizes the religious hatred of the people. He also describes more particularly the charge laid against Barabbas (15:7) who was released, though guilty and condemned; and this because the Lord Jesus took his place. "Christ was his substitute," says another, "and Barabbas when released might have looked up at Him on the Cross, and have said, 'He died for me, he paid my penalty'—a blessed illustration of the atonement."

Mark says, "they clothed him with purple" (17), while Matthew describes it as a "scarlet robe" (27-28) but as Lange's Commentary explains, the scarlet military robe was meant to represent the imperial robe, and hence called in the symbolic sense purple.

Note how Mark dwells on the personality of Simon the Cyrenian (21). The reason he was drafted to bear the Cross was that Jesus' strength was exhausted and He could not Himself bear it. This seems implied in the word "bring" (22). They had to bring, in the sense that they had to bear, or carry, Jesus to Golgotha, they had to hold Him up on the road. As one says, what an appearance He must have presented after all the scourging and other indignities He received! How His face must have been marred by the blows, and how His sacred head must have bled from the cruel crown of thorns! It is Mark only who mentions that the wine (or vinegar) they gave Him was "mingled with myrrh," which was considered an anodyne to deaden pain. It was for this reason that Jesus refused it. Mark says it was "the third hour" when they crucified Him, while John says the sixth (c. 19, 14); but the latter alludes to the Roman method of computing time and the former the Hebrew.

Note how Mark mentions the "boldness" of Joseph of Arimathea in begging the body from Pilate (43). "Boldness" in the face of the Sanhedrin to which he belonged, and at whose insistence it was that Jesus had been

crucified. One must be a converted Jew in these days and experience his persecution and torture at the hands of his own people, to understand something of what this may have meant to Joseph (Compare here Isa. 53:9).

Coming to the resurrection chapter, we again observe the brevity of Mark's account compared with that of Matthew. For the order of events on the resurrection day compare the comments on Matthew 28. Mark especially mentions Peter (7), which is the more noticeable because he also describes Peter's denial in the fullest way. The passage from verse 9 to the end of this chapter is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations, but it is quoted by some of the fathers of the second and third centuries. The whole church, practically, has accepted it as genuine from that period.

The "Great Commission" in Mark (15:18) differs in many ways from that in Matthew. In the former the Kingdom is not in view, but "the Servant having given His life as a ransom, the good news is to go forth." Signs were to follow them that believe. These signs did not follow all even in the apostles' time, but they did follow some. And if they do not follow now, it is because there are other evidences more suitable for the later pe-

riods of Christianity. As a matter of fact, however, such signs do still follow the preaching of the gospel on foreign mission fields, and doubtless will be practically universal again as the end of the age draws near and the coming of the King.

Mark records the ascension of Christ as Matthew does not, and even penetrates the clouds and sees Him in heaven at the right hand of God. But He sees Him working with His disciples even though He is in heaven (20), and refers to it in a word found nowhere else in the Gospels. How fitting thus the close of that Gospel intended for the active energetic Roman!

Questions on the Lesson

1. Name the closing events in this Gospel.
2. What illustration of the atonement is found here?
3. Why was Simon drafted to bear Christ's Cross?
4. How do you harmonize the two accounts as to the hour of the crucifixion?
5. Can you quote Isa. 53:9?
6. What do you know about the closing verses of the Gospel?
7. What comment may be made on 16:17, 18?
8. What new thought about the life of our ascended Lord does Mark express?

CARNEGIE FOUNDATION FOR THE ADVANCEMENT OF TEACHING

(Continued from page 33.)

the control which the Foundation is securing over collegiate management. But the very defects of the college are the strongest reasons why the Carnegie Foundation should be pried loose from its hold. The debilities of education are in so large a measure due to the rule of the so-called experts, the isolated doctrinaires, the makers and managers of the machinery of organization, that with scarcely an exception these defects indicate the need of popular, not official criticism, lay, and not professional suggestion.

Nine-tenths of the reform of teaching has come from public protest instead of from internal discovery. The Carnegie Foundation is built upon no public enactment. Its officers are in no enforceable degree responsible to the nation. By reason of imperfection of our labor laws, a lucky iron-master skims from the work of thousands of artisans the cream of their wages until they amass for him a fortune that puts to shame the possessions of Croesus of the olden time. By the heat, and the sweat, and the dirt of their toil before the fiery furnace, they accumulate a fund to be used for the exclusion of their own sons from the gates of institutions which an expectant public had fondly believed were established for the extension of opportunity lower and lower into the ranks of society. A proposi-

tion which was hailed as a work of generous philanthropy for a reward to self-sacrificing instructors has developed into a piece of disgraceful bribery, debauching professors, bribing religious institutions and threatening colleges with a reign of uniformity, rigidity and ossification.

Neither in politics nor in business can the spirit of American institutions be preserved by the use of self-perpetuating commissions. American government, if it is anything at all, is representative of the will of the people and accountable to it. But in education, a service to all men, a service in essence universal, this effort to control by the offer of money a large number of collegiate institutions and through them the public school system which furnishes their students, this self-instituted machine, this imperium in imperio, is unutterably vicious and evil.

Let this menace to the freedom of teaching be undone. Let the Foundation voluntarily, or by process of law, be dissolved, and its revenues be converted to a pension service pure and simple, beyond the power of a private committee to use for the promulgation of its own ideas upon institutions founded by other men, or maintained from public funds. Let the natural and the inevitable correction of teaching come from its proper source.

International Sunday-school Lessons

By E. O. Sellers

Sept. 13

The Ten Virgins

Matt. 25:1-13

Golden Text—"Watch therefore for ye know neither the day nor the hour when the Son of Man cometh."—Matt. 25:13.

A parable is "an earthly story with a heavenly meaning." An analogy is "a likeness." This story is a parable. It is to illustrate the vigilant, expectant attitude of faith, Heb. 9:28; 2 Tim. 4:8. Leaving the temple Jesus drew the disciples' attention to its buildings and predicted its destruction. Proceeding to the Mount of Olives, His disciples ask Him, "Tell us, when shall these things be? And what shall be the sign of Thy coming, and the end of the world?" In reply Jesus gave the disciples His Olivet discourses and prophecies found in chapters 24 and 25. To fully comprehend this parable we ought to review all of this teaching. The discourse as a whole falls into these parts (1) 24:1-44 deals with Israel as a nation; (2) 24:45-25:30 deals with the Church as being responsible for the King during the period between His two advents; and (3) 25:31-46 deals with the judgment of the nations when the Son of Man comes in His glory. It will be seen that this lesson comes in the second part and is one of three parables concerning the responsibility of the Church. Jesus is the Bridegroom, John 3:28, 29; Eph. 5:25; 2 Cor. 11:2; Rev. 21:9, and sets forth the love of Christ for the Church, Eph. 5:25, 28, 30-32.

I. "While the Bridegroom tarried," vv. 1-5.

The first and strongest idea of this section is that He, Jesus, the Bridegroom, is coming again. Among those who wait are two classes, the wise and the foolish, though both were right intentioned. The lamps symbolize Christian profession, Luke 12:35; 2 Tim. 3:5, and the oil that which is essential to give us power whereby we maintain our profession, Acts 10:38; 1 John 2:20, 27. The foolish virgins were superficial and had not enough to maintain their professions. The wise virgins had enough oil—so also may the believer have the abiding spirit of Christ's presence whereby to maintain his Christian profession. Waiting, they all nodded (slumbered) and others evidently laid down (slept). The wise virgins could afford to rest as they had all things ready. If they had been awake, however, they might have seen and rendered aid to those who were in the sorry plight of not being ready. The tarrying was a test of the

faith and patience of both the wise and the foolish as both awaited the "fulness of time" when He should appear. The only difference between the two classes was that one was expectantly waiting, and the other was not: one had oil enough (v. 8 R. V.). The foolish had some oil but not enough. The Bridegroom has tarried more than 1800 years because the bride is not yet ready.

Jesus makes many allusions to His delay and the practical lesson is for us ever to be ready as His return is imminent.

II. "Behold the Bridegroom cometh," vv. 6-13. All are awakened by this midnight cry. The hour was one when He was least expected and the church of today needs to be awakened to a realizing sense of this truth. Both the wise and the foolish have to meet Him, but the wise were the only ones whose lights could shine and show the way into the banqueting room. They all outwardly appear alike, even to the very point of separation. The Church of God individually and collectively, has yet to sense the danger to it and to others if its light for any reason be not continuous. This cry was a call to "meet him" and we all need to ask ourselves, "are we ready to meet Him?" The hour was too late to make the needful preparation to meet Him. In their emergency they turned to the five wise ones but the wisdom of one cannot supply the deficiency of the foolishness of others (v. 9). There is no Scripture to support the teaching that one man's merit is applicable to another except the merit of the God-man Jesus as applied to sinful humanity. Hence the wise send their sisters to the original source of supply for all, and as they went "the bridegroom came." So will it be with all who put off too long the securing of the Holy Spirit in their lives.

"They that were ready" went in, they that were not ready when they came found the door "shut." To attend a marriage feast is highly esteemed everywhere, but it is a privilege that is worthy of careful preparation. Remember that Jesus is here showing the attitude towards Himself of those who profess to be devoted to Him during the period of His absence, and who expect His return as King. That being so we need to remind ourselves of the laws of the Kingdom as He gave them at the beginning of His public career. In them we hear Him saying, "Ye are the light of the world Neither do men light a candle and put it under a bushel but on a candlestick Let your light so shine before

men that they . . . may glorify your Father which is in heaven." Matt. 5:14-16. If we apply these words to this particular parable there is revealed to us the fact that true and real waiting for Christ is that which witnesses to men, and it was in this that the foolish virgins failed. At the outset their lights were shining but they failed to be in that close contact, in the exercise of those habits and practices of spiritual fellowship with their Lord which would ensure the continuous shining of their light. This broken fellowship explains what He means by His words at His coming, "Verily I say unto you, I know you not." They had broken connection with Him, the source of needful supply. There must be the careful maintenance of the relations of closest fellowship with Him if we are to have that supply of the Spirit as shall enable us to keep the light shining clearly and effectively.

Jesus knows those that are His, John 10:27; 2 Tim. 2:19; 1 Cor. 8:3, but such are not those who make a mere outward profession of faith and lack the abiding presence and power of the Holy Spirit. The day of separation between the true and the false is surely coming, a time when the real, genuine, Spirit-filled Christians will rejoice "at His coming."

The lesson for us is "Watch." Because we do not know the day nor the hour when He will come, therefore "watch." This word does not mean simply to look or to gaze but to keep awake, to be vigilant. "True watching for the Lord is that of vigilant observance of the laws of fellowship with Him, that ensures the clear shining of light."—G. Campbell Morgan.

Sept. 20

The Judgment of the Nations

Matt. 25:31-46

Golden Text.—"Inasmuch as ye did it not unto one of the least, ye did it not unto Me." —Matt. 25:45.

I. The Congregation, vv. 31-33. This is one of the difficult and much controverted passages of our Lord's Olivet prophecy. The title "Son of Man" is one which refers to our Lord's earthly relations and administration, and is one not otherwise used in this prophecy. Jesus is speaking to His disciples. He looks beyond the dark passion so rapidly approaching to the light of the ultimate fulfilling of His purpose for this world. Our Lord here makes no reference to the final judgment mentioned in the Apocalypse. In that hour earth and heaven will flee away. Here there is no such passing away nor do the dead appear. The Son is enthroned. He administers judgment. He is assisted by the accompanying angels. The believer

must appear before the judgment (2 Cor. 5:10, Rom. 14:10) but his destiny is decided the moment he believes, John 5:24. Christ first came in humiliation, when He comes this time it will be in "glory" (v. 31). He may come at any moment, Matt. 24:42-44. This scene is more the description of a judgment than of a trial. The testing is taking place today. Nor do we need to conjure up a picture of the entire world assembled in one place. The nations as such are judged when their representatives are gathered together. It is for the welfare of the sheep that this separation take place. Rev. 21:27.

II. Those Commended, vv. 34-40. The separating test is the attitude of the nations towards the brethren of the Lord. Here Jesus emphatically speaks of His Kingship, hence the honored position, "on His right hand."

In His teaching Jesus had emphasized the fact that those who do the will of God are His next of kin. Here they are, "Ye blessed of my Father." This word "blessed" means, literally, "well spoken of." We are blessed of God in the heavenlies in Christ, Eph. 1:3, but we are also to be blessed with an inheritance in the kingdom. See Gal. 5:19, 21; Eph. 5:5; 1 Cor. 6:9, 10 contrasted with 2 Tim. 2:2; 4:8; Jas. 2:5; Rev. 21:7. This blessing is a gift, Luke 12:32, which has been prepared "from the foundation of the world" v. 34. Man's destiny depends upon the object and act of his faith but the test, the proof, the evidence, of that faith is in his conduct, Gal. 5:6; James 2:17, 18. Altruism does not save the soul, but a truly saved soul will be compassionately serviceable. It is ours to assuage the thirsty, John 4:14; 6:55; ours to feed the hungry, John 6:32, 35; ours to receive the stranger, Eph. 2:13, 18, 19; ours to clothe the naked, Isa. 64:6; ours to visit the sick, Luke 1:68, 78; and ours to visit the prisoner, Luke 4:18. Note carefully the unconsciousness of good deeds. The Christian is so identified with Jesus Christ as to regard these deeds as not his own, but "Christ within." The real test is not so much love for God or Christ whom we have not seen, but love for the brethren whom we have seen, 1 John 3:17. Our attitude towards our brethren is the evidence that we have received Christ. Our life of service, though we may be "the least" will be commended before the throne and the assembled nations and angels. He is identified with "the least." This sentence needs to be interpreted in the light of the entire scene and its relationship. Those commended are sent away into an age-abiding life of felicity.

III. Those Condemned, vv. 41-46. Turning now to the other side, what a change we behold! "Come" is now "depart," not to age-abiding joy, but to age-abiding fire, which is

age-abiding punishment. We do not infer that this parable refers to the place of the departed dead, to the final judgment of sin but to the time of His second advent and that the life that is blessed and the place of punishment are on this earth during the age of His millennial reign. Those who do not listen to the "come" of Jesus now, will hear His "depart" hereafter. Notice there is no reference to the Father following the curse such as we find in connection with the "blessed." Men are cursed by themselves, John 5:40. Those who seek to save themselves are likewise cursed, Gal. 3:10. The kingdom is prepared for the righteous and punishment is not prepared for man. It was prepared for the Devil (41) and his cohorts.

IV. The Lesson content. Let us look at the picture. Jesus on Mount Olivet, sitting in the midst of His disciples, knew full well what was awaiting Him on Calvary. Judged by human standards He was defeated and his defeat was to be made irrevocable by that ignominious death. So His enemies confidently believed. Yet He looks beyond the circumstance to the coming centuries and through them to the end of the age, and claims the victory. He speaks without hesitation of His hour of triumph and "glory" v. 31, of the time of absolute authority, of almighty power, when He should administer affairs in the Kingdom of God, "prepared for you from the foundation of the world." His view-point should be ours. We are in the last stage of His prophecy. Nations are no longer divided by dividing lines of race, language and locality. All the world is laid upon our breakfast table along with our toast and coffee. But spiritual lines of man's relation to the Son of Man, as manifested by their relations to His brethren who are His messengers, are beginning to make clear the lines of that ultimate cleavage which shall be declared in judgment when He comes. The good servants are to have a part in His glory. The doomed depart not for their evil deeds but because of the good they neglected to do. The fixedness of this separation is indicated in verse 46 by the fact that in the original and in the revised version the same word "eternal" (age-abiding) is used to define the extent of time.

"We live and serve in the dispensation of His grace, and in grace Christ has identified himself with sinning, suffering humanity. Wherever, then, and whenever, we who bear His name render service to these, we are rendering service to him."

—G. Campbell Morgan.

Sept. 27

Review

John 3:14-21

Golden Text.—"I come quickly; hold fast

that which thou hast, that no one take thy crown."—Rev. 3:11.

The lessons of the first quarter of this year's cycle chiefly present Jesus as the great Teacher. Those of the second quarter principally concern the aspect of His Saviourhood, whereas during this present quarter we see Him mainly as the great Judge. These lessons have dealt with matters which occurred during the last months, we may almost say the last weeks, of His life. During that "year of opposition" He is met with the most determined hostility and persecution. Nevertheless He proceeds against it all with calm assurance and in strict justice without a shadow of faltering.

This reading lesson contains the most celebrated and familiar verse in the Bible. In it we see:

A mighty God—"For God."

A mighty motive—"So loved."

A mighty scope—"The World."

A mighty sacrifice—"So gave His only begotten Son."

A mighty escape—"Not perish."

A mighty gift—"Eternal life."

We here then see Jesus set forth in grace and while it does not declare that He came to judge, yet, in the passage are set forth those principles upon which He is constantly the judge, and whereby He will eventually act in the last and final judgment.

In the first lesson, that of the laborers, Jesus taught His disciples the sovereignty of God. God has a right to, do as seemeth best to Himself. In this parable we see the true motive in service, viz., fidelity and not for hope of a reward. Jesus thus prepared the way for His denunciation and the judgment of the rulers.

Lesson two, which deals with the self-seeking disciples and the self-sacrificing Saviour, is intended to teach that there is but one path to true and lasting greatness, and that is the path of sacrifice and service. In it the disciple has presented the question of association with Himself in power, and the method and value of service.

The story of Bartimaeus, lesson three, is a beautiful and touching exhibition of His activity of mercy even in the midst of the approaching judgment.

In the fourth lesson is presented the parables of the pounds and the talents. Both are spoken to the disciples and both deal with their responsibilities to Himself in the coming days. Our eternal reward depends upon our acts and attitudes in the life that now is. We are rewarded not according to what the Lord has bestowed upon us but rather as we use that which is bestowed upon us. These parables pre-eminently deal with our responsibilities to Himself in the days to come. Thus

far the lessons were spoken as He approached the city. The hour was approaching, therein, in which He would declare the verdict and pass sentence upon the chosen people.

Lesson five presents Jesus as the Messiah prophesied of in the Old Testament. It deals with the story of His coming into Jerusalem. Entering thus in such a manner demands our attention for it foreshadows the time of His judicial activity with reference to the people and the nation. The next five lessons may be said to deal with this ministry of judgment.

In lesson six we see some of the preparatory signs and teaching. The blasting of the fig tree and His cleansing of the house of God are both symbolical.

Lesson seven teaches us that if we fail to be faithful in the kingdom which has been entrusted to us it will certainly be taken from us. Jesus compels the rulers to define their own failure and to pass sentence upon that failure. He then most solemnly warns them that in the economy of God, His people Israel had been set aside from service.

Lesson eight presents the parable of the marriage feast in which Jesus unfolds the plan of God's invitation and its human rejection in three stages. We are to enter the kingdom through grace; but unless we show an appreciation of that grace by accepting the robe so freely provided for the wedding occasion, another evidence of grace, we shall be cast into the outer darkness. The responsibility is ours and not God's.

The ninth lesson is a political inquiry which our Lord answered by setting forth all of the important state relationships according to the fundamental fact of the Kingship of God. "Render unto Caesar the things that are Caesar's, and unto God the things that be God's." No other answer of His better reveals the infinite wisdom, skill and tact of our Lord.

Man's supreme duty towards God is the chief content of lesson ten. The last of these lessons are in the realm of controversy in which we hear Him as He deals with the fundamental question of law and sets over against it the master principle of love. Man is to put God first in everything.

From the Olivet prophecy we get the last two lessons. In lesson eleven, the parable of the virgins, we are taught that the Lord Jesus is coming again and we must watch and be ready against that imminent event. This lesson also suggests the responsibilities of His people during His absence.

The twelfth lesson is a prediction of the judgment of the nations and reveals the way by which He is to begin the administration which will ensue when that kingdom is established. There is a kingdom prepared from the foundation of the world for the righteous and

a punishment prepared for the Devil and those who wilfully choose to do his will. Those who cast their lot with his must go with him to spend eternity. They themselves sit in judgment upon themselves; judge themselves not worthy. The chief value of these lessons during this quarter is in the revelation which they give us of the fact that when our Lord made that last journey to Jerusalem it was not to the death of a victim, one who was mastered by circumstances, who could not escape; but as a King. As He marched along that pathway "setting His face steadfastly," He perfectly understood, and resolutely faced a passion by means of which He was accomplishing the purposes of God and beyond the darkness of which He saw the brightness of ultimate victory and glory.

Oct. 4

Christ Anointed for Burial

Mark 14: 1-11

Golden Text—"She hath done what she could."—Mark 14:8.

Event crowds fast upon event during this the world's most tragic week. Two days before the Passover occurred, the chief priests and other leaders entered a conspiracy how to rid themselves of this troublesome Nazarene. This plot mentioned in the first two verses of the lesson probably occurred four days later than the anointing. Note the separating paragraph mark; also look up carefully a good harmony of the Gospels. Following the Olivet discourse Jesus said to His disciples, "In two days the Passover." At that very time Judas was scheming with the rulers for Jesus' arrest. John, in his Gospel, tells us that the feast was six days before, and that it was in connection with this that Judas had left the company to go to the priests.

Judas Iscariot was angry at our Lord and this incident led immediately to the betrayal. Nowhere else in all history is there a blacker picture of the human heart or the lengths of iniquity to which it will go. Everything at this hour is strange. Events rapidly converge towards the Cross. For that grace has been planning and sin is plotting.

I. Mary criticized, vv. 3-5. Jesus had His inner circle of friends and his favorite places of abode and none was evidently more precious than that home of Mary, Martha and Lazarus. In this supreme hour Jesus came to this home to bring it a confirmation of faith and some further spiritual gift. From that time of Peter's confession, several months previous, the Lord has constantly reaffirmed His statement, then made, that He must go to Jerusalem, die, and be raised the third day. This teaching amazed the disciples and filled

them with fear. Jesus did not, however, awaken faith and then quench it with fear, or allow it to languish and die, John 4:46, 54. Now as the darkest hour approaches, there appeared this one touch of appreciative sympathy. Bethany was of but little dignity but there lived there a man who had been raised from the dead—Lazarus. There also resided one who brought comfort to the heart of Jesus—Mary. She had listened to Him, she understood Him, believed and loved. With a woman's keen intuition she seems to have realized that He was really going to His death. What that meant to their hopes and aspirations she seems to have divined, and to realize, more than all others, His viewpoint. How to tell Him was her desire. Out of that love she purchased a box of ointment representing in value about \$50, an immense sum, and the full extent of her treasure. Ordinary action will not suffice. The hour and occasion demanded the extraordinary. To it she yielded herself lavishly pouring upon Him the wealth and fragrance of that sacred ointment intended for kings. She had sat at His feet, Luke 10:39, and was ready for this the proper hour for anointing, John 12:7. It was her all, but love does not have the calculating cunning and prudence of Judas. No doubt other wise ones deprecated such lavishness and suggested a better use of so much money, John 12:4-6, for there are always plenty of Iscariots ready to criticize the acts of others, and that spirit often carries with it all others in its company even as the disciples caught the contagion of the criticism of Judas. Neither Judas nor the disciples could understand the spirit nor the significance of Mary's act, and envy seems to have dominated their attitude. Her act was so far above and beyond them that they could not understand it. It was not "waste" and often it speaks poorly of our love of Jesus to suggest such a subterfuge. To suggest the ever present poor and to neglect the soon-to-depart Christ was shallow indeed. There are plenty who never give of their own who are ever ready to criticize both the motive and method of those who do give.

II. Mary Commended, vv. 6-9. The story is beautiful in the record we have, of our Lord's words. Mary's compensation for the criticism called forth by her conduct was the commendation of her Lord. We do not censure the disciples who did not understand, but we are thankful for the word of the Master which their criticism called forth. Jesus realized the true meaning of the act and He named it when He said, "She hath done what she could, she hath anointed my body beforehand for burying." Notice that Jesus receives the true meaning of her act as for Himself, still it was for the world, for He said, "this

that she hath done shall be spoken of for a memorial of her." This was not merely a reward for Mary, it was that her act should be an inspiration to incite His followers to like activities and attitudes throughout all the ages. This is all that is asked of any disciple (2 Cor. 8:12). Love forgets self, surroundings, cost or criticism. Love pours out itself to the uttermost and its fragrance fills not alone the house but the whole of creation, for who can measure the utmost bounds of its influence? Mary understood the Master's message, though those about her understood it not, viz., that He was about to die for her (v. 8).

III. Judas conspires, vv. 10, 11. This tender story ends with the terrible account of Judas. He had no sympathy for Mary, primarily because He was not in sympathetic relations with Jesus. Rebuked for His complaint he left the company at Bethany and went out to arrange the dark details of the betrayal.

Jesus had revealed, called forth, the deepest love of Mary's heart. In the case of Judas He revealed a heart of treachery. Accepting the adoring anointing of Mary and perpetuating the same, He at the same time calls forth a revelation of that compelling motive of selfishness in the heart of Judas that led to his own self-destruction. Contrast these two pictures. We recall the crushed heart of Mary at the death of Lazarus which brought Mary into the closest fellowship with Jesus. In her shadow and sorrow she learned to pour out her love in sacrificial anointing. Covetous Judas drawing within himself and nursing his greed rushes headlong to that final guilt in the garden and a suicide's grave.

It was really but little Mary did by comparison with the wealth of the world or the gift of God's love; yet it was an expression of her love. Though nearly two thousand years have passed the story is still a source of inspiration and its telling constantly results in like sacrificial devotion.

Men sometimes think and speak about religion as though it were no more than a kind of accomplishment, a special branch of culture—like those lessons at school which are reckoned as "extras," because they form no necessary part of the curriculum; you can do without them, for they are just a matter of choice and taste. But religion means a return to our only true place and attitude in the spiritual order. To be separated from Him is the one abnormal state of existence. For our spirits were created to be in concord with the Father of spirits, and they have no peace apart from Him, until they come back to their holy and perfect home in His heart and will.

—British Weekly.

The Gospel in the World

Edward A. Marshall, Editor

The languages of the world have been numbered as approximately 2,000.

On some of the islands of the New Hebrides all the natives are now nominally Christian.

The aggregate annual issues of the Scriptures in all languages are about 20,500,000 volumes.

Seven new churches were organized in Colorado last year, of which six are self-supporting.

The Guntur Mission in India has 44,000 baptized Telugu Christians, 15,400 of whom are communicants.

There are twenty-five Italian Protestant churches in New York City, while the Roman Catholics have nineteen.

The Society for the Propagation of the Gospel has achieved a record, having received £34,000 in 1913 more than in 1912.

The Karens of Burma have 836 churches with 48,668 members. They are self-respecting, largely self-supporting, independent, Baptist churches. —“*Missions.*”

The Foreign Missionary Society of Norway is doing a great work in China, South Africa and the Island of Madagascar, 5,359 persons being baptized in 1911 in these different fields.

During a religious campaign carried on in Paris last summer more than 500 asked for prayer and 180 confessed Christ, most of them being former Romanists.

Of 465 young men in voluntary Bible classes of the city and student associations in Nagasaki, Japan, during the past year, 186 became inquirers and 115 received baptism.

There are ten towns, ranging from 2,000 to 15,000 inhabitants, in the Quezaltenango province of Central America where there are no regular preaching services, although each town has a few believers. The Guatemala Mission feels the need of two more native workers for this field and their support of \$600.

In Africa there are 500 mission fields, of 10,000 square miles each, without a single missionary. This vast region of 5,000,000 square miles contains 70,000,000 people.—“*The Endeavorer's Daily Companion.*”

In China, Korea, Japan, India, Ceylon, Malaya, Palestine, in the Sudan, Persia and in the Russian Empire, there are 212 colporteurs and 76 Bible women being supported by gifts from individual friends at home.

That church papers are money losers is proven by the following item from the Lutheran Standard: “The United Lutheran’ has 4,288 subscribers and is printing an edition of 5,000 copies a week. During the past year it was published at a net loss of \$2,780.46.”

Little Rock, Ark., has erected a church out of the tithe money of a little congregation of sixteen members. The Board of Church Erection supplied the \$250 of the \$1,200 required to complete the building.—“*Presbyterian Advance.*”

In Liaoyang, Manchuria, the communicants of the United Free Church of Scotland number 1,457, meeting for worship in nineteen different places and forming three congregations. In Haicheng circuit, 52 new members were added in the course of the year.

The American Baptist Year Book shows a gain in Baptist church membership for the past year of 329,803. Its total membership is 6,846,286, of which 5,989,863 are in North America and the West Indies, 12,307 in South America, 616,763 in Europe, 180,541 in Asia, 17,121 in Africa, and 29,691 in Australia.

The Bible School of the First Baptist Church, Frankfort, Ky., gave \$514 to missions this year. This result was accomplished by the teachers of the school meeting in a series of teachers’ prayer-meetings. Each class was assigned a definite portion of the amount fixed, which was \$350.

Mr. Li Shue Kwai, who was educated in Hong Kong in a small school of the American Presbyterian Mission, where he came under Christian influence, has volunteered to teach the coolies on the plantations of Samoa Island. His acceptance of the missionary work came

in reply to an offer from students on that island to pay the salary of a Chinese teacher.

In 1809 England sent out three missionaries to New Zealand, which after many hardships they reached in 1814. For years they labored without results, and it was only in 1825 that the first conversion took place. One hundred years have passed since those first missionary pioneers carried the light of Christianity to these heathen people, and now almost the whole Maori nation is under Christian instruction and influence.

"The Missionary Review of the World" states that one-third of the members of all Christian churches in the Kongo are in missions conducted by the Southern Presbyterian church. The population of the four stations, Luebo, Ibanche, Mutoto and Lusambo, in which this church is working, is 1,700,000. Sixteen ordained ministers and one physician, two single women and fourteen married women, wives of missionaries, making a total of twenty-three, are engaged in this work. The total number of Christians in the entire Kongo is 30,000.

Mr. and Mrs. W. H. Sinks have written concerning their work at Wanan, China, under date of May 20, as follows: "The Lord has been with us at our new station and we have been greatly blessed in the work already. Since we came four months ago we can see a marked increase in interest. A year ago five persons were baptized. Before that time there was but one member beside the evangelist. On the 5th of this month we examined ten candidates for baptism, four of whom were accepted and a few days later baptized. Now we have twelve communicants and about as many inquirers. Some of these inquirers are problems to deal with. They know the 'doctrine' well, but their lives are so inconsistent! These Wanan people are hard to reach; they are so self-satisfied and indifferent to the gospel. But we are constantly praying that God will open a new era for the gospel in this place shortly. Unless we keep very close to the Lord out here, our efforts are like bubbles in the wind. It takes the efforts of man backed by the power of the Holy Ghost to start the gospel and then a constant fervent waiting upon the Lord to bring the increase."

Rev. John M. Springer, a missionary in South Africa, says that many years ago two men from the Blaauw Berge Range traveled 700 miles to Port Elizabeth, where they

worked on the docks shoveling coal by day, and attending the Wesleyan mission school evenings. They were both converted, baptized, and joined the church. When, after three years, the time came for their return to their own people, they asked the missionary if he would send a teacher to their country. He promised them he would do his best and send them the first missionary available. But the years wore on and the missionaries were few, and each one was needed elsewhere more than there; and then the man of God who made the promise died and the men from the Blaauw Berge were long since forgotten. Twenty-five years later a young missionary named Lowe was passing through that district to open up new work. As he approached one kraal the people came thronging to meet him with shouts and excitement, which left him in doubt whether they meant peace or war. Soon two elderly men came forward and said: "We knew God would send us a missionary. All these years we've been praying for a teacher to come, and every day we have watched this trail for him."

—"The Missionary Review of the World."

A letter from Miss Emma Boehne, missionary in Tsinanfu, Shantung, China, reads in part: "Our city of Tsinan is the capital of this Shantung province, and is said to have a population of over 250,000. Like other Chinese cities it has high stone and mortar walls around it, and there are walled suburbs also on all sides except on the north, which is marsh land. We live in the east suburb, and close to the suburb walls. The English Baptists have a very useful museum and church in the south suburb. There have been as many as 3,000 people a day visiting the Baptist museum, people from the country on pilgrimage to and from their sacred temples on the hills south of us. Short, interesting sermons are given many times each day, and Christian men explain things in the various rooms. One popular room is that which shows causes and cures of common diseases of eye and skin. There are enlarged models of flies, mosquitoes and vermin, and printed explanations about them and the danger of infection and contagion, which make graphic lessons for all. Many times the same faces are seen coming again and again to listen to the sermons and to copy these printed helps on hygiene. It is a wonderfully developed work, breaking down prejudice; and the many charts of different nations, comparing each with the others on all lines, mines, railroads, ships, exports, etc., show the Chinese how little they have and do. It is a great eye-opener to the backwardness of this nation."

For Sermon and Scrap Book

THREE MISTAKES OF THE RICH FOOL

Luke 12:16-21

1. He mistook his body for his soul.
2. He mistook himself for God.
3. He mistook time for eternity.

—James Orr.

1 SAMUEL 23:14

1. The Believer's Place—In the wilderness.
2. The Believer's Portion—Sought by the enemy.
3. The Believer's Protection—God delivered him not.

—B. B. Sutcliffe.

GOD'S ARITHMETIC

Subtraction. Isa. 1:25; Rev. 22:19.

Addition. Matt. 6:33; Acts 2:47.

Division. 1 Cor. 7:17; Rom. 12:6.

Multiplication. 2 Sam. 22:36 (margin); 2 Cor. 9:10.

—D. V. D.

STEWARDSHIP

The Purpose of the Reckoning, to give account.

The Extent of the Reckoning, universal (every one).

The Method of the Reckoning, individual (himself).

The Persons in the Reckoning, man and God.

—D. V. D.

TO SERMONIZERS

The following four elements will probably be found essential to every satisfactory sermon:

1. There will be propositions. We must state our case, and show our people what we intend to do with our subject.

2. There will be explanations. We must interpret, elucidate, and justify our propositions.

3. There will be observations. We shall comment on, and apply our text in all suitable ways.

4. There will be illustrations. There are very few sermons that will not be greatly benefited by some illustrations to let in the light and impress the subject on mind and heart.

—W. H. Griffith Thomas.

CHRIST SUFFERING FOR US

I. 1 Pet. 3:18—To bring us unto God. A new access.

II. 1 Pet. 2:24—Our death unto sin and unto life. A new death.

III. 2 Cor. 5:21—That we might be made the righteousness of God in Him. A new spirit.

IV. Gal. 3:13—That we might receive the promise of the Spirit through Faith. A new spirit.

V. 1 Pet. 2:21—That He might leave us an example. A new example.

VI. Titus 2:14—That He might redeem us from all iniquity. A new redemption.

VII. Gal. 1:4—That He might deliver us from this evil world. A new deliverance.

VIII. 1 Thess. 5:10—That we might live together with Him. A new fellowship.

—William Evans.

THE SEASON OF THOUGHTFUL REST

"The Lord your God hath given you rest."

Josh. 1. 13

The autumn rest is not like a summer vacation, when all care is temporarily laid aside, and the strained nerves sleepily recover their tone; when drowsy days and long sleep make up for their earlier overwork. It is the thoughtful rest of Israel after the conquest of Canaan; of the business man after vacation is past and he considers how he shall now settle down to the new season's work.

1. It is rest from the hurried planting of the spring and the anxious waiting of the summer, and the strenuous toil of winter has not yet come.

2. It is rest from many uncertainties and as clear understanding as possible of the actual situation.

3. It is the restful assurance that every stroke of work now will tell.

4. While autumn is said to be in the end of the year, in fact it is the beginning of the year for business and school and church. It corresponds with that spiritual maturity which looks forward to the true life of heaven.—"Homiletic Review."

When I can translate an idea into words a child can understand, then, and not till then, do I fully comprehend that idea.

"THE PATTERN IN THE MOUNT"

Hebrew 8:5

By E. E. Pohle

1. The Outer Court, typifying the BODY of Christ, the shed blood of which provided atonement and cleansing.

2. The Holy Place, typifying His SOUL, from which came light and food daily for the priests.

3. The Most Holy Place, typifying the divine SPIRIT, separated by the veil, "his flesh" (Heb. 10:20). Here God met the high priest *once* a year; in the heart of every regenerated believer is a "holy of holies" where the Spirit dwells.

I. Type: The Sanctuary, Ex. 25:8.

(Court, Ex. 27:9.

(Holy Place, Ex. 26:33.

(Most Holy Place, Ex. 26:33.

ANTITYPE:

1. Christ, Heb. 10-5.

2. Church, Eph. 2:19-22.

3. Believers, 1 Cor. 3:16.

II. Type: The Priesthood, Ex. 29.

ANTITYPE:

1. Christ, our High Priest, Heb. 6:20.

2. Sons, or believers, 1 Pet. 2:9.

III. Type: The Brazen Altar, Ex. 27:1-8.

ANTITYPE:

The Cross, Heb. 9:12.

IV. Type: The Laver, Ex. 30:18-21.

ANTITYPE:

Cleansing Blood, 1 John 1:9.

V. Type: The Golden Candlestick, Ex. 25:31-40.

ANTITYPE:

1. Christ our Light, John 8:12; 2 Cor. 4:6.

2. The Church, Rev. 1:20.

VI. Type: The Table of Shew-bread, Ex. 25:23-30.

ANTITYPE:

Canaan food—meditation upon Christ, Heb. 3:1.

VII. Type: The Altar of Incense, Ex. 30:1-10.

ANTITYPE:

Spiritual sacrifices, 1 Pet. 2:5; Heb. 13:15.

VIII. Type: The Ark, Ex. 25:10-22.

ANTITYPE:

Christ

Gold—Deity (John 1:1).

Wood—humanity (John 1:14).

Tables of stone—law fulfilled (Matt. 5:17).

Manna—the "bread of life" (John 6:51).

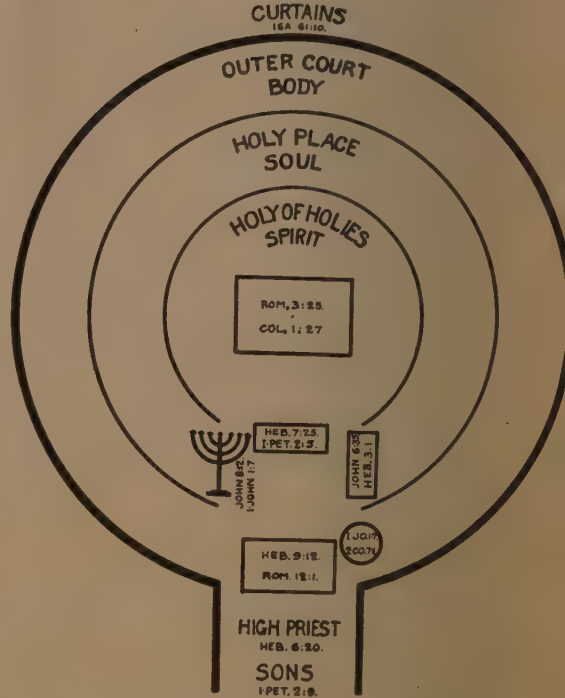
Rod—resurrection (John 11:25).

Mercy-seat—"propitiation" (Rom. 3:25).

(Notice what an all-inclusive picture of Christ the Ark gives).

THE NEW TESTAMENT TABERNACLE

Heb. 8:2; 9 and 10



NOTE—The passages linked together in the various pieces of furniture suggest the identification of the believer with Christ as seen in Romans 6.

THE EPISTLE TO THE ROMANS

The theme of Romans is "the Gospel of God" (1:1), the very widest possible designation of the whole body of redemption truth, for it is He with whom is "no respect of persons"; and who is not "the God of the Jews only," but "of the Gentiles also" (2:2; 3:29). Accordingly, "all the world" is found guilty (3:19), and a redemption is revealed as wide as the need, upon the alone condition of faith. Not only does Romans embody in the fullest way the doctrines of grace in relation to salvation, but in three remarkable chapters (9-11) the great promises to Israel are reconciled with the promises concerning the Gentiles, and the fulfillment of the former shown to await the completion of the Church and coming of the Deliverer out of Zion (11:25-27). The key-phrase is "the righteousness of God" (1:17; 3:21, 22).—"The Scofield Bible."

"HOW I FILLED MY CHURCH"

By Rev. M. A. Matthews, D. D., Pastor of
Westminster Presbyterian Church,
Seattle, Wash.

It is not a pleasure for me to talk about myself and therefore I must decline; but if you will let me answer your questions with no reference to myself, I shall do so.

1. This church has been filled for nearly eleven years. Most of the time it is crowded, and scores and hundreds have been turned away. The audience has in it from 55 to 70 per cent of men. Frequently there are from six to eight services running at the same hour in the different rooms of the church.

2. The results accomplished are entirely due to the operations of the Holy Spirit. We pray much, expect much and get much.

3. The pure, simple gospel is preached. Sinai and Calvary are held up to the people. The vicarious atonement is emphasized; the sacrifice of Christ is presented daily; His deity and His mediatorial work are kept before the people. The whole gospel, and nothing but the gospel, is preached.

4. We make the gospel apply to every condition, circumstance, and point of a man's life. We deal with his social, domestic, commercial, political, civic life, with the gospel and only the gospel.

5. Every service is an evangelistic service. We never preach the gospel or finish a sermon without making an appeal for immediate decision and confessions of Christ. In other words, we try to demonstrate a passion for souls with profound love for God, implicit confidence, faith and trust in Christ and in the leadership of the Holy Spirit.

6. We do not have a sermonette after a long musical program of questionable ecclesiastical music. Every member of the choir must be a Christian and spiritual music must be used, but that program is kept in its minor place. The sermons are not dictated by the clock. Time enough is taken to present the case of sin, produce conviction in the hearer's mind and ask for the work of the Holy Spirit to produce conversions.

7. Every man, woman and child in this church is supposed to have something to do and is required to do the thing assigned. Personal work and personal evangelism are key-notes.—"The Christian Herald."

"CASTING ALL YOUR CARE UPON HIM"

In the summer of 1879 I descended the Rigi with one of the most faithful of Swiss guides. Beyond the services of the day, he gave me, unconsciously, a lesson for life. His first care was to put my wraps and other

burdens upon his shoulders. In doing so he called for all; but I chose to keep back a few for special care. I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to where I was resting for a moment, kindly but firmly demanded that I should give him everything but my alpenstock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he led the way. And now, with my freedom, I found that I could make double the speed with double safety, and then as I leaped lightly from rock to rock down the steep mountain side I said within myself: "And ever thus will I follow Jesus my Guide, my Burden-bearer; I will rest all my care upon him, for he careth for me."—"Flying Leaves."

THE TRUE RESTING PLACE**On What Are You Resting?**

Fancies? Some people are. They say, "I think that if a man does his best, he can never come out very wrong at the end," or something to that effect. Do you agree with them? To say, "I think," in matters connected with your soul's salvation is the greatest folly. What you think is a poor foundation to rest on. Fancy is utterly worthless as a ground of certainty.

Feelings. When feeling happy the language of many is, "I am saved." When unhappy, their cry is, "I am lost." Have you experienced this? Then remember that feelings are not a cause, but an effect. He who is saved will, if he grieve not the Holy Spirit, have happy feelings, but, on the other hand, many feel happy who are not saved. Feelings as a foundation are worse than shifting sands.

Faith? Some well-nigh put faith into the place of a Saviour. They talk of great faith and little faith, of strong faith and weak faith. Faith is most important and essential if we would be saved; but do not forget that it ranks second to the facts which we believe, or to that glorious Person, the Lord Jesus Christ, in whom we believe. Faith is but the window of the house through which the gospel light shines in; it is not, and never will be, the foundation.

Facts? Thank God, here it is that I am resting. On God's facts. It is a fact that "Christ died for our sins, that he was buried, and that he rose again" (1 Cor. 15:3, 4). It is a fact that "Whosoever believeth in him shall receive remission of sins" (Acts 10:43). Unlike fancies, God's facts are true. Unlike feelings, God's facts are unchangeable. Make them your true and abiding resting place. "Now is the accepted time."—F. B. H.

Notes and Suggestions

GOSPEL DESTITUTION

A most pathetic letter has been received from a Christian woman in Eastern Kentucky speaking of the moral and religious destitution where she lives, and begging some one to come and preach the gospel. Any interested might write A. F. Gaylord, 153 Institute Place, Chicago.

THE CHURCHES OF NEW ZEALAND

The following is taken from the census of the Dominion of New Zealand, 1911, published 1912:—

Church of England: 1902, 315,000; 1912, 413,842.

Presbyterian: 1902, 176,000; 1912, 234,662.

Roman Catholic: 1902, 109,000; 1912, 140,523.

Methodist: 1902, 83,000; 1912, 94,827.

Baptists: 1902, 16,000; 1912, 20,042.

Congregationalists: 1902, 7,000; 1912, 8,756.

THE AUSTRALASIAN CHAPMAN-ALEXANDER BIBLE INSTITUTE

The first thought of this Institute was entertained in May, 1912, and after a long season of prayerful consideration the announcement of its establishment was made in November following. Advisory boards were formed in the Australian States and search was made for a man to take charge. This search resulted in the selection of Rev. J. H. Elliott, D. D., a well known pastor and evangelist, but more recently connected with The Moody Bible Institute of Chicago. Dr. Elliott accepted the position and arrived at Adelaide, Australia, early in June. The formal opening took place June 13, with much enthusiasm.

THE HEBREW CHRISTIAN ALLIANCE OF AMERICA

This organization was completed in New York, May 23, 1914. The officers chosen were: Rev. S. B. Robold, Toronto, president; Rev. H. Zeckhausen, M. D., New York, vice-president; Mr. J. H. Levy, New York, recording secretary; Mr. M. Ruben, Pittsburgh, treasurer; and Rev. A. R. Kuldell, Philadelphia, corresponding secretary. The last is the only officer promised, but not assured, a salary. He gives his entire time to conferences with individual Hebrews and arranging for conferences. Contributions may be sent to the treasurer at 333 Forty-second St., Pittsburgh, Pa. It is hoped that this alliance may become the alliance of the Hebrews of the world.

OLD ANTIOCH FORUM FOUND

Excavations in ancient Antioch, conducted by Sir William M. Ramsay, have yielded the discovery of the Antiochan forum in Pisidia, a letter from the explorer which reached New York recently announced. Apart from the effects of rain and decay, it is much as it was when St. Paul walked through it, the letter said. It retains the form in which it was put about 14 to 18 A. D. An inscription of the reign of Augustus was engraved on the balustrade of the great staircase, sixty-six feet broad.

The discovery came after a bare beginning had been made on the work of excavation. Dr. Ramsay said in his letter, which was sent to the Rev. Dr. S. Edward Young, of Brooklyn, New York.—Associated Press Dispatch.

JEWISH EFFICIENCY

Some astonishing figures regarding the wages earned by Jews in various trades in comparison with non-Jews have just been published by the "Department of Labor of the United States Government." Seven groups of trades are reported upon, and in all the Jew is shown to earn more and, what is of equal importance, while working a less number of hours than his non-Jewish fellow-worker. In two of the trades, baking and printing, where there are "Hebrew unions," we find that the Jewish bakers obtain .4706 per hour against the .3000 of other workers in Boston, while in New York the figures are .5098 against .2623. In the printing trade there is the same story, Hebrew linotypers, for instance, getting .8056 against the .5417 in English, the Jews working thirty-six hours against the English forty-eight.—The Jewish Era.

ULSTER NOT BLUFFING

H. S. Morrison, of Coleraine, Ulster, Ireland, writes to a friend in Chicago, that the item sent out by a German newspaper reporter, that the threatened civil war in Ulster was "one of the most monumental bluffs in the history of the world" was not well grounded. He says that the vast majority of the people in Ulster are Scotch, who have been in that country for two hundred years, with their Presbyterianism, which has been somewhat altered, as he believes, for the better. He says it was this class of people that formed the backbone of Washington's army, and that has given ten out of twenty-six presidents to the United States. There is in Ulster

now a volunteer force of 80,000 efficient men, and the number would be doubled on the outbreak of hostilities. The Ulsterites could transport 2,000 armed and determined men, within any distance of 100 miles, in six hours. He trusts, however, that war will be averted.

A LINCOLN MEMORIAL IN ENGLAND

Five generations of ancestors of Abraham Lincoln have been traced in England, a country that cherishes a noble pride in this great son of her race. These ancestors lived in the village of Hingham, in which is a priory church, one of the best preserved and most beautiful in England. A committee has been formed, called the Lincoln Memorial Committee, which will erect a tablet in the village church of Hingham, several Americans being members of the committee. The inscription which will be placed on the tablet reads as follows:

"In this parish for many generations
Lived the Lincolns
Ancestors of the American,
Abraham Lincoln.

To him, greatest of that lineage,
Many citizens of the United States
have erected this memorial in the hope
that for all ages between that land and
this land and all lands there shall be
'Malice towards none
With charity for all.'"

STILL THEY COME

There was an increased immigration of over 200,000 persons into the United States last year, according to a statement made public by Commissioner of Immigration Caminetti July 5, who said that a total of 1,300,000 foreigners came to the United States to make their homes.

Included in the list were close to 10,000 Japanese. While this is not the largest number of Japanese ever admitted, it is an increase over the previous year.

Approximately 270,000 Italians came to the United States last year. Next in numbers were the Jews, chiefly from Russia, with over 140,000, and after them came the Polish immigrants, over 130,000 strong.

The immigration, both in the number of persons and the number of races, is a record breaker.

Two-thirds of the newcomers were males and one-third females, indicating that many came here for the purpose of establishing themselves and sending for their wives and families later.

IMPRISONED FOR LIFE

"Last week, at Glen Riddle, Pa., fifteen girls were put in prison for life. They were inno-

cent of any crime; they had no trial before court, judge or jury; they were evidently born under the stars and stripes, and yet are sentenced to unsanitary confinement for the remainder of their lives, by a foreign court, and imprisoned in the State of Pennsylvania! And at the same time, nineteen more girls were confined temporarily in the same prison, with the understanding that they, too, eventually, are to be confined for life."

The above quotation is from the "American Citizen" of July 18, 1914, a paper published at East Orange, N. J.

The following, from the "Philadelphia Bulletin," July 7, is the occurrence which prompted the above:

"Thirty-four young women took the vows of the Order of St. Francis at an impressive ceremony today in the Convent of Our Lady of Angels, Glen Riddle. Fifteen of them took the black veil, symbolizing full entrance to the sisterhood, and nineteen took the white veil, signaling their entrance upon the novitiate after several years of probation."

The "American Citizen" thus speaks: "Our land is called in 'The Star-Spangled Banner,' 'The land of the free and the home of the brave,' and just now the centenary of that song is to be celebrated in Baltimore."

Rev. H. D. Jenkins, D. D., associate editor of "The Rocky Mountain Presbyterian," said in the issue of that paper of July 9, in speaking of the recent connection of the Chicago Theological Seminary with the University of Chicago: "The Moody Institute alone, we believe, prepares more men for the pulpit than the half dozen denominational schools that have pooled their fortunes at the Midway." (The Midway indicates the location of the Chicago University.)

Dr. Jenkins further said: "If there ever was a time when men who believed in the gospel to get together it is now. There need be no uncertainty as to the issue before us or the outcome of the battle. The rationalistic element in all our churches will go out from us unwillingly and under protest, just as they did in Germany, France, Switzerland, England and New England. And when they go they will take with them the millions given for endowment of evangelical institutions. But the Bible-loving remnant in all these churches will close up their ranks and, in reduced numbers but not with reduced courage, they will stand for the old faith. They will plant new churches, new schools, new seminaries and new missions, just as they have done in all these other countries, and 'the old, old gospel of Jesus and His love,' the gospel of lost sinners saved by atoning grace, will not perish."

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

The Messenger of God, by Rev. Charles Brown, D. D.

Here is a collection of twenty-nine inspiring sermons of one "of the most remarkable preaching personalities of today," and while not dealing with the deeper things of the Word, will be helpful to all who read them.

314 pages. 5½x8 inches. Geo. H. Doran Co., New York. \$1.50 net. J. H. R.

Horacio, a Tale of Brazil, by R. W. Fenn.

The author, a civil engineer, spent ten years in Brazil, his work along geographical and geological lines taking him into the depths of the jungle as well as into the populated cities, giving him ample material for a most interesting story, based on facts. A good book for the Sunday-school library.

309 pages. 5x7½ inches. American Tract Society, 150 Nassau St., N. Y. E. E. P.

The Annual Reports of The Federal Council of Churches in Christ in America for the Year 1913.

These reports show that some thirty denominations are federated, in which there are 101,652 ministers, 138,155 churches, and 16,936,233 members.

Paper, 142 pages. 6x9 inches. National Office, 612 United Charities Building, 105 E. 22nd St., New York. J. H. R.

The Gospel of John, A Complete Analysis of John with Annotations, by A. C. Gaebelein.

We are glad to see that Mr. Gaebelein is steadily pursuing his purpose of bringing out all the books of the Bible in his Bible Study Course. This volume is his latest and in his clear and positive style, which is found so helpful by an increasing circle of readers.

67 pages. 5½x8 inches. Publication office, "Our Hope," 456 Fourth Avenue, New York. Paper 20 cents.

J. M. G.

The Anti-Saloon League Year Book for 1914, compiled and edited by Ernest H. Cherrington.

This is an encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. It is practical, and indispensable to any one desiring data on the temperance ques-

tion whatever may be his attitude towards the Anti-Saloon movement.

244 pages. 5x7 inches. The Anti-Saloon League of America, Westerville, O. Manila 25 cents, cloth 50 cents, net. J. H. R.

Gospel Harmony or Scripture History of Christ, by Mrs. Eva Livingston.

The late Dr. W. G. Moorehead cordially commended this work. It is not arranged in the parallel columns usually found in harmonies, but the accounts of the various Gospels appear in sequence. The brief notes prefacing the sections, together with the dating and location of events, will be helpful to many.

300 pages. 5½x8½ inches. Orville Elder, Publisher, Washington, Iowa. Paper, 40c. Cloth, 75c. L. W. G.

Winning Men to Christ, by Rev. Robert L. Selle, D. D.

A small book with a great purpose—that of inspiring the layman to undertake the supreme work of bringing men to a saving knowledge of Jesus Christ. The author, a busy city pastor and leader in "one-by-one" evangelism, succeeds admirably in his effort, but we could wish that appropriate Scripture passages or references thereto—properly classified—might have found a place in the volume.

112 pages. 5x7¼ inches. Pentecostal Pubg. Co., Louisville, Ky. 50 cents. W. N.

Baptism, by Philip Mauro.

This volume is in two parts—"Baptism, Its Place and Importance in Christianity," and "Concerning Household Baptism." The author has done good service in calling attention to this important sacrament in the Christian church, which does not relatively have the importance that it had in apostolic days. Mr. Mauro enters quite largely into matters connected with baptism upon which the people of God are greatly divided.

156 pages. 5x7½ inches. Morgan & Scott, Ltd., London. 1s. 3d. J. H. R.

A Glimpse of Shaded Lives in a Great City, by Mrs. N. S. Bliss.

This pamphlet gives us the darkest side of the lives of men and women who pass in endless procession through the streets of a great city, by day and by night.

Blue antique paper, 63 pages. 5x8½ inches. The author, 4728 North 46th Court, Chicago. 35 cents net. J. H. R.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

L. J. Derk spent five months in Bear Valley, near Shamokin, Pa. He reports about 60 conversions.

E. H. Baker, formerly of Rushville, Ill., is now located at Fredonia, Kan., and has an open date for October.

Robert E. Johnson and party concluded their tabernacle campaign at Osceola Mills, Pa., with a large number of conversions.

Miss Jean B. Lamont was one of the lecturers at the Bible Conference of the Lakeside Campmeeting Association, Lakeside, Ohio.

Lovick P. Law and wife were recent visitors at the Moody Bible Institute while on their way to the far west where Mr. Law will take up a pastorate.

Archie E. Laraway will be associated with James Rayburn during the coming year. They began the season's work at West Bend, Ia., Aug. 23.

Floyd John Evans and party will conduct several revivals in the West this season. A large tabernacle is being erected at Lindsay, Cal., for their September meeting.

W. M. Robertson has been engaged by the London Evangelization Society and recently concluded a tent campaign in Middlesbrough, England, where he will be working until the end of September.

The Presbyterian and Baptist churches at Endicott, N. Y., arranged for the construction of a tabernacle seating 1,000 people and arranged to have Harlow W. Parsons to conduct evangelistic meetings.

The evangelistic campaign conducted by "Billy" Sunday and party at Colorado Springs, Colo., closed July 12 with good results. Their next meeting will be at Denver, Colo., beginning Sept. 6.

A. A. Walsh and wife held tent meetings recently at Waterville, Maine.

"We have just closed a splendid meeting with the 1st Baptist Church at Trinidad, Colo. Many souls have been saved and quite a number baptized. Our next meeting will be in Denver."—Mrs. Chas. Mundell.

D. B. Bulkley and M. T. Bulkley conducted a two weeks meeting beginning Aug. 1 at Malvern Avenue M. E. Church, and later a meeting at Asbury Church, Little Rock, Ark.

Michael Schwartz sends a report of The Foreigners Christian Home, Cincinnati, Ohio, of which he is superintendent. The Home recently closed its second year of activity. It aims to render religious service to foreigners and help them in their little or serious affairs, giving advice, etc.

The Interdenominational Association of Evangelists held the 11th Annual Conference at Winona Lake, Ind., Aug. 21-30. The Bible Conference granted the Association a special day to be known as "The Evangelistic Day," Thursday, Aug. 27. The program was of interest to all engaged in evangelistic work.

B. A. Jenkins, known as The Workingman's Friend, sends us a clipping from the Wildwood, N. J., Tribune, giving pictures of some of the people he has been working with. He conducts meetings for the trolley men, a "Testament Circle" in his own home in Philadelphia, and work for the railroad men in the Round House.

"Prof. and Mrs. J. Q. Brown close a fourteen months engagement with me Sept. 1, and Prof. J. P. Gormong, now of Moody Institute becomes my director of music. We begin a union tabernacle meeting at Mead, Nebr., Sept. 6, and another union tabernacle meeting at Clearfield, Iowa, Oct. 6. From there we go to Centerville, Iowa."—P. C. Nelson.

Clyde Lee Fife writes that his party concluded the evangelistic campaign at Longmont, Colo., July 27. About 1,000 people were added to the churches of that community. Their next meeting will be at Sheridan, Wyo. Mr. Fife says that 89 per cent of all who professed conversion in the meetings have actually been received into the fellowship of the

churches. Next year the party will be working in the central and eastern states.

The six weeks evangelistic campaign at Hazleton, Pa., conducted by Dr. Henry W. Stough and party, was one of the most important incidents in the history of that community. The large number of conversions and increased interest in church work has had a telling effect upon the people. Dr. Stough says that he had the largest tabernacle in Hazleton of any meeting he has conducted, as well as the largest crowds.

McMinn and Preston concluded their meetings in Newago, Mich., where three churches were united in a tent campaign. Mr.



George Preston

McMinn later conducted a meeting at Sedalia, Mo. Geo. Preston, who has been with Mr. McMinn for the past two years as singer, is open for engagements for the coming season. His work has been appreciated by all the pastors. He may be addressed

Care of The Moody Bible Institute, Chicago.

James Rayburn conducted a union meeting at States Center, Iowa.

The General Conference of Christian Workers at East Northfield, Mass., opened August 3 under favorable conditions. Mr. W. R. Moody presided. The first address of the conference was given by Rev. Joseph Kyle. Some of the other speakers at the conference were Rev. F. B. Meyer, Rev. George T. Berry, of the McCall Mission, Rev. J. Stuart Holden, Rev. John A. Hutton, Rev. Charles Brown of London and Mel Trotter.

E. R. Hermiston recently reported his work on the Chapel Car Emmanuel, under the direction of the Santa Barbara Association, California. He says this has been one of his best years on the Chapel Car. After eleven years of service he reports: Miles traveled, 77,060; meetings held, 5,600; sermons and addresses delivered, 4,790; page tracts distributed, 78,500; baptisms, 2,012; professed converts, 3,700; churches organized, built and repaired, 23.

Nicholson and Hemminger concluded a five weeks tabernacle meeting at Ashland, Pa., with 1,250 converts, among whom were many prominent people.

"Have been detained at home (Pleasantville, Ia.) a good part of the summer; holding only one meeting and assisting in two or three debt raising campaigns. We have been building a house and am glad to say it is completed and we are now ready for our fall and winter's work. We open with a short meeting in Des Moines (Simpson Ch.) Aug. 15, and from there go to attend the Des Moines District Conference which meets at Atlantic, Ia., Sept. 9. Miss Alice Willison, a Deaconess, now a student in the Moody Bible Institute, will be with us as Bible teacher and personal worker."—Charles R. Goff.

"We are just closing the second week of our union tent campaign at Stonington, Ill. In spite of the very hot weather the interest is intense. All the townspeople are attending the services, the farmers are coming for miles and we have several automobile loads of people from the neighboring towns at every service. The big tent is seated to its full capacity. There is an earnest spirit of prayer and the power of God is upon the people mightily. In our consecration service, hundreds of church members remained for the after meeting for complete consecration to Christ. Many sinners have already been converted and the outlook is splendid for a great, sweeping victory for Christ."—Edwin R. Dow and party.

"We just closed a great meeting at Flat River, Mo., which resulted in the conversion of 1,053, 85 per cent of that number being men and boys over 16. Two nights the pastors and converts gathered several hundred people together at Elvins, over a mile away, and marched them to the tabernacle at Flat River, led by the band and carrying banners which read—"Vote for dry men; vote for the home; vote for the Son of God," etc. We had all-day services July 4. The saloon men in three nearby towns got up picnics and spent lots of money advertising and other preparations, and hiring bands, etc. The principle object of these picnics was to get rid of St. Louis beer. But thank God, the revival meeting at Flat River drew the crowds and left them with only a few beer drinkers, and Monday morning one town alone shipped back to St. Louis nearly two carloads of beer. The saloon men said they were going to sue the revival meeting for damages. It was said it was the first 4th in years that one or more were not killed through the influence of strong drink. All the pastors are pressing the battle for better things in the Lead Belt."—Burke and Hobbs.

JEWISH WORK IN PITTSBURGH

"The New Covenant Mission of Pittsburgh enjoys a privilege which perhaps no other Hebrew Christian Mission in America does, and visitors from the European societies tell us that few there, on account of persecution, etc., have such truly wonderful open air meetings.

"Through the energy and influence of the superintendent, Rev. Maurice Ruben, street licenses have been secured each year and police protection afforded when necessary. No amount of persecution, even when politically exerted, has daunted his courageous Christian spirit in giving this far-reaching testimony

been translated into Yiddish, are sung by the workers who have been specially trained in this direction and are a most effective feature. We have a splendid street organ, and whenever possible, some brass instruments are secured which greatly enhance the musical program.

"Twice each week—Friday night and Sunday afternoon—for two hours and more all the personnel of the mission make a grand sortie, as it were, and some truly stirring scenes are witnessed. It is indeed a real martial campaign; we can almost smell the gunpowder as we bring our warfare unto the very gates of



Street meeting of New Covenant Mission, Pittsburgh

during a large part of the year—at least as long as the weather will permit. As soon as Spring begins we forsake the limited confines of the Mission Gospel Hall and under the blue canopy of heaven, in God's out-of-doors, we preach His precious Word and declare His gracious promises—"To the Jew first, also to the Gentiles," Rom. 1:16. We make use of the triangle in front of the downtown building, as shown in the cut, where more than five different streets have their beginning. This is an ideal spot in many ways, especially as it is practically the gateway to the Jewish district of Pittsburgh.

"The Jews are usually reluctant to come into a mission building, so we have a great advantage when we can offer them the same service in the open. Gospel songs, which have

the enemy's camp to plant the flag of our allegiance—the ensign of the Lord Jesus. We dare not be tin-soldiers either, for if there is a fortress that Satan is reluctant to see capitulate, it is the stronghold of Judaism. When the Christian workers get busy here, Satan not only seems very real and near, but is audaciously, mockingly, conspicuously active. When some truth has been pressed home with unflinching force and no uncertain application, a murmur will arise that swells and gains momentum, and at times breaks out as menace and invective, while the speaker is challenged, not always by the religious bigot, for the young Hebrew Socialist is very prominent at these meetings and wants to be heard. Even the little children caper and grimace and caterwaul at times until they look like impish emis-

saries. However, these are only intermittent demonstrations, mostly agitated by those of our audience who are strangers listening to the Gospel message or songs for the first time, perhaps. The eighteen years that Bro. Ruben has sturdily preached Christ and Him crucified to his brethren has not been without a marvelous effect and a softening influence. Hundreds of Jews come to these public meetings week after week and patiently stand all through the long service, listening with earnest and even tense faces to the missionaries as they expound their own T'nach, the Old Testament, and exhort in the words of their own prophets and warn of the coming great Tribulation for the stiffnecked and rebellious sons of Abraham. This is done in Yiddish, German and English and the Hebrew is read from their own Synagogue service."—M. S.

"I have had a splendid summer's work—about the best I have ever had in the Master's service. Many have been converted and the church people greatly helped. I held the meetings in my own tent. E. O. Martin did good work with the music."—A. John Fitt.

"The evangelistic meetings, held by local Protestant churches under the leadership of Chester Birch, have started off with a swing. A good audience greeted the speaker on his first appearance Sunday morning. The campaign is taking hold of the community," says the Movable, Iowa, "Record."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

John B. Andrews and Party—Until Sept. 6, Siloam Springs, Ark.; Sept.-Oct. 4, Monroe City, Mo.; Oct. 11-Nov. 8, Hattiesburg, Miss.

M. J. Babbitt—Sept. 13, Petersburg, Va.; Oct. 4, Roanoke, Va.; Oct. 25, Louisville, Ky.; Nov. 15, Southern Illinois.

Hay Bell—Sept., Bayliss and New Salem, Ill.; Oct., Blairtown and Denton, Mo.

Brown and Curry—Sept. 4-14, Cartersville, Ga.; Sept. 27-Oct. 18, Mason City, Ia.; Oct. 25-Dec. 1, Cedar Rapids, Ia.

A. M. Bruner—Sept. 14-20, Canton, O.; Sept. 27, Louisville, Ky.; afterward Eastern and Southeastern territory in the promotion of shop work and community extension.

Burke and Hobbs—Until Sept. 15, Farmington, Mo.; Oct., Jefferson City, Mo.

Edwin R. Dow and Party—September, Colo., Ia.; Oct., Ogden, Ia.

A. John Fitt—Oct. 4, Goddard, Kan.; Oct. 25, Dighton, Kan.; Nov. 15, Albert, Kan.

E. J. Forsythe and Party—Sept., Hopkinton, Ia.

John W. Ham and Party—Sept. 1-15, Boone, N. C.; Sept. 15-30, Jefferson, N. C.

John S. Hamilton and Party—Sept. 20-Nov. 1, Weston, W. Va.; Nov. 8-Dec. 20, Ashtabula, O.; Jan. 3-Feb. 14, 1915, Coshocton, O.; Feb. 21-April 4, Murphysboro, Ill.

Hart and Magann—Sept. (Home), Madison, Wis.;

Sept.-Oct., Marietta, O.; Nov.-Dec., Bellaire, O.; Jan.-Feb., East St. Louis, Ill.

Ira E. Hicks and Party—Until Sept. 20, Sunbury, O.; Oct. 4-Nov. 1, Northville, Mich.; Nov. 8-Dec. 13, Mt. Gilead, O.

Robert E. Johnson and Party—Oct.-Nov., Royersford and Spring City, Pa.

The Bob Jones Party—Sept. 6-Oct. 4, Winchester, Ind.; Oct. 11-Nov. 8, Wabash, Ind.; Nov. 15-Dec. 20, Martins Ferry, O.; Jan. 3-31, Noblesville, Ind.; Feb. 7-March 7, Hartford City, Ind.; April 18-May 16, Sumter, S. C.

R. Sam Kirkland Party—Sept. 20-Oct. 11, Cambridge, Ill.; Oct. 18-Nov. 15, St. Charles, Ill.; Nov. 22-Dec. 20, Fort Dodge, Ia.

Robert L. Layfield—Sept. 6, Almena, Kan.

J. J. Lowe—Aug. 23-Sept. 1, Haspeler, Ont., Can.

Oscar Lowry—Aug. 30-Sept. 27, Ellensburg, Wash.; Oct. 4-Nov. 8, Kearney, Neb.; Nov. 15-Dec. 13, McPherson, Kan.; Dec. 27-Jan. 31, Wellington, Kan.

Martin-Huggins Party—Sept., Wheeling, Mo.

Mathis-Vessey Party—Aug. 30-Sept. 27, Primmhar, Ia. Mealing and Leonard—Sept. 13-Oct. 11, Muncy, Pa.; Oct. 18-Nov. 15, Newark Valley, N. Y.; Nov. 22-Dec. 20, Catawissa, Pa.; Jan. 3-31, Lestershire, N. Y.; Feb. 7-Mar. 7, Sidney, N. Y.; Mar. 14-Apr. 11, Susquehanna, Pa.

C. P. Meeker—Oct. 4-25, Union Grove, Wis.; Nov. 1-29, Freeman, S. D.

Newlin-Malby Party—Aug. 30-Sept. 27, New Waverly, Ind.; Oct. 4-Nov. 8, Hoisington, Kan.; Nov. 15-Dec. 20, Albion, Ind.

Nicholson-Hemminger Party—Oct. 4-Nov. 8, Columbia, Pa.; Nov. 15-Dec. 20, Moody Church, Chicago.

Herbert Reynolds—Aug. 30-Sept. 12, Grand Saline, Tex.; Oct. 11-25, Waco, Tex.; Oct. 25-Nov. 8, Temple, Tex.

Milton S. Rees—Sept. 13, Painesville, O.; Oct. 18, Boston, Mass.; Nov. 15, Cohoes, N. Y.

Harold F. Sayles—Sept., Moline, Mich.; Oct., Kent City, Mich.

Charles Cullen Smith and Party—Sept. 20-Oct. 18, Central City, Neb.; Oct. 25-Nov. 15, Two Harbors, Minn.; Nov. 22-Dec. 15, Hutchinson, Minn.

W. A. Sunday and Party—Sept. 6-Oct. 25, Denver, Colo.; Nov. 1-Dec. 20, Des Moines, Ia.; Dec. 27-Feb. 28, Philadelphia, Pa.; Mar. 7-Apr. 25, Paterson, N. J.; May 2-June 13, Omaha, Neb.

C. R. L. Vawter—Sept., Cherryvale, Kan.; Oct., Somerset, Ky.; Nov., Boise, Ida.; Dec., Twin Falls, Ida.

Fred S. Weaver and Party—Sept., Port Huron, Mich.; Oct., Millington, Mich.

E. L. Wolslagel—Sept. 13-27, Petersburg, Va.; Oct. 4-18, Roanoke, Va.; Oct. 25-Nov. 15, Richmond, Va.; Nov. 25-Dec. 15, Louisville, Ky.

Wood and Brooks Party—Sept., Hillcrest, Ill.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

First Convention of the Sunday-schools and Keystone Leagues of Christian Endeavor of the United Evangelical Church, Moody Church, Chicago, Sept. 22-27, 1914.

George Whitefield (200th Anniversary of Birth), Dec. 14, 1914.

International Christian Endeavor Convention, Chicago, July 7-12, 1915.

Labor Sunday, Sept. 6, 1914.

Martin Luther Quadracentenary, October 31, 1917.

Medical Missionary Conference (Sixth Annual), Battle Creek, Mich., Nov. 17-20, 1914.

Ocean Grove (N. J.) Camp Meeting, Aug. 28-Sept. 7, 1914.

Philadelphia Bible Conference, Nov. 8-20, 1914.

Post-Conference Lectures, East Northfield, Mass., Aug. 18-Oct. 1, 1914.

Quinquennial International Prison Congress, London, Eng., 1915.

World's Sunday-school Convention, Tokio, Japan, Oct. 18-25, 1916.

The Moody Bible Institute of Chicago

DR. GRAY'S ENGAGEMENTS.

During the month of August Dr. Gray took part in Bible Conferences in the following places: Montrose, Pa., Mountain Lake Park, Md., Stony Brook, L. I., and Winona Lake, Ind. Dr. Gray's conference engagements this fall are, Winnipeg, Philadelphia, St. Louis, Davenport, Columbus, and Springfield.

Dr. P. B. Fitzwater, one of the teachers in the Bible Course, has been chosen as Registrar of the Institute. This is a new office and the duties will have to do with the assigning of students to their classes, the keeping of the student records, etc. The creating of this position will give the directors of the courses more time for the work directly committed to their care.

BIBLE CONFERENCES

The Extension department is making arrangements for Bible conferences in various cities and also is conducting correspondence regarding a series of conferences in the principal cities from New York to San Francisco at some time next Spring. A conference has been arranged for Winnipeg, Manitoba, September 20 to 27. The program is in charge of Dr. James M. Gray and he will have associated with him three or four of the leading teachers of the country. The conference will be for the promotion of Bible study, deepening of the spiritual life and the importance of evangelism as the chief work of the church. Will not the students and friends please pray for this very important work?

WINONA LAKE BIBLE SCHOOL

The sessions of the Bible school this Summer have been marked by larger attendance and deeper interest than last year and there have been many expressions by the students as to the value of the work. Persons have been in attendance from all parts of the country, among them a number of missionaries at home on furlough. The Winona Assembly makes provision for a splendid summer office and this gives the Institute an opportunity to meet its friends at this important center.

The Annual Bible Contest is one of the features of the school and an attractive part of the assembly program. This was held on Friday afternoon, August 14, when a very large audience was present to witness the contest. Three Scofield Bibles were presented to the winners: First prize, Mrs. Geo. White-side, Evanston, Ill. (United Presbyterian);

second prize, Miss Myrtle E. Scott, (Presbyterian), Goodland, Ind.; third prize, Miss Laura V. Corbly (Methodist), Muncie, Ind. Miss Scott is a special worker for women in connection with the Evangelistic meetings conducted by French E. Oliver.

EXTENSION DEPARTMENT

The regular workers of the department were engaged as follows in August. Mrs. Frances C. Allison, two weeks in the Bible School at Winona Lake; Rev. Geo. E. Guille in conferences at Franklin, Ind., Summerland Beach, Ohio, and Winona Lake, Ind.; Rev. Bob Jones, the Moody Church, Logansport, Ind., Claypool, Ind., and Winona Lake, Ind.; Miss Angy Manning Taylor, Bible School, Winona Lake, Ind., Missionary Conference, Wooster, Ohio, and The Bethany Girls Work, Winona, Lake, Ind.; Miss E. Stafford Millar spent a few weeks with friends on Bailey Island, Maine, after which she went to San Francisco and from there to her home in Australia, where she will remain for a year for rest before returning to her work in this country. The Institute requests prayers for Miss Millar's complete recovery. It is a disappointment also that the plans which had been made for Miss Taylor cannot be carried out. Last Spring one of her Bible classes in Richmond, Va., had arranged for her to go out under the direction of the Extension Department as a special teacher to the young women in the colleges of China and Japan, but Miss Taylor's physician has informed her that she can not endure the strain of the journey and the vicissitudes incidental to work in the Orient.

SUMMER TERM GRADUATION

The summer term graduation exercises consisted of the following program:

Thursday, August 20, 11:00 A. M. Class exercises. Speakers: Representing the men, James Patterson; representing the women, Elsie Luella Denison; representing the Music Course, Frederick Edward Rueckert. The words of the class song were written by Stanley Morton Armstrong, and the music by Harlan Madison Powell. 5:30 P. M. Reception and supper.

Thursday, August 20, 7:45 P. M. Graduating exercises in The Moody Church. Address by the Rev. William Evans, D. D., Director of the Bible Course, "Lessons From Visits to Bible Lands."

At the graduation exercises diplomas were presented by Mr. Henry P. Crowell, President

Moody Bible Institute
August Class 1914

For to me to live is Christ
PHIL. 1:21

Photo by Koehn
Busti Temple, Chicago

Row 1: P. RAY, H. C. HOOPER, D. S. KELLAM, M. BUSCH, M. HINEY, M. G. RHODES, J. WIELAND, C. J. KNOX, C. J. KNOX

Row 2: T. M. HILLHOUSE, H. J. THIBAUT, E. L. DENISON (SPLAKER), C. COMPTON (SEC. S. TAYLOR), H. J. BALDWIN (PRESIDENT), H. H. ALBEE (CHUR. SECY), J. PATTERSON (PREF. OF BIBLE), F. E. BLIMLINE, R. G. SPANGLER

Row 3: Rev. J. W. BRADBURY, E. L. LARSEN, H. G. BOYSON, J. C. WATT

Row 4: A. GALEY, J. MARTIN, J. J. ROSS, E. THOMPSON

Row 5: A. HASLE, E. L. REED, E. L. PAGE, R. J. ROGGER, F. M. HUBBARD, J. H. L. D.

Row 6: H. J. HOOVER, A. OLSON, L. V. ALEXANDER, A. ANDREWS, E. GOBLE, F. DUDLEY, R. H. STEVENS, T. S. HONNE, F. K. TEBE

Row 7: E. POOLE, R. W. ACHOR, E. H. MOSS, S. S. SOESEN, M. BARESHAD, D. KRNE, J. H. JUSTIN, L. M. ALDRIDGE, H. A. L. RIDGE

Graduating Class of The Moody Bible Institute of Chicago, August, 1914

of the Board of Trustees, to the following who had completed the two-year course:

Day Department

Harriet Hosmer Albee	Fredrick E. Blimline
Mrs. Lexie Milton Aldridge	Henning J. Boyson
Laura Viola Alexander	Jno. W. Bradbury
Annie C. Andrews	LeRoy William Ellis
Hanna Mathilde Baalsrud	Andrew Hasle
Mattie Matilda Busch	Troy Moore Hillhouse
Dora Lee Cain	Tobias August S. Homme
Clementine Compton	Henry Campbell Hoover
Elsie Luella Denison	Harry James Hoover
Mrs. Frank Roland Dudley	David Seth Kellam
Blanche Gailey	Cleveland James Knox
Elizabeth Beatrice Goble	John Martin
Mrs. Mary F. Hiney	Frank Hyman Moss
Janet Houston	Axel V. Olson
Esther Marie Hubbard	James Patterson
Mrs. Cleveland James Knox	Everett Poole
Edna Lenore Larsen	Harlan Madison Powell
Ethel Luella Page	Percy Ray
Florence Lillian Reed	John J. Ross
Winnifred Grace Roads	Frederick Edward
Sarah Christine Sonesen	Rueckert
Effie Maythield Thompson	P. Gordon Spangler
Roy W. Achor	Paul W. Stephens
Benjamin J. Adcock	Henry John Thibaut
Lexie Milton Aldridge	James Charles Watt
Stanley Morton Armstrong	Frank Voth Wiebe
Harry J. Baldwin	John Wieland

Evening Department

Agnes Copland	Clarabelle F. Hiney
Lida M. Fayer	Alma C. Schmalgemeier
	Michael Yanzito

Class Motto: "For to me to live is Christ."
—Phil. 1:21.

Certificates were granted to the following persons who had completed courses in the Correspondence Department since April 15, 1914:

Synthetic Bible Study

Libbie Albright, Madison, Pa.
Addie K. Bruning, Hamilton, Ohio.
Sarah F. Clarke, Midway, Ky.
Rev. Emmett O. Cobb, Owenton, Ky.
Florence Dillenbeck, Ft. Plain, N. Y.
Mrs. Jennie B. Hoffman, Jackson, Mich.
Rev. J. G. Knippel, Pittsburgh, Pa.
Rev. Geo. E. Lohr, St. Joseph, Mich.
Dr. Hector J. MacLean, Salem, Mass.
Edith May Scott, North Hadley, Mass.

Bible Doctrine

C. Wm. H. Briddell, Church Creek, Md.
Helen E. Hoyt, Walton, N. Y.
H. E. Shepardson, Wind Gap, Pa.
Frank Rymer, Asheville, N. C.
Jos. W. Tschetter, Elk Park, N. C.

Practical Christian Work

Lida W. Chance, Lawrenceville, Pa.
Wm. H. Farris, Port Huron, Mich.
Jessie O. Fortune, Norwalk, Iowa.
Amanda J. Garver, Hamilton, Ohio.
Floy May Jones, Scribner, Nebr.
Cora Mendenhall, Wichita, Kansas.
Ray E. Rapsch, Logansport, Ind.
Oma Roberts, Rondo, Mo.
Golda Runkle, Wagoner, Ind.
John D. Sheriff, Apollo, Pa.

Geo. Van Dull, Clemmons, N. C.
Martha Weaver, Bloomsburg, Pa.

Bible Chapter Summary

Mrs. Alice Phillips, McBain, Mich.
Josephine Rupp, Delta, Ohio.

PERSONALIA

A. W. Farnham and wife have taken up missionary work in the mountains of Kentucky under the direction of the Soul Winners Society; they will be stationed at Rousseau, Breathitt County, sixteen miles from the railroad in the foothills of the Cumberland Mountains.

R. C. Stewart is now located at Warren Centre, Pa., as pastor of the Baptist Church. The church building has been rebuilt recently and plans are being made for evangelistic meetings.

L. Curtis Talmage, pastor of the First Congregational Church, Terre Haute, Ind., has published in the "Silent Evangel" a very strong testimonial to the splendid personality and successful work of William Lloyd Crist, who was pastor of Plymouth Congregational Church from 1907 to 1914 but who will close his work there September 1st.

G. R. Bernhard recently completed the fifth year as pastor of the Biddle Presbyterian Church, Carlisle, Pa. A local paper speaks in high praise of the work which Mr. Bernhard has done as pastor.

M. S. Amstutz has moved from Nyack, N. Y., to Germania, Pa., where he has taken charge of work among the mountaineers. He has started meetings in various places and is canvassing the district with Colportage books.

R. E. Johnson has sent us a post card giving us two splendid pictures of meetings conducted in the Tabernacle at Osceola Mills, Pa. He feels much encouraged in his evangelistic work.

E. G. Atkinson has taken work under the direction of the Presbyterian Home Mission Board and has charge of the churches at Savoy and Coburg, Mont.

I. L. Mellott has become pastor of the M. E. Church at Kewanee, Ill. His local address is 229 Chestnut St. He reports there is a splendid opportunity for work among the young people.

A card has been received from K. Taniyuchi who is located at Sonobe, Tanba, Japan. He is doing the pastoral work for a church with which six chapels and a few visiting preaching places are connected.

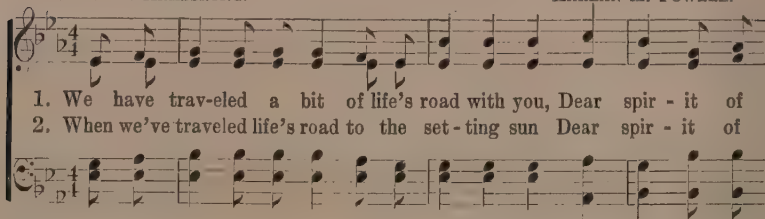
Mrs. Stella S. Anderson is giving Bible readings in the churches, hotels and homes of Asheville, N. C.

The Pioneer Presbyterian Church, Forest Park, Ill., held a special service August 9 in honor of Miss Frances Lehman, their first missionary, who is going to Africa under the di-

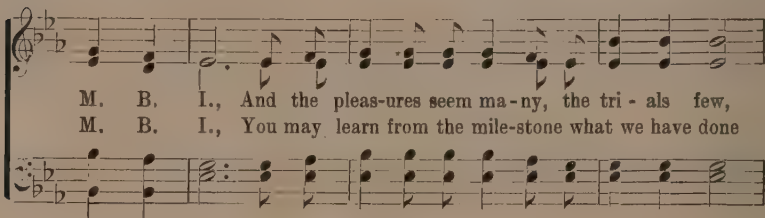
Farewell To The M. B. I.

STANLEY ARMSTRONG.

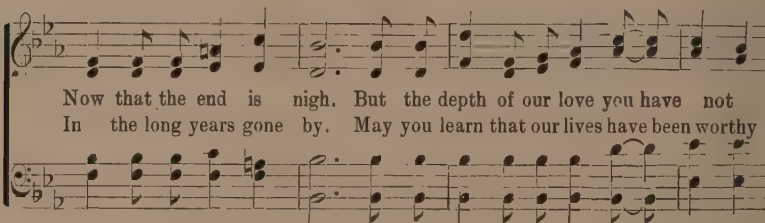
HARLAN M. POWELL.



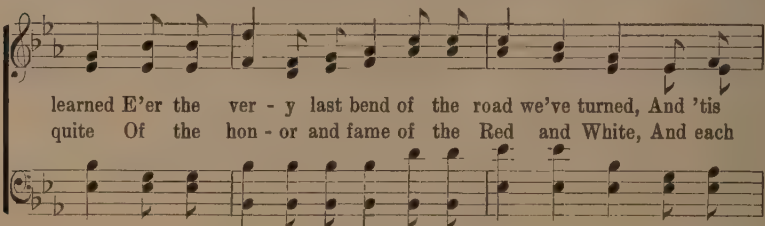
1. We have trav-eled a bit of life's road with you, Dear spir - it of
2. When we've traveled life's road to the set-ting sun Dear spir - it of



M. B. I., And the pleas-ures seem ma-n-y, the tri - als few,
M. B. I., You may learn from the mile-stone what we have done



Now that the end is nigh. But the depth of our love you have not
In the long years gone by. May you learn that our lives have been worthy

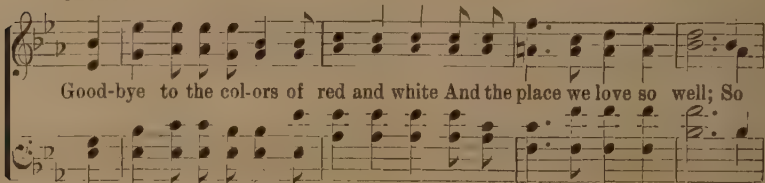


learned E'er the ver - y last bend of the road we've turned, And 'tis
quite Of the hon - or and fame of the Red and White, And each

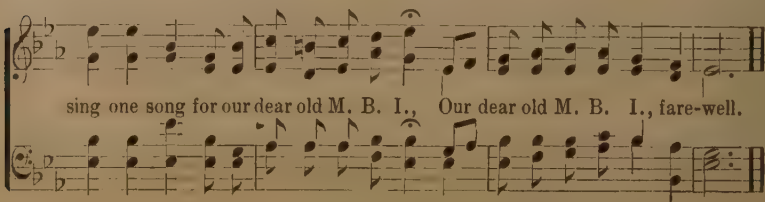


on - ly to sound it in plac - es new, That to-day we say Good-bye.
mile-stone will prove that our love has won, That our love can nev - er die.

CHORUS.



Good-bye to the col-ors of red and white And the place we love so well; So



sing one song for our dear old M. B. I., Our dear old M. B. I., fare-well.

rection of the Presbyterian Board of Foreign Missions. The sermon was preached by Joseph C. Ludgate of Wheaton and a vocal solo was rendered by Harold R. Coffin.

J. S. Flacks and Louis T. Talbot of Paris, Texas, stopped in the Institute a few days on their way to the Bible Conference at Winona Lake, Ind.

Geo. H. Redden was at Winona Lake, Ind., during the Bible Conference in the interest of the Christian Workers Magazine.

Miss Ethel A. Masales, a recent graduate of the Evening Department, has accepted a position to teach in one of the schools of the American Missionary Association in Mobile, Alabama. She expresses great thankfulness for the instruction received at the Institute.

EVENING DEPARTMENT ASSOCIATION

The Alumni Association of the Evening Department of The Moody Bible Institute of Chicago was organized Saturday, August 8th, 1914. The present senior class arranged for a picnic at Lincoln Park on this date for all the graduates of the Evening Department, and it was at this time the Alumni Association was launched. The afternoon was spent in renewing friendships and making new friends. Many tributes were paid to the school, and the many blessings received during the time spent in the classroom and since, as the result of what was received in the classroom, were testified to. Following the picnic supper, the Rev. E. A. Marshall, director of the Missionary Course of the Institute, brought greetings from the Institute and a message of encouragement. After prayer by Mr. Marshall, the Association elected the following officers: President, Clarabelle Hiney; vice-president, W. Hutchinson; secretary, Mary Mason. It was greatly regretted that the director of the Evening



Three Members of First Graduating Class, Evening Department

Department, Mr. E. O. Sellers, was unable to be present on account of Conference work in Missouri. A picture of some of the graduates of the Evening Department is presented on this page.

MARRIED

Rowland Hill Evans and Bertha Zipp, July 17, 1914, at Batanga, Kamerun, West Africa.

F. Arthur Grunewald and Alice Edna Oosterhuis, July 28, 1914, at Sheboygan Falls, Wisconsin.

Otis Dillon Ironmonger and Ethel Martha Slater, July 16, 1914, at Lakeside Park, Lake Tahoe, Nevada.

Arthur Roy Lytle and Hazel Mildred Peachey, August 5, 1914, at Burnett, Wisconsin.



Evening Department Association

The Bible Institute Colportage Association

ONLY A TRACT—

But It Did Its Work Faithfully

In the room on the top floor of a tenement house, a woman sat by the window sewing. Her thoughts were keeping time with her needle when a feeble voice from the cot in the corner said, "Mamma, is it almost morning? I am so hungry." A true mother only can know how she felt as she crossed the cold, bare floor to the bedside. The cupboard had been bare for several meals. Promises and imaginations could ease the pangs of hunger no longer. Tears filled the eyes of the patient little sufferer as she asked, "Will we never have anything to eat any more?"

"Yes, dear, I hope you will have all you want some day. Don't cry any more. I'll see if I can get something for you. Oh my," she said as she paused a moment at the door, "has the thing which I dreaded so much come at last? Must I go out into the streets and beg?"

Just then she noticed a slip of paper being pushed under the door. "An old advertisement, I suppose. That doesn't feed a hungry mouth. But it looks so peculiar. I'll see what it is." She picked it up and read, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

"I wonder who put that here so early in the morning?" She opened the door and listened but there was not a sound. She looked at the little tract again. "It seems so strange that any one should bother climbing the stairs for such a thing as that. I often read that in the Bible long ago. It doesn't look around here as if there was much truth in it. I wonder why it is in the Bible anyway?"

She turned it over and read: "I will never leave thee nor forsake thee." "That seems as untrue as the other. I was never more forsaken by God or man than now." A voice whispered to her, "My child, these many years I cared for thee but thou didst turn thy back upon me. Thou forsakest me, not I thee. That is why thy way is so hard and dark. Thou didst not ask me to supply thy need. Call upon me, and I will answer and shew thee great and mighty things which thou knowest not." She knew it was the voice of God and needed no further rebuke. Simple as a child she told Him all her need and He proved Himself true to His promise. Every need was supplied. That room once so dark and dismal became a cheerful home. The child was taught to trust in God and the

mother's faith in Him could no more be moved. Only a little tract, prayerfully placed, did the work whereunto it was sent.—"Silent Evangel."

"SEE AMERICA FIRST!"

Book missionary work offers an excellent opportunity for one to travel and see the country. There is practically no section of the United States in which such work may not be done. It takes one necessarily into the open air, a change often desired and sometimes greatly needed by both men and women. It may be followed wherever the habitation of man is found. Many colporters have traveled from state to state, arranging their itinerary in accordance with the changing seasons of the year.

A colporter or "book missionary" is needed everywhere. The colportage work introduces one to pleasant and steadfast friends. It puts one into a service dealing with the eternal varieties of life. It is a noble calling.

A valuable training for life is to be gathered from the experience of placing "good books" in city, town and village. The work of thus touching man helpfully is one commending itself to the earnest and thoughtful. No person carries any more important word to the world than the bearer of God's message of salvation.

Young men, middle-aged men and, frequently, women are adapted for this plan of sowing broadcast evangelical literature.

A SUGGESTIVE TESTIMONY

Huntsville, Ala.

I have never been a canvasser. I am an office clerk in a cotton mill, and have sold my books to people with whom I come in contact about my desk. The first day I sold 102 books without a sample. In a short time I sold more than 500.

It is gratifying to pass through the village and see so many factory men reading Moody. They understand him—"the common people hear him gladly." When they had read one book they wanted others.

One thing that made me successful is this: I could talk pretty well, but knew when to quit. I looked my customer in the eye and stopped many times to watch for strategic points, and if by his eye or his lips I could tell that it would be a negative decision, I put in another point and held him back. If you can get a man to the buying point, it is non-

sense to get him out of the notion for books by worrying him too much.

W. V.

NOTEWORTHY

"Mary, the Mother of Jesus," by Miss Ada R. Habershon, is the title of an exceedingly useful tract in dealing with Roman Catholics. Specimen free.

An unusually large number of new colporters representing various states were enrolled during the months of July and August.

At last the Italian edition of "The Way to God," by D. L. Moody, is ready for distribution. Its title is "La Via Che Mena a Dio." Pray for the blessing of God to follow it!

HOW ONE WORKER DOES IT

Bloomsburg, Pa.

I am very much delighted with my colportage work. I have received many blessings since I have engaged in it.

In my present method, I first interview the pastors of the different denominations, and explain to them the nature of the work. From them I secure a letter of recommendation and a card of introduction to the Sabbath-school superintendent and president of the young people's society. From the Sabbath-school superintendent I secure cards of introduction to the teachers, and from then I secure an order for the books. I leave a printed list of the books with each teacher, and allow the class to make their own selection of the books.

While waiting for these books I make a house-to-house canvass of the town, and secure the names of the non-churchgoers and those who are unable to purchase the books, and give their names to the pastor of the church towards which they lean. I encourage the missionary committees to purchase books to be supplied to such people by the pastor free of charge.

All the pastors have thus far been willing to give me all the assistance possible; some are even willing and anxious to make an announcement from the pulpit. Sabbath-school superintendents are willing to announce and encourage the teachers to take up the work.

I state my plan, because it has been a success with me, and it may be helpful to others.

C. P. W.

A MINISTER-COLPORTER REPORTS

Geneseo, N. Y.

Recently I was staying over Sunday where there was no church service within five miles. My first impulse was to walk, but being lame, I judged that it would be unwise. In order

to improve the time, I sought out a family who do not go to church and I visited them, asking the privilege of reading one of Moody's sermons, which they were pleased to grant, so I read one and sang a hymn and prayed with them. The longer I live, the more I see the need and the usefulness of spreading good books and tracts and, of course, first of all, God's holy Book.

J. B. I.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from July 8, 1914, to Aug. 13, 1914, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:

Missouri, 40 books.

Illinois, 50 books, 250 gospels and tracts.

West Virginia, 3 books.

Georgia, 20 books, 20 gospels.

Minnesota, 25 books, 25 gospels and tracts.

Michigan, 220 books, 110 gospels.

Virginia, 210 books, 100 gospels.

Iowa, 45 books, 45 gospels.

North Carolina, 118 books, 70 gospels.

Texas, 100 books, 50 gospels.

Pennsylvania, 30 gospels.

Kansas, 25 books, 30 gospels.

South Carolina, 30 books, 35 gospels.

Louisiana, 290 books, 275 gospels.

Arkansas, 275 books, 500 gospels and 500 tracts.

Maryland, 600 books, 500 gospels.

California, 30 books, 25 gospels, 150 tracts.

Kentucky, 25 books, 25 gospels.

Indiana, 75 books, 80 gospels.

Massachusetts, 25 books, 300 gospels and tracts.

Ohio, 685 books, 1250 gospels and tracts.

Wisconsin, 200 gospels.

New York, 280 books, 100 gospels and tracts.

Alaska Book Fund:

Fairbanks, 50 books.

Ft. Gibbons, 35 books.

Hoonah, 50 books.

Deering, 45 books.

Seamen's Book Fund:

Rhode Island, 24 books.

Africa Book Fund:

Butiaba, 25 books.

Army and Navy Book Fund:

Washington, 100 gospels.

Lumber Camp Book Fund:

Pennsylvania, 250 books, 250 gospels.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from July 16, 1914, to Aug. 15, 1914, inclusive:

Prison Book Fund:

35 Contributions\$149.38

Africa Book Fund:

1 Contribution 5.01

Alaska Book Fund:

1 Contribution 3.00

Fire Station Book Fund:

1 Contribution 3.00

Hospital Book Fund:

1 Contribution 3.00

India Book Fund:

1 Contribution 5.00

Lumber Camp Book Fund:

2 Contributions 7.50

Mountain Book Fund:

2 Contributions 15.00

Spanish "Way to God" Book Fund:

1 Contribution 1.00

THE CHRISTIAN WORKERS MAGAZINE

Continuing THE INSTITUTE TIE.
Published on the first of each month by
The Moody Bible Institute of Chicago.

JAMES M. GRAY, *Editor*.
J. H. RALSTON, *Associate Editor*.
S. A. WOODRUFF, *Publishing Agent*.

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G. F. T.

Montgomery Center, Vt.

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blank. If I can manage to spare the money I will send in my subscription for the whole year. I consider it the best magazine in existence for the preacher and gospel worker."

H. B. B.

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J. J.

Chicago.

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field, the Evangelist, of whom the book is written, is
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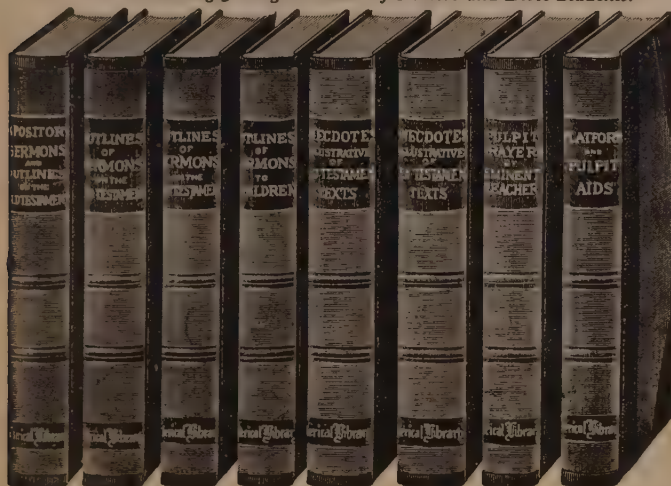
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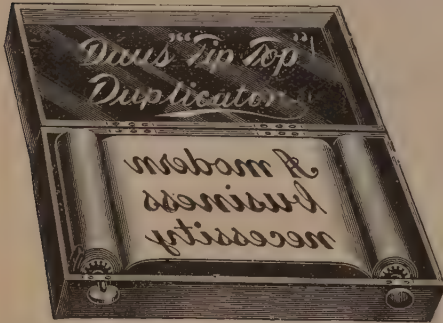
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Williamsburg Mission to the Jews
Station A; Brooklyn, N. Y.

THE Christian Workers Magazine

JANUARY, 1915

Editorial Notes

"At all times as the matter shall require."
1 Kings 8:59.

"As every day shall require" is the rendering of the Revised Version. "The thing of a day in its day" is even nearer to the Hebrew.

Cut from Read on from verse 24 to get the
the connection, and then consider what
Loaf a blessed thing it is that we have
to live only a day at a time, and
that God is ready to supply all its
need!

Recently a man not much beyond three score, was heard to pray for grace to endure the monotony and tediousness of life. We wonder if there be many of our readers who have this burden on their hearts at the beginning of this New Year! If so, let us recommend them to the comfort of this beautiful and simple faith, "the thing of a day in its day."

❖ ❖

This is the question that presses at the beginning of this New Year. We have had strong hope of a revival for some time, but

Can We somehow or other the hope is getting dimmed. When commercial
Have a difficulties closed in around us last
Revival? year, and factories shut down and dividends were cut off, we believed

our people would find time for God and for the thought of the life to come. Indeed, there was a movement heavenward for a while, and prayer-meetings were better attended and religious bookstores noted quickened sales; but this has not increased, and in the strong prospect of returning business this year it is likely to diminish. Across the water, too, there is disappointment. We learn from good authority that in Great Britain the awful ravages of the war are not having the effect of humbling the people of God as it was thought they would, and while the churches have filled up in some degree, yet the prayers of the saints have not yet shaken the throne, and there is no sign of a coming shower.

We have been impressed by the remark of a current writer on this theme, that while God's foreknowledge and decree have arranged the time of every revival, yet we have never known one apart from human instrumentality. We quote his reminder that Pentecost came after God's people waited in worship and prayer. The Reformation broke out through the prayers of Martin Luther. The Methodist revival began in the meeting-house in Fetter's Lane, through the chosen leader, Wesley. The Welsh revival had its birth in a prayer circle, and its human leader was a miner's son. To this we add the story of that inviolated woman's prayers that explained the opening up of the great Moody and Sankey revival in Great Britain in the seventies. God forbid that we should work up a revival in the world's sense of that term, but as this writer says, God equally forbids that we should fail to call one down. If we wait at the throne, He will work from the throne. Phillips Brooks, at a noon-day service for men, said: "Give me one hundred men with a passion for the salvation of this city, and I will answer for it, Boston shall be saved."

"Where is the revival?" asked a visitor of a policeman in a certain city where meetings were being held. "Beneath my coat, Sir," was the reply. Is there a revival beneath your coat, dear reader? If not, God is ready to put it there, and then it will soon get under your neighbor's coat.

The Spirit of God is now ready,
To kindle a flame that shall rise,
From the depths of the dusky valley,
To the dome of the vaulted skies.

And the sinners shall come from the shadows,
To find in the ruddy blaze,
The beacon of their salvation,
And hope of diviner days.

But say—as you wait for its coming,
Praying God to abolish the dark,

And craving the blaze of revival,
What fuel will you give to the spark?

❖ ❖

It may be recalled that in Theodore Roosevelt's address at Princeton University last fall, he expressed his contempt of the "scraps of paper" and other treatises that

A Posse may be swept aside like dust in a
Comitatus windy street, and his hope that an international status may be achieved out of which may come a posse comitatus to coerce any recalcitrant power. We know not whether he obtained his idea by a study of prophecy, but as we have said before, something like that is foretold of the millennial age. The following passage in Isaiah 2 is familiar:

"And it shall come to pass, in the last days, that the mountain of the Lord's house shall be established in the top (at the head) of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. * * * For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among (or between) the nations, and shall rebuke many peoples."

Here is a central nation (Israel) holding the balance of power not only, but something more, i.e., the posse comitatus to coerce the recalcitrant. This posse comitatus, however, is not found in dreadnaughts, Zeppelins, submarines and a standing army, but in a going forth of supernatural power that shall bring condign punishment on the rebellious and disobedient. He shall "govern the nations upon earth" (Ps. 67:4). "There shall be the plague, wherewith the Lord shall smite the nations that go not up to keep the feast of tabernacles" (Zech. 14:18).

❖ ❖

The "New York Evening Telegram" speaks words of truth and soberness when it says that "Digging down behind all apparent and

The War immediate motives in a search for
an Outcome bedrock influences, thoughtful
of a False men have discovered the seed
Philosophy root of the present colossal European struggle, in the pernicious philosophy of Nietzsche.

His repudiation of Christianity, his ruthless exaltation of the superman, his preachments of the master morality of brute force, have borne ample and awful fruit in the blood-drenched battle fields of Europe."

Apropos of the same thought, Dr. Len. G. Broughton, of London, is quoted in an English paper as saying that, in his judgment, "The end of this struggle will have no more

marked influence upon any department of life than that of Christian theology. The church will have seen the folly of all rationalistic religion, and will turn its attention again to the old paths, which, though they oftentimes lead through fog and mist, will end at last, thank God, in truth and right."

❖ ❖

The present war has greatly stimulated popular interest in the second coming of Christ: The press, the pulpit, the club, the shop, the fireside, all bear witness to it. **"For such a Time as This"** Multitudes are inquiring about it who never before thought of it seriously. Books on the subject are having a quickened sale.

But we wonder how many of our readers have considered the preparation for the intelligent study of it which was afforded by the International Prophetic Conference held in this city last February, under the auspices of The Moody Bible Institute? It was a surprise even to those most interested, to see the large gathering of people at that time, to learn of the long distances they came, and to behold the interest and enthusiasm with which they followed the reading of the several papers and took part in the discussion of the different themes. From that moment an interest was revived not only in this country and Canada, but across the water, which seems to have come as a gracious forerunner to strengthen the hearts of God's people for these calamitous times. Little did we dream of such a war, or of such a need for this consolation, but how wisely and lovingly God provided it! This is the secret of the unwonted interest of His people at that time, the moving of His own Spirit upon their hearts.

Mordecai said to Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" and the question came into mind the other day as we thought of the place of that conference in relation to the present spiritual need.

❖ ❖

"The Continent" said a wise thing on this subject some time ago that we should like to emphasize. Speaking of the university instructor who had publicly denied

The Bible the Virgin birth of Christ and re-
in referred to His post-resurrection
Colleges appearances as subjective psychological impressions, it affirmed that any university or college unable to find teachers of another type to take their Bible courses had better drop them altogether. We say so decidedly, and make the charge that any uni-

versity or college announcing Bible teaching in the curriculum under instructors of this type is deceiving the unwary. We speak with feeling, because we are constantly receiving inquiries from Christian parents as to where to send their sons and daughters to be educated. Hitherto we felt that we might recommend the university now in question with confidence, but our idol has been shattered and whither now to turn we know not. It were better not to teach the Bible at all, than so to teach it as to destroy all faith in it as the Word of God.

A leader in Christian work in England, one

who is obliged to secure a good deal of money annually to meet his needs, is reported to have said recently, that the spiritually-minded people who used to give him once a year now give him two or three times a year. He added that they were withdrawing more and more from the enterprises associated with the higher criticism. We are glad to learn this, and pass it on for the comfort and instruction of others. Our own experience has taught that the best givers to the Lord's work are evangelical people, and that the work they love to give to most is that which stands for an inspired Bible and a full gospel.

The Title-Deed to Our Estates

By Rev. J. H. Jowett, D. D.

(A sermon preached at the Metropolitan Tabernacle, London, and stenographically reported for "The Christian Workers Magazine.")

TEXT: "Faith is the substance of things hoped for." Heb. 11:1.

Bishop Lightfoot used to say, "If we could only discover a number of business documents and ordinary correspondence written when the New Testament was written, we might come to a new and rich interpretation of New Testament words. If we could only find out how ordinary people used the Pauline words in ordinary ways, if we could find someone using a Pauline word in a letter to a friend, or if we could find them using the Pauline words in some business document, some ordinary message of commercial transaction, the discovery might add a new color, if not a new content to many New Testament terms." Bishop Lightfoot used to say many of our New Testament words are interpreted from the standpoint of the scholar when perhaps they ought to be interpreted from the standpoint of the man in the street. What Lightfoot hoped for has now arrived, and we are discovering letters written when the New Testament was written, and business documents having the same date, and we are discovering them in almost bewildering quantity. And we are finding ordinary correspondents in the apostolic days using words which Paul used in his letter to the Romans and his other Epistles.

Among other words disinterred is the word in my text translated "substance." You would find a man going to buy a house, or a seller of a house, using that word with the content of "title-deed." Many believe that the writer of Hebrews must have had this content in

mind when trying to express his conception of Christian faith, for life and color come into the word when we take this meaning and insert it in the text. "Now faith is the title-deed to things hoped for." Yes, thrice blessed, the word leaps into actuality. It becomes fervid and full of color. You have the figure of a man with a title-deed in his hand, to take possession of splendid estates. There are vast moral and spiritual estates waiting for their heirs, and faith is the title-deed which gives possession and makes them ours tonight. Faith is the title-deed to things hoped for. Just as when you have the title-deed of a house the house is yours, so faith is the title-deed to all the glorious things hoped for in the Word of God.

The Christian Dowry

Well, if I may insert that newly-discovered content into our text tonight, you will see the faith that carries a dowry of that kind must be a vital and generous thing. There is a spurious kind of faith about, which carries no deeds and can produce none when challenged. A great deal of faith on both sides of the water is only another name for patronage. We think we are believers in the Lord Jesus when we are only interested patrons. And faith of this kind carries no title-deed. There is a kind of faith still better than that, but not good enough for Christ. A faith which is conviction but not consecration. There is a faith which has touched the mind but not really gripped the soul. It fears God, but does not trust Him. It knows God as a thief knows a policeman and all it is concerned

about is to avoid him. And concerning that kind of faith we are told in the Bible, "The devils also believe, and tremble." That is a faith which carries no title-deeds. It is entitled to nothing and therefore cannot claim the things hoped for in the Word of God. But, putting aside this spurious and extravagant faith which can avail nothing, let me turn to the opposite side, and ask, What is faith? Suppose we try to analyze it.

The first step in all faith is the lifting up of the eyes upon Christ. You have the primary element of faith in the first two lines of that exquisite hymn of Ray Palmer's:

"My faith looks up to Thee
Thou Lamb of Calvary."

The first content of faith is an acquaintance, a mental uplift, a fixing of the mind, a direction of the thought upon Christ. It is a man putting his will behind his mind and fixing his mind upon Jesus. That is the first step in faith. Even in the Old Testament Scriptures, before the Lord Himself had appeared, you find this primary content of faith in the uplifting of the eye upon the Lord. If I had time I could quote whole Psalms where men are expressing their faith. "I will direct my prayer unto Thee and will look up." "Mine eyes are ever toward the Lord." "They looked unto him and were lightened." "Looking unto Jesus." "Set your mind on things that are above." The first element in all faith is to think on Jesus.

And I should say that the second element of faith is an action of the will. Faith is never merely a thought, a reverie, a contemplation, but always an action. There is no faith without faithfulness. There is no faith without fidelity. Therefore, while the first element in vital faith is the uplift of the mind, the fixing of the thought on Jesus the Lamb of God, the second element, is obedience to the vision.

Friendship Expressed in Silence

I now come to the last content. If you lift up your mind to the Lord, I do not say in prolonged discourses, for few can talk to the Lord in prolonged conversation. The proof of the most blessed friendship is when two friends can be silent. In the early days of courtship love has much to say. My longest letters were in those happy days. But when love ripens, passes out of the early spring-time into summer and autumn it is surprising how much it can say by silence. The husband and wife can sit by the fireside with a glorious intercourse absolutely independent of speech. And our friendship with the Lord is measured in the same way. In our early

stages we thought we must be always talking. But as we ripen in friendship we can walk along all the way, just a look and a feel to see that He is there. A blessed friendship all the way, with eyes uplifted, your mind fixed on the Lord. When I have my mind set on my great Companion and my will set in obedience, there grows a mystic intercourse with the Lord. It is almost too mysterious for words to express, but, when my mind is on the Lord and my will set to do His will, there is an open-ness between me and my Lord like the open-ness between two friends, two lovers, like husband and wife, in an ineffably greater degree. Between me and the Lord there is a ceaseless inter-passage of glorious converse. I give Him my aspiration; He gives me His inspiration. I give Him looks; He gives me blessing. All the day long two open doors, my Lord's open, mine open. The two in blessed intercourse. "If any man will open his door I will come in and sup with him and he with me."

So you see faith is a simple yet vital and composite thing. In all vital faith you find these three things present. How can you have faith without the fixing of the mind and the obedience? Or how can you have faith without the Lord confirming your faith by a blessedly gracious and intimate and endless communion. If you have faith like that you have precious title-deeds, and these title-deeds will give you possession of things hoped for.

What Do You Hope For?

What kind of things hoped for? Young people, follow the simple course of my mind tonight. If faith is what I describe it, giving me the title-deeds to certain possessions, I want to know what these possessions are that I may claim them and walk about my estates. What can they be? I want you to try and picture to your mind some glorious hope. What shall it be? Then I am going to ask you by faith in Jesus to claim it, and claim it tonight. Mind you, I am not going to say because you obtain possession of your estates tonight you are going to obtain every possession. You cannot do that with a material estate. If by some fortune, happy or unhappy, I were to receive the bequest of an estate tonight in Scotland or England, by those title-deeds the estates would be mine, and yet not mine. Mine by the power of law, but not mine by the power of a blessedly inward experience. I go down and walk about the estate and come upon things I never expected to find. A clump of woodland here, I never knew that. Another day I come upon the music of some hidden stream, a cluster of wild flowers, a clump of heather; I never knew I

owned them. Every day I should be making discoveries which were mine. It is just the same with the inheritance of the saints in light. In a moment mine, yet not mine, because every day I shall be having surprises of grace. I never thought about draughts of refreshing water which hitherto had never touched my lips, the unfolding of promises which almost set me in a dream; glory upon glory in Christ Jesus. Spurgeon was richer every day he lived, and yet the estates were his from the beginning. Mine in a moment, and yet it will take eternity to give me every possession.

Well then, what shall we hope for? I want you to stretch your mind ahead. When I had got thus far in preparing my address I put my pen down and took to wondering, "What shall I hope for?" I began to think of what I would like to be, what I would hope to become, that when I fix my eyes upon the great possibilities I may then by faith in the Lord Jesus claim it. I will tell you what I put down as the thing I would hope for in Christ Jesus. I would hope for a complete spiritual emancipation of all my powers. Let me repeat that lest I should lose myself in the vagueness of a great phrase. I hope for the complete spiritual emancipation of all my powers. Young people, have you ever tried to make an inventory of your powers? I think one of the most useful things I learned from phrenology was to recognize how manifold are the actions of mind and heart, and how exceedingly complex is my constitution. Just look at me, and look at yourself. See what powers we have. They begin down at the animal. They begin with basal energy, primal passion, then rise to those finer conceptions and apprehensions which can have communion with God. There are all kinds of faculties and emotions ranged in their different ranks. When I begin to think it is like taking an inventory of the officers of some little kingdom. I cannot mention half of them. I have the power of thought, of conscience, of will, of love, of hope, of hate, of jealousy. I have got all manner of passions paraded here—power to talk with God, power to commune and be friendly with the devil. And here when I look at my powers I find some of them seem to be asleep, some even seem to be dead, some seem to be in a consumption, a rapid decline—others weakly, without any power. I look at all the powers, from the animal up to the angel. I look at them in all their disarray, in all their confusion, and I pray God to grant, perfect and complete the emancipation of all my powers, that instead of being a discord they shall be a wonderful harmony that shall make music in my Saviour's ears. One sentence of

Matthew Arnold's runs like this: "What we need is to develop ourselves in our totality." Well, that is just what I am trying to do, though he did not give me a gospel or any inspiration with which to do it. I want my life to be like a great estate without a single yard lying useless or waste. I want to keep all my animal passions under mastery. I want to keep them where they ought to be, in the basement, in the lowest basement, supplying heat and energy to every other room in my soul. I want my social affinities to be rare and acute and fine. I want my perception of God to be as familiar as of my friends. I want my life to be as clear and pellucid as a fountain spring. I want, well, I want every part within me to be brought into subjection to the Lord Jesus, relieved and released from all ignoble bondage—springing up like flowers in the sun. Is that a worthy thing to hope for? That the Lord Jesus may get control of all my powers, and like the conductor of an orchestra, harmonizing and co-operating them all—appetite with conscience, conscience with will, hope and obedience with love, making an orchestra to the Saviour's name! Faith is the title-deed of that thing to be hoped for. Faith in Jesus will be reached in the long run by patient, diligent perseverance. It will be complete, blessedly complete in the beginning, but day by day, week by week, year by year, I shall be coming into more complete Christ possession, until some day it shall be true of me as the Psalmist prayed for himself, "Let all that is within me praise and bless His holy name." Is that to be hoped for? Well then, take the title-deeds and claim it tonight.

I will give you another thing that I wrote down on my paper when my eyes ranged over the field of possibilities, as a thing to be hoped for. I hope for the blessed and untrammelled intimacies of the divine friendship, that I may day-after day and week-after week enter more and more deeply into the wealth and glory of the friendship of Christ. Is that a thing to hope for and to live for? We rightly count it a privilege and distinction to be introduced at our honorable English court. My American friends count it one of the highest distinctions of their life to have introduction into the pure court of the English sovereign. But lift your minds to the infinitely greater privilege of being an intimate friend of the King of kings and having access into the serenity and glory of His most holy court. If you ask me who ever had been graced with the finest title ever man wore, do you know what reply I should give? I should not go to the baronetcies or the burgesses or the university degrees. The proudest title ever worn by mortal man was given

by the Lord Himself in this phrase: "Abraham, My friend." My friend! And to enter into the secret of that glorious friendship, untrammelled intimacy with my Lord, is a thing I crave.

Gladstone's Companionship With Christ

One of my greatest hopes is to be like the men and women who even partially attained to this intimacy, the great friends of Jesus who were in possession of their estates, and to have my estates join theirs. By the mystery of grace we shall be joint-owners, co-heirs with Christ. I mention Gladstone, for one can mention him in the place of worship without political color, unmarred by political tone. Why I mention him now is this: I do not know any statesman of our time who had such a friendship, such a deep friendship with his Lord. I would like to read you an extract from his journal which was never intended to be seen by the eye of the world. Listen how this man practiced the presence of Christ. Listen to this, young men! One of the greatest men of our time, a man of colossal intellect. He spoke thirty-five minutes on the University bill, then wrote this at night when he got home, "Spoke with more ease than I hoped, having been more mindful of the divine aid." In the Oxford debates, 1847, he wrote: "O Lord, help me, strengthen me. Thou hast covered my head in the day of battle." When he made his first budget speech in the House of Commons he made his entry on the morning of the day, "O turn Thou unto me and have mercy upon me. Give Thy strength unto Thy servant. Help the son of Thine handmaid." When he was introducing another great bill he has this entry: "This message came to me this morning, 'Hold thou up my going in Thy paths that my footsteps slip not.'" All through his life he was in that companionship of his Saviour; in the domain of literature or politics out went his hand to feel the Lord and enjoy the intimacy of His presence. Leaving Gladstone, let me recall another, whose life you ought to recall—Keith Falconer, who became the most brilliant scholar in Cambridge. At the age of thirty he went to Arabia, that he might proclaim the glorious news of the gospel of Christ, and burnt himself out in six months. What a sense of God he had, and yet he was not gloomy with it. He was not a poet that went about in sable robes. He loved a clean jest. They say he simply scorched anybody that introduced, even suggestively, the remotest reminder of uncleanness. But his laughter was like the morning song of birds. I never read Keith Falconer's life without feeling he only had to reach out his hand and God was there. And when he was strick-

en by the fever that took him away he was continually saying, both in his moments of brightness and delirium, "Nearer, Lord, nearer, blessed Lord." The friendship of Keith Falconer is a thing to be hoped for, and I hope for it tonight.

Westcott and the Verger

I give you another, if I am not wearying you with these blessed experiences. I mentioned the scholarly Bishop Lightfoot; now I mention the great saint who succeeded him, Bishop Westcott. I regard Westcott's diary as one of the most beautiful, bracing, invigorating, spiritual biographies that has been published in our day. Take this incident: When he was Canon of Peterborough he went out to conduct prayers in the Cathedral. It was a wet, blustering morning. The only person present with the Canon was the old verger. So they went through with the prayers. When he got back home his daughter said: "Was there anybody there?" The Canon answered, very quietly: "Full, full." He had seen the Lord, as Isaiah says, "high and lifted up and His train filled the temple." Full! My poor, tearful widow on your lonely, empty road, would not you like it to be full? The soldier's wife with your husband away in the field, would you not like your life filled with the blessed companionship of God? And when you come to the darkened way and enter the valley, the lonely valley of the shadow, or when the Lord may take you into some chilly road of bereavement, would not you like it to be such that a neighbor whispered to you on the road: "Full"—God crowding the lonely road and making the vacant place glow with His blessed companionship? That is what I mean by friendship, by intimacy, to have such a glorious sense of friendship that when there is nobody in the place you can say: "Yea, though I walk through the valley of the shadow of death Thou art with me," and the road is filled with the glory of the heavenly presence. Is that worth hoping for? This blessed and untrammelled friendship with Christ? Well, then, if you would like to have that estate, take the title-deed. Faith is the title-deed of this thing hoped for. Sure? Absolutely sure! Not a doubt about it? Not a shadow of a doubt! There's dogmatism for you. There is the dogmatism of the gospel of the Lord Jesus Christ. Amid all the doubts and uncertainties of our time, when a man has the title-deed of faith he enters into his estate, of a glorious friendship with Jesus, and day by day, and week by week, and year by year, the friendship will deepen, and deepen, and deepen, until it shall be true of them, as it was with those two men

trudging to Emmaus, the road shall become illumined with heavenly radiance, and when we take the communion bread into our hands and break it, it shall become a sacramental piece. I hope for the spiritual emancipation of all my powers, and I hope for the blessed unhindered, intimate friendship of my Lord. And, lastly, I hope for an abundant entrance into my eternal home. Do you think that is rather a drop from the other? We have come into a day when it is regarded almost effeminate to speak of heaven, and we are all the poorer for it. I am perfectly sure we are never going to make stalwart crusaders in the heavenly way by shutting our eyes to the glory that is to be. All the men of New Testament, and all who have been pilgrims on the same road as those in the New Testament, have been men who have lifted their eyes from the smothering dust and hardship of the road, and have set their eyes upon the city that is to be, on Jerusalem the golden. In twenty years time the greater part of this congregation will be gone, and the place that knows us now will know us no more. Is it wise to drop the curtains, to wear the blinders and look away? Or is it better to draw the blinds and have a steady look at what is to be? My brethren, I cannot help but think about the morrow, and when I think about the morrow I am all the more competent for the service of today. It is the man whose eyes have been washed in the glories of the new Jerusalem who can see the truth in the Jerusalem that is. The men who have seen the glories of heaven can see the grime of earth.

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

Intimations of Immortality

I have reached the prime of my life. I feel as if only my life had just begun. And they who are older than I, men and women reaching their seventieth and eightieth year, tell me they feel as though the prelude was scarcely over. I feel as a sculptor might feel who had just got well hold of his chisel, ready for work. Or like an instrumentalist who had just got the instrument in tune in a great oratorio ready to begin. And I cannot think that when I have just got my chisel well in hand, that is going to be the end. When I have got the instrument in tune the curtain is to ring down. I am bound to think of the morrow. And of the morrow I think. And I hope for an abundant entrance into my eternal home. I am no weakling for thinking thus. I think that Richard Baxter was

no weakling. He endured insults and curses for his Lord and contemplated the "Saints Everlasting Rest." Samuel Rutherford was no weakling. He bore insults innumerable. I think of David Brainerd, of Andrew Newman, of Spurgeon, was there ever such a worker? And how he fed his soul in the land of milk and honey, and because he did he brought some of heaven's milk and honey for you! Ian Maclaren was no weakling, a man so soldier-like in body it was splendid to see him come along the street, so soldier-like in soul, a glorious warrior in the cause of the Master. Those who know the secret of his life can testify that he was continually lifting his eyes upon the glory that he might deal more effectually with the shame. And when, away in America, the Lord called him to rest, even then in his latter days his thoughts were all in the heavenly country. He asked for the old Scottish hymn, and they sang to him:

"I'll ne'er be full content
Until my e'en do see
The golden gates of heaven,
And my ain ccountree."

I am not going to put these things out of my sight, my brethren. I cannot afford it. I cannot afford to put these things out of my sight. On Wednesday I return to New York, to all the bewilderment of that bewildering city. Do you think in the bewilderment of that city one can rest with the title-deeds in their soul? The Lord grant it. Fix your faith on Jesus, young people; put your thought on Him. The lifting your eyes to Him may just be in a phrase. The Syro-Phenecian woman expressed her faith in the shortest phrase the Bible records: "Lord, help me." Rest your mind on Him, enlist your will with the Lord. Commune with the Lord and the title-deeds are yours. Surely? Surely! Can anybody steal them? Nobody can steal them. Can you lose them in old age? No need to do that. Can death take them away? Death has no power over them. They carry you through the day of life, through the day of death, through the day of judgment, and on through the day of eternity. The glory land is yours. The life eternal is yours. Christ is yours, and Christ is God's. Now faith is the title-deed of things hoped for. Let us enter into our estates and claim possession.

Ewald, the higher critic, ignored or violently abused the labors of predecessors or contemporaries. He rarely quotes other books than his own and the primary sources. "See the **History**" is the language in which he refers to his own account of the history of Israel as if there were no other.—Philip Schaff.

John Harper, The Mighty Man of Prayer

By F. Spencer Johnson, London, England

I WAS resting on the coast of Normandy when the sad news reached me concerning the home-going of my beloved friend, Pastor John Harper.

My first visit to Scotland was "under his wing" quite recently. Shall I ever forget his prayers? How he pleaded for his beloved land! At times the floor would be wet with his tears as he cried: "O, my God, save Scotland."

On my return to London a friend inquired what had impressed me on my trip, and I replied: "John Harper's prayers." All I could compare such praying with was the graphic accounts I had read of that remarkable giant of faith, John Knox. It would have been worth journeying a hundred times as far again to experience such a burning enthusiasm and genuine passion for souls!

Today a large number in London have not ceased to wipe their weeping eyes! No wonder his choir at Walworth Road Chapel broke down as they tried to sing at the memorial service. But what shall we say of the great multitude in Scotland who mourn the loss of this beloved servant of God?

As we walked, arm in arm, together through the slums of Glasgow, men and women came to doors and windows to greet the man who had so faithfully given many years of his life in ministering to their spiritual and temporal needs. Trophies of grace came forward to shake him by the hand, and welcome him back to the spot where they first heard the glad news of salvation from his lips.

How they crowded into the old hall to see and hear him proclaim the Word once more, from the old rostrum. Shall we ever forget the sight of the sea of faces, the eager expressions, and best of all, the signs that followed?

One morning he took me into his old vestry, a small and very unpretentious room. He told me how he had there poured out his heart in prayer for that vast district. Not hours but days of pleading, and then with tears of joy, he related, to the glory of God, how a great revival came, and swept into the Kingdom, a multitude of souls.

Everywhere we went during this trip the Spirit of God witnessed with remarkable power to the Word of life. Into those few days he crowded enough work that would have occupied some men several weeks. I have never met his equal for real hard work. He was desperate for souls. A suggestion from any one

who loved prayer, to spend the whole night in pleading for Scotland, immediately met with his hearty approbation.

And this is the mighty man of prayer who has, with many others, gone down with the "Titanic." Methinks I hear his prayers rising from the deck of that giant liner.

John Harper would be "quick of scent" to understand why God had directed his plan to board this ship. No sooner would those loved ones be safely inside the life boat, than he would be guiding the footsteps of all, who would hear his voice, to the heavenly lifeboat, and to Him who guides o'er the seas of eternity.

Last Sunday night I lay awake. The happenings of the previous Sabbath came vividly to my mind. I heard the crash, and saw the icy waters, rushing into the so-called "unsinkable" vessel. This was no vision. My mind was simply recalling all that I had heard, and read, of the calamity. The band might play its ragtime music with might and main to drown the fears of the wealthy saloon passengers, but that would never prevent this "John Knox of our day" sounding forth the sweetest music the soul can ever hear,—"The love that gave Jesus to die." The music that dispels all fear, and welcomes death, scattering all gloom, in the light of a joyful eternity. It may be that John Harper's greatest work on earth was accomplished between the hours when the floating palace struck the iceberg and the moment when the final cries rent the air, as the vessel leaped forward and plunged downward, flinging a multitude into eternity. John Harper's shout would be one of triumph. No stone would be left unturned, and thus would he well deserve—"Well done, thou good and faithful servant." He has "entered into the joy of his Lord." Eternity alone will reveal the mighty things accomplished, and the victories won, through his ministry upon that ill-fated ship. Shall we not smile through our tears and say, "Thy will be done?"

Deep down in my own heart there is a strong feeling that the Kingdom of God is not going to lose one jot or tittle by the home-going of this beloved servant of the Lord; but rather that mighty things are yet to transpire, and revival experienced, such as he himself yearned to witness, and for which he pleaded so persistently.

Let all those whose hearts have been broken by the startling solemnity of his sudden departure, remember the words—"though dead,

yet he speaketh," and as we seem to hear his voice urging us all to "go forward, doubting nothing," shall each not respond to the Lord—"Here am I, send me?" Then shall the plead-

ings of John Harper bear the fruit he so longed to see. Furthermore there shall be joy in Heaven over sinners repenting, and saints being filled with all the fullness of God.

An Exhortation to Prayer

By Rev. John Harper

(This address of Mr. Harper, delivered at the Metropolitan Tabernacle, London, England, February 9, 1912, and reported stenographically for "The Christian Workers Magazine" was probably the last public service rendered by him outside of his own church work prior to his sailing for America on the ill-fated Titanic. Through an oversight it only recently came into our hands, but it is timely at any period.—Editors.)

I WANT to read you a verse or two in the fifth chapter of James. "Is any sick among you let him call for the elders of the church, and let them pray over him."

We do not have much of that nowadays. I do not know whether you have it at the Tabernacle. Perhaps some folks think the elders have enough to do to pray for themselves without being called to pray for the sick.

"The effectual, fervent prayer." There are some prayers that are still-born children, some prayers that never touch God. We have been praying, both in the afternoon service and this morning, that we may be equipped for effectual service. May I suggest that there is no effectual service that has not behind it effectual prayer? It is only when we learn how to prevail with God we can prevail with man. "The effectual, fervent prayer of a righteous man availeth much." I want to take just these words, "Prayer . . . availeth much."

Prayer availeth much. There are some things which we are all convinced do not avail much in the work of God. Oratory does not avail much; it may on the philosophical platform but not in the pulpit. Personality does not avail much. The salvation of souls through personality is very little. After all, I am afraid a good deal of our evangelistic work, the so-called fruit of it, is personal magnetism rather than the power of the Holy Ghost, so converts fade away like morning clouds. Converts by personality do not abide. Converts by the power of the Holy Ghost do. The power of the purse does not avail much. In this morning's service we heard some one praying and saying, "The love of money is the root of all evil." The church of God is crying for money. All the money that all the millionaires of earth have won't make this machine go without the power of the Holy Ghost. Modern methods do not avail very much. What a marvelous lot of machinery we have, and in fact every conference suggests a new bit, and all the machinery we can bring into operation will only

weaken instead of strengthen God's work, without prayer.

The Lack of Power

Prayer availeth much. I think the confession of all our hearts this afternoon is this—we have not power. We have not power first of all, to awaken the slumbering mass, because the mass is working one way and the church is working another. To be popular is to say something optimistic—I am not seeking to be popular.

It is marvelous the condition into which we are fallen. If the magazines are right the church was never a mightier force than it is today but if this mighty force is doing such mighty things in London, how does it come that there are four millions of people who never enter the church? We lack power to arrest the masses. I wonder how many in London will be unable to sleep tonight because of the terrible conscience awakened by the church of God. I wonder how many will be unable to go on indulging in sin because of a life-like testimony of the church of God. I wonder how many in London tonight will be saying, "Men, brethren, what shall we do to be saved," because of the church of God. I am told everywhere that we are not to expect that today, that people are so educated and cultured they can reserve and restrain their feelings better than in those early days. That is all humbug. If the power of God were to rush through this meeting and a sinner were held by the power of God he would be glad to sob out, "Men, brethren, what shall I do." We have not the power to arrest the slumbering mass.

An "Open Close"

We have not the power to retain the great multitudes that are passing through the church. I heard of a church that was called "open close." You know what a "close" is—an entrance up to the house but no opening beyond. An "open close" is open at both ends. This church was called an "open close" because the people went in one side and out

the other. That is not the only church. Where are those multitudes that were in the Sunday-school years ago? They are lost. Where are the multitudes, all the young men who were in the Bible classes years ago? They are certainly lost, in most of the churches.

My dear friends, isn't it true? I am not speaking of the Tabernacle. Thank God for the mighty things that are being done here. I am speaking for the country; we have not the power, even in spite of all we are doing. Was the church ever making a bigger effort to retain them than at the present time? Did the church ever try to keep young people round them as it does today? Yet the picture palaces get them, and we have not the power to deliver even the special cases that are being brought to us from time to time. There is not one, but many, who have said something like this: "I got him to the church, I got him to come for a little while, but I cannot now. Will you pray for him?" My dear friends, have not we all been brought face to face with some and they have gone without being delivered? Isn't it true, dear friends, that we cannot cast them out?

We have not power to regain or restore backsliders. When I came to Walworth I found over 100 names on the roll no one could give any account of. My dear friends, I tell you what I found, too; many had gone right back into the world, and it seemed as if no power could bring them back. If all the people who have professed conversion in evangelistic efforts the last twenty years were standing today, the world would be robbed of tens of thousands. Oh, the backsliders that we cannot get back! It is enough to make us have a day of prayer for that alone, and breathe out before God our powerlessness.

An Explanation of Conditions

Why is it that we have not power? God says, "Ye have not because ye ask not." One explanation of the conditions today is in that failure of prayer. I believe that prayer is effectual to work on the masses, effectual to hold under the influence of the church those that have passed through its influence, effectual to deal with special cases. Our Lord said, "These come not out but by prayer and fasting." I think since I came to London it looks as if they went out by entertainment and feasting. They want to get the devil cast out by billiards and bagatelles. My dear friends, this will never be done. Prayer availeth much in the presence of these conditions.

I want to appeal that this day shall bring

us to where God wants us to be, back to the resources of prayer. We see that prayer availeth much in the presence of the evils of the day, which are intangible evils, for "We wrestle not against flesh and blood but against principalities and powers." We are not fighting just with man, we are fighting with the forces that are dominating these evils. And in the presence of these evils, if we are seeking to get through them, it will be through effectual, fervent prayer. Powers of darkness are not driven back by fasting, they are driven back by prayer. The forces of darkness are not conquered by any introduction of methods, the forces of darkness are conquered by men who plead the name of Jesus.

So we stand in the presence of forces of darkness, first of all, assailing the Christians and possessing the unsaved. I read in one of our leading magazines that there are a few cases of demon possession in China. I may tell you that every unsaved soul is demon-possessed, every unsaved soul is under the power of darkness. This is the demon power of darkness, it is in them, dominating, controlling, moving them. Only by prayer and fasting will the powers of darkness be cast out. I would like to know when the heavens of brass have been melted if it has not been by prayer. The church has never had a great revival that was not wrought by prayer. I believe, dear friends, the conditions round us will be changed when the church gets to its knees. Drought, dryness and difficulties melt before effectual prayer.

A Lost Prayer Meeting

I remember a story of dear C. H. Spurgeon, telling of an old Scotch minister to whom another minister came and said, "There is not the power in the services there used to be; I wonder what is wrong." The pastor looked up and said, "Brother, I have lost the prayer meeting." "What do you mean?" "Brother, if you come to the Wednesday evening prayer meeting you will see I have lost it. The praying people do not come." No man can set mountains on fire unless God's people are praying. There are difficulties in the ministry, but as soon as people pray the ministry will be effectual.

Even in the presence of disease and sickness, prayer availeth much. Every day many of God's people are suffering in their bodies who, through the effectual prayer of the church, would be raised up. Prayer availeth much. Oh! may God give us a day to get back to the true condition of prayer, humble prayer, relying on Him to show what prayer can do—and the blessing of God will come.

How Do We Know the Bible Is Authentic?

By Rev. James M. Gray, D. D.

(An address at the Augustine Presbyterian Church, Winnipeg, Canada, and published, by request, in the "Winnipeg Tribune," from which we copy.—Editors.)

EVERY Christian knows that there is a conflict between the powers of light and darkness, between Christ and Satan, and he knows, too, that the storm center of this conflict is the Bible. But perhaps he does not know that there are three outposts that must be taken by the enemy before the citadel itself is reached. These outposts are the authenticity, the truth, and the inspiration of the Bible. The first named is perhaps the most important.

What Authenticity Means

The question of authenticity is simply a question of authorship. Was the Bible written by the authors whose names it bears, and are its contents in all material points the same as when they came from their hands?

It is a very simple question, as you see, although a very important one, and can be answered in a very simple way. It is only necessary to trace the history of the Bible like that of any other book along the stream of time as nearly as possible to its source. The source of the New Testament is the period of Christ and his apostles; while that of the Old Testament may be called the period of Ezra, who is the last of the inspired writers of the Old Testament and recognized by scholars as its final editor—in other words, the one who put it into its present literary form. The period of Ezra is the fifth century before Christ.

The Starting Point

We begin our investigation at about the fifteenth century of the Christian era, because then we have our first printed copy of the Bible. You know how impossible it is to change the text of a book after it has gotten into cold type, as we say, so that it is a very simple matter to compare a printed copy of the Bible of the fifteenth century with one of the twentieth, and determine whether the two correspond as to authorship and contents. It is unnecessary to say that this has been done again and again with satisfactory results.

But it may be asked: "Where was the Bible before it was printed?" And the answer is that it was then in written or manuscript form, these manuscripts being numerous scattered throughout the public and private libraries of Europe.

It is only a few years since the Revised

Version of the English Bible was given to the world, whose editors had in their hands in the preparation of its text as many as 5,000 of these old manuscripts—2,000 of the Old Testament and 3,000 of the New. Therefore, it is plain that if in our day so many of these manuscripts exist, a much greater number must have existed five hundred years ago. Of course, it is not said that all of these manuscripts cover the whole of either the Old or New Testament in any case, but only parts of them; nevertheless, with this qualification it is proper to say that this number is still possessed.

Surer Than Classics

The value of this fact as bearing on the authenticity of the Bible is of great importance. The world has certain books of which it thinks about as much as the church thinks of the Bible, and which are called the Greek and Latin classics. The history of these books is traced in the same way as the Bible, but the number of old manuscripts in existence in their case is scarcely more than ten to twenty. If, therefore, the scholars of the world feel satisfied that they have an accurate text of a Homer or a Virgil, based on an examination of manuscripts as few as these, may not the church be satisfied as to the accuracy of the text of the Bible when her scholars have thousands of manuscripts to compare?

The Age of the Manuscripts

But if these manuscripts are no older than the fifteenth century and our first printed Bible, then no matter how numerous they are, they do not add a feather's weight of testimony to its authenticity. But as a matter of fact many of them are very much older.

Limiting ourselves just now to the New Testament, at least three of these manuscripts are as old as the fourth century of the Christian era. They are known as the Alexandrian manuscript, or Codex "A," the Vatican, or Codex "B," and the Sinaitic, or Codex "Aleph." The last two are certainly of the fourth century, and the first named of the earlier part of the fifth at least.

It is notable, too, that the custody of these is divided between the three great branches

of the Christian church, the Protestant, the Roman Catholic, and the Greek, in the order named. The first is deposited in the British museum, the second in the Vatican Library, and the third in the Royal Library at St. Petersburg. Moreover, to quote the "Primers of the Faith," "The fact that these manuscripts are thus held by the three branches of the Christian church, in which there has been much rivalry and contention on points of doctrine, has contributed not a little to the preservation of the integrity of the text and the evidence of its authenticity."

In speaking of the manuscripts of the classics, it was not stated that they are no older than between, the tenth and fifteen centuries of the Christian era; but this is the fact, notwithstanding that their authors were as remote as the time of Christ and His apostles, and in some instances, much earlier. How much stronger, therefore, is the evidence for the authenticity of the New Testament, whose manuscripts are so many centuries older. In these manuscripts the books are ascribed to the same authors and the contents are just the same as in our printed copy.

Quotations From the Fathers

But we can go back still further and trace the history of the New Testament through the quotations of the Christian fathers of the third century. By "Christian Fathers" we mean the leaders of the church in that day, and who were in the habit of writing sermons and apologies for or in defense of the Christian religion in which they quoted copiously from the New Testament. So copiously did they quote that if every copy of the New Testament were destroyed, the whole of it might be put together again from their writings. This is not a fancy but a fact which has been tested and proven true.

Spanning First Century

There is still one century intervening, however, before the time of Christ and his apostles, and in this, the second, we find the New Testament just as we have it today in the versions of the period. A version differs from a manuscript in this, that the latter is a copy of the Old or New Testament in the original language in which it was written, that is, Hebrew or Greek, while a version is a copy of either in a different language. There are two versions of the second century, the Latin and the Syriac, the former of which was the Bible of the western and the latter the Bible of the eastern church in that early time.

It is not claimed that these versions exist today, but through copies of them which are possessed, and the testimony concerning them

in the writings of the early church fathers, there is no question as to their existence at the time referred to. Indeed, the Syriac dated probably from 150 A.D., which warrants the inference that if a collection of books known as the New Testament was in existence at that time, the separate books which formed that collection must have existed earlier. But it does not have to be very much earlier to bring us into the time of Christ and his apostles, since John, the last of the twelve, did not die until the close of the first century.

We thus see that as early as the middle of the second century of the Christian era there existed the books we now know as the New Testament, ascribed to the same authors and containing in all material points the same text.

Tracing the Old Testament

It is possible to do for the Old Testament just what we have done for the New. Beginning with the printed Bible of the fifteenth century, we trace the Old Testament through manuscripts of the ninth and tenth centuries.

Just why there are no earlier manuscripts of the Old Testament now in existence than these it is impossible to state with historical precision, but there are one or two facts which aid us to approximate an answer.

One of these facts is the sublime reverence of the Jews for their sacred writings, and another is the existence for centuries of a class of Hebrew scholars whose office was to study, interpret and transcribe those writings. This body of scholars was a kind of self-perpetuating one known as the Massoretes. It had its origin at about the first century of the Christian era, and its office was to collect and examine manuscripts of the Old Testament with a view to the preparation of what would be called in these days an accepted text.

The work of these men was laboriously and patiently pursued for centuries, closing about the ninth century of the Christian era, and it is supposed that with the setting forth of their results all pre-existing manuscripts were destroyed because of the feeling of reverence referred to. Thus, in the language of another, "by the work of the Massoretes and their predecessors from the close of the first century onwards, the stream of the transmitted Hebrew text was made to run in a clear-cut channel and guarded from the possibility of defilement."

Targums and Versions

But it must not be supposed that because there are no earlier Hebrew manuscripts we are unable to trace the Old Testament any further back. Indeed, we have more than one way of doing this. For example, after the manuscripts come what are called the

"Targums." This word means literally an "interpretation," and its history is about as follows:

When the Jews were carried into captivity in Babylon, 588 B. C., they gradually ceased to employ the Hebrew as a spoken language, although in their synagogues these sacred oracles were still read in that tongue. Necessity, therefore, compelled the interpretation of the Hebrew text to those who did not know that language, which was done in a kind of running commentary or paraphrase. This paraphrase subsequently came to be written down and took the name of "Targum."

These "Targums" in the Chaldean dialect were, no doubt, numerous at first, although those which have descended to us are all later than the Christian era, the oldest of which, covering only a part of the Old Testament, however, dates from about the seventh century. It can readily be seen how important these "Targums" are in identifying the existence of the Old Testament at that early time.

The Septuagint

But back of these "Targums" again, we have versions of the Old Testament just as we have of the New. There are many of these of different dates and in different languages, but the earliest and most historic is known as the Septuagint, dating back as early as the third century before Christ.

The Septuagint version gets its name, which means "seventy," from a company of Hebrew scholars of that number, who were engaged, it is said, by Ptolemy Philadelphus, King of Egypt, to prepare the work for the Alexandrian library. It was begun somewhere about

285 B. C., but the date of its conclusion is not so well known. In the early church this version was considered of great value, and is that used very frequently by the inspired writers in their quotations in the New Testament.

Summing Up

We thus see that by a chain of very few links, the Old Testament of our day is joined to that antedating Christ's day by nearly three centuries. And if one asks whether it be not a long period to account for between the third century B. C. and the fifth B. C., when Ezra flourished, the answer is in the negative.

President Patton in "The Seat of Authority in Religion," employs an illustration which fits admirably in this case. If we are journeying on a railroad train, he says, we do not insist that it shall deposit us in our portecochere, but are satisfied to be left at the railroad station because we can easily walk the rest of the way.

If, in other words, the Old Testament were in canonical form in the third century, it is clear that the separate books of that canon must have been in existence long prior to that time. But two hundred years, more or less, is not a long time for the formation of a canon, and leaves little opportunity for the promulgation of a forgery of such magnitude.

Finally, the authenticity of the Old Testament is settled satisfactorily for every Christian by the fact that it was used by our Lord Jesus Christ. The Old Testament of our day was the Bible of His day, and if He were satisfied as to its authenticity His followers may not stand in any doubt.

The Larger Christian Life

By Rev. C. I. Scofield, D. D.

(Reprinted from the "Dallas News.")

TEXT—"He brought me forth also into a large place."—Ps. 18:19.

You observe that we have here a testimony, not a promise. God actually had done this thing for David. He was a shepherd lad, obscure, conscious, but dimly if at all, of his own capacities, shut up to the small things and small thoughts of a young rustic. Then God began to work in his life, stimulating him with great promises, leading him into great ventures, beating him with the hammer of adversity till the crude ore of him was turned into tempered steel; but all the while breaking shackles, tearing away enmeshing nets, lifting the wings of his soul, filling him with divine inbreathings, expanding, enlarging, disenthraling him; until at last David came to the consciousness that he was a free man and

in a large place. He could stand with lifted head, strong young arms outflung, upraised chest breathing deep the free, ample air, a man at home in the universe. I repeat it, David is testifying here, not theorizing. He had found it so. Upon which I remark:

The Real Christian Life Is Large

It is the men who are living without God who are living in a small and narrow place. There is no more shameless lie afloat among men than that the Christian life is a narrow life, and that the life that does not subject itself to the will of God is a high, free thing. We are all, I believe, passionate lovers of liberty. We seek room; we want a place in which we may expand and broaden out. A great many young people of today have a

fancy that to come into the will of God is to come into narrowness. It is Satan's lie. But let us not blame the devil overmuch. He never could have got his lie believed if so many of God's people had not made "religion" a poor negative thing; a system of "don'ts" and of outward observance.

It was to intensely "religious" people—in this sense—that Christ spoke His great word, "If the Son shall make you free, then shall ye be free indeed." He came to preach deliverance to the captive of formalism no less than to the captive of sin. The gospel is a call out of littleness, out of pettiness, out of insignificant things, to the breadth and sweep of great thoughts and forces, and to the wide horizon of limitless possibilities.

Now it is true of every child of God that he is brought into a large place. Unfortunately, many persist in living narrow lives in the large place. To be free and not to know it, this seems to me tragical and pathetic beyond words. One thinks of old prisoners set free, and weeping for the old dungeon again.

Just here permit me to anticipate a very natural objection. You say, "I live in obscurity; God has set me in narrow circumstances, in a routine of petty duties. I live in a farm house; I live in a village; I toil in a factory; I monotonously feed pieces of leather or wood into a machine and never see them again; I plow, I delve, I sell cloth by the yard, I wash pans and dishes. I know of no large and beautiful way to wash pans. I keep a little district school; I must have my mind on my work; my back grows bent and my muscles stiff and sore. I am no exultant young David anointed of the Lord, free to go and come, to sing deathless songs, to rule over men."

Patience, Dear Heart, Hear This!

Jesus Christ lived thirty years in Nazareth, but he never permitted Nazareth to give the measure of his life. You may think of him as a boy helping his mother, holding baby, fetching water from the fountain and chips from the shop. He made yokes, I suppose, not wholesale with a big iron machine, but one by one, patiently fitting them to peasant shoulders, broad and narrow, stooped and straight. Thirty years he lived there, and there was matured the finest human character the world ever saw. The baptism with the Spirit added power; suffering perfected sympathy, but it was the largest, freest man that ever lived who laid down the carpenter's tools one day and walked down to Jordan to be baptized of John.

Do you not see the secret? He never permitted Nazareth to put its littlenesses upon him. The one man upon whom there are no

limitations whatever of race, of circumstance or of character was a villager who toiled for bread! It is not given to many of us to live in great scenes and to be a part of great transactions. Our life is a round of small cares and duties. But Jesus Christ lived in narrower circumstances than ours. The newspapers, the telegraph, the railway and steamship bring largesses to the remotest of us. Homer chanted his deathless songs from door to door, in poverty, unappreciated, for a crust of bread. Milton, shut up to physical blindness, ranged in spirit from the Paradise that was to the Paradise that shall be. Dante, in exile, in a petty, mediaeval town, learning "the steepness of another's stairs and the saltiness of another's bread," fathomed the upper and the nether depths.

Do you say, "But we are not Homer, Milton, and Dante?" Thank God! I would rather have my two eyes than Milton's fame; my own good native land than Dante's exile; my humble home than Homer's wanderings. But surely our souls have some power of flight; their wings may beat the upper air for some distance, somewhere, if they may not take Dante's tremendous spirals.

What We Are, Not What We Do, Determines the Largeness of Life

Lacordaire says: "A King may pass through our streets clothed in purple and fine linen, and he may be a mean and base man, because his thoughts are mean and base; and there may pass by a poor man in vile raiment and he may be a great man, because his converse with himself is high and great." That is true. Things do not make life large. Men do large things sometimes in small places, and others do small things in large places. If we are of kin to the great souls we shall some time be known as of that strain. A homely American poet has put this into his poem, "The Unexpressed." Three men, writer, musician, builder, plod through life, toiling day by day for daily bread; and the writer never pens the epic which he dumbly feels; the musician never composes the oratorio which resounds in his soul; the builder builds wooden houses instead of the cathedral of which he feels himself capable. And then they die, and the three men who greet them are Homer, Mozart, and Michael Angelo.

"This dead musician's soul went forth
Into the darkness drear—

A glad voice smote the clouds apart—
The brother-greeting of Mozart,

Who hailed him as his peer.

'Souls know,' he said, 'that music best
That haunts the dumb soul unexpressed.'

Yes; many a life of obscurity, poverty, neglect, self-denial and pain is essentially great because it is lived in fellowship with great things—the things of God. Such a soul can wait. It is elect, and shall yet come to its own.

"Serene, I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

"I stay my haste, I make delays;
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

"Asleep, awake, by night and day,
The friends I seek are seeking me.
No wind shall drive my bark astray,
Nor change the tide of destiny.

"What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

"The waters know their own and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

"The stars come nightly to the sky,
The tidal waves unto the sea;
Nor time, nor tide, nor deep, nor high,
Shall keep my own away from me!"

The Secret of the Larger Life

If now you ask me how all this larger Christian life may be lived, I shall venture three suggestions:

1. Put your life under the great law of exclusion by preoccupation. Keep littleness out by being with greatness. There was no place in Christ for mean things. It was not that Christ refused small cares, drudgeries, duties. It was that He accepted them and was filled with the joy of doing them.

2. Live your Christian life in the sense of its great verities. You are children and heirs of God by faith in Jesus Christ. Say every day, "I am a child of God." I defy circumstances to narrow and dwarf the life that is lifted by the consciousness of divine sonship and divine fellowship.

"The larger Christian life is independent of circumstances."

There drifted into my house once a human wreck. He had been the editor of a great daily newspaper, and was a man of rare gifts. It was the old story; little by little the drink habit had fastened upon him and had dragged

him down to a living hell. I could not tell him to "assert his manhood"; he had none. I had a better gospel than that. I told him that he could be born again; that he could become a partaker of the divine nature, and a son and heir of God. He fell upon his knees. "My God!" he cried. "Can a dog like me become Christ's son." And he poured out his heart, giving himself away to Christ. I shall never forget his transfigured face, nor the singular solemnity and loftiness of his bearing as he took my hand and said: "I am a child of God."

Get out under the stars on a clear night, and look over your estate. The stars are yours and Christ's. Know that as a child of God you are greater than any possible estate, and you will not wash pans, plow and reap any less thoroughly, but you will do these things royally, like a king or queen. Remember, you are of the family of God.

A poor saint went into a very aristocratic church in a strange place. "I believe," said the usher rather dubiously, "that I do not know you." "Do you know the Lord Jesus Christ?" asked the poor saint. "Oh, yes." "Well," said the poor man, "I am a brother of his."

3. Be a vital part of Christ's work.

"The field is the world." Your field is the world. Keep your sympathies world wide. If your heart is in China or Africa or Central America, and with the work there, it is just the same as if you were there, wherever your body may happen to be.

At the Student Volunteer Convention in Cleveland they had Carey's cobbler's hammer. It was better worth seeing than the crown jewels in the tower. No scepter in Christendom is so venerable as that hammer. It is as if it came out of the shop in Nazareth, almost. Carey beat hobnails into peasants' shoes with that hammer; beat sturdily and well. But, as one thinks of him, the narrow walls of his cobbler's stall fall away, and his humble bench changes to the likeness of a throne, and one sees a pierced hand hold over his head the diadem of righteousness. For that cobbler, bowed over his daily task, was sweeping the darkened continents into his yearning, and holding a world up in prayer to God.

We do not mortify self in order to be justified, but because we are justified.—Selected.

The law smites the doer of the law for righteousness, whether it be doing in whole or in part; whether it be trusting in Christ and filling out something by merit, or whether it be filling out merit without Christ at all.—Bishop.

Why He Became a Missionary

By Norman C. Davis

(Notes of an address to his fellow students in The Moody Bible Institute of Chicago.)

FROM an early age I was planning to be an electrical engineer. I loved the study of machinery and was never happier than when working with it. I liked mathematics. With a fondness for these two essentials, there seemed to be no reason why I should not rise in the profession which I had chosen for my life's work. With this end in view, at the age of sixteen, I entered a shop in Toronto to begin work with the intention of making an A1 electrical engineer. Time passed, but I could not find the joy in my chosen profession I had been expecting. Time after time I went to the floor above, and burying my face in my hands, cried out in despair because of failure to get the joy and happiness that should have come to me.

After passing through an experience of loneliness, trial and tribulation for some time, one day I went into the basement of the factory where I was working, and there on my knees I found Christ.

The next week I was standing by the side of my bed, and of a sudden was filled with a burning desire to go out among men and preach Christ. I felt a conviction that the Lord was calling me as in Romans 15:20: "Yea, so shall I strive to preach the gospel not where Christ was named lest I should build upon another man's foundation." It was then that the first conviction came to me to go to the Sudan. It was with this conviction that I came here to the Institute seven years ago, and during the years that I have been away from here pursuing studies elsewhere, there has not been a moment but that I have felt satisfied in this conviction and ready to lay all on the altar of service.

Every Soul Should Have a Chance

My second reason for going to the Sudan is that I believe that every man in this world should have a right to receive the message of the gospel. When I realize that more than three-fourths of the world is in darkness, I feel that I must carry the light to them. I believe in John 3:16, "God so loved the world." I believe in the great commission of Christ when He said, "Ye shall be my witnesses unto the uttermost parts of the earth." I believe Christ meant what He said. I believe that the evangelization of Africa and every other un-evangelized field lies close to the heart of Jesus. I believe we are in the

closest place of blessing when we fellowship with Him in this work. When I look at the great un-evangelized world, I can see no reason why I should settle down in a pastorate at home.

I have just come some hundreds of miles through the country, rolling along on the train through town after town and city after city. I never went through one town or hamlet that I didn't see one or two, or even three or four, churches. Yet, Robert Moffat said he could go up to the mountain top near his station and see the smoke from a thousand villages where they had never heard the name of Jesus Christ.

Something Is Wrong

I was speaking to my mother several days ago. Her heart was feeling wrenched and torn as her two boys are going away. I said, "After my graduation from college, if I had had two calls to service, one from a little town of about five hundred people where they already had five churches, and one from a great city of half a million people where there was no church, but where I would have the opportunity to plant one and preach for the first time the gospel of Jesus Christ,—which would I accept?" I would go to the large place of opportunity and privilege. But take that great city of half a million, and plant it in Central Africa with surroundings that call for hardship and trial, separation from father and mother, and is the call any the less strong? I tell you, men that are going into the ministry, I don't see how you can consistently graduate from this school and settle down into a pastorate without having a special revelation from God to do it. If you can go out into the ministry after having to face the un-evangelized parts of this world, there is something wrong with your Christian experience.

I had the privilege of preaching in Mr. Philpott's church, in Hamilton, several times. Many a time as I looked into that congregation of two thousand people, I would say, "Lord, I would rather go out into Africa and preach the gospel there than to stay at home and have as large an opportunity as this." If you offered me the pastorate of Moody Church, I would consider I was falling from grace, neglecting opportunity by accepting it, if I could go out to West Africa and there preach the gospel.

If every minister, every Christian worker in this land, should say, "Lord Jesus, I give you my heart, and life and all my talents, all that I am, to do what Thou dost want me to do, to go where Thou wouldst have me go," I believe there would be thousands of empty pulpits next Sunday, and thousands of workers on their way to the un-evangelized parts of the world. We need to pray that God will thrust out laborers into this harvest.

A New Suit and An Overcoat

Some of you students that never expect to go to the foreign field, take a fellowship in this work. I can testify this morning that one of the greatest joys I have ever had in life is being able to put a little money into the foreign field.

About three years ago a man came into our church in Toronto and spoke for India. He said, "If I could get one hundred native workers supported, I could have a harvest of ten thousand souls for Jesus Christ." That statement of his was ringing in my ears all through the summer. It came to me, "Why don't you support a native worker yourself? Why not do it yourself?" Then, I began to argue. I was just a poor student. I hadn't any money, any means; I couldn't be expected to do such a thing, but the thought came, how about that little nest egg you've got in the bank? Well, I needed a suit of clothes and an overcoat, and I was saving for that very purpose. I faced the situation and at last I came to the conclusion I could trust God for my suit and overcoat, and I would take the chance and have the joy of supporting a native worker. I took it. A few weeks rolled by after school opened, and I was

down town preaching at one of the city missions. After the service a man came to me and said, "Here is something for yourself, Mr. Davis," and put a little piece of paper in my pocket. When I took it out later, I saw a check for \$25.00, just enough to get my suit of clothes. By the way, I got one here for \$5 when I was a student. A few weeks later, some friends said, "We want you to come to our house for Christmas, we have a present for you." When I went, there was a brand new overcoat, not a secondhand one, but one made for the purpose.

I can testify that the greatest joy I have ever tasted in life has come from my contact with the mission field. If there is a man here whom God has called for foreign missionary work, never let any opportunity at home, never let any invitation make you swerve from the purpose God has planted in your heart.

Archbishop Whateley's Saying

My third reason is this: I find I have in the gospel of Jesus Christ a message that can carry dynamic power, that can go down into the lowest depths and take up the most degraded and transform them and make them new creatures in Christ. Archbishop Whateley says if our religion is false we ought to change it; if it is true, we ought to propagate it. Can I stay at home when I have a message that can transform the degraded people in Central Africa? Can you stay at home when you have such a message? May God lay upon us the burden of souls and the desire to bring men and women out of that darkness.

I thank God, with all my heart, that He has honored me in calling me forth into this work.

THE COMING OF THE KING

By Rev. Roby F. Day

All along the Christian ages,
Men have looked for right and peace,
For the time when all the nations
Would their awful warfare cease;
And they hailed each new invention,
Each new off'ring man could bring,
As a substitute sufficient
For the coming of the King.
Alas! Alas! Alas!
Such dreams will pass away,
But the hope of His returning
Grows more precious day by day.

Soon the promises He gave us
Of His coming back again
He will keep; and we shall see Him
Coming with His heavenly train,
Riding on the clouds of heaven,
Calling to His saints, "Arise!

Come, my people, come and welcome
To the meeting in the skies!"
Awake! Awake! Awake!
Ye sleeping saints, arise!
Join the hosts of all earth's faithful,
For the meeting in the skies!

Brother, will you share the blessing
Of that meeting in the air,
When the saints of all the ages
Shall behold the Bridegroom fair,
And with Him shall reign forever
On His throne so long foretold—
Promised to Him by His Father
And by all the seers of old?
All hail! All hail! All hail!
Thine shall the Kingdom be;
Prince of Peace and Lord of Glory,
Reign on earth in majesty!

Wanted, More Shamgars

By Rev. Howard W. Pope

A Breakfast Talk at The Moody Bible Institute

AND after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad; and he also delivered Israel." Judges 3:31.

When the chosen people entered the promised land God left certain nations of the Canaanites in the land in order to prove Israel by them, to see whether she would be faithful to Jehovah or not. These nations were assigned to different tribes of Israel, and God promised that he would drive them out on certain conditions. These conditions were that Israel was not to associate with them, or marry them, or bow down to their gods, or even mention the name of their gods. But Israel did not obey, and the steps of their downfall are recorded in this chapter; they did not drive out their enemies, they took their daughters to be their wives, they dwelt among the Canaanites, they served their gods, they forgot the Lord their God, and He sold them into the hand of the enemy. The book of Judges is a sad, sad story of disloyalty, defeat and bondage, brightened now and then by a description of some noble man or woman whom God raised up to defend His honor, and to deliver Israel from her sad condition.

Among the heroes whom God used for this purpose no name shines out more signally than that of Shamgar, of whom it is said that he slew six hundred men single handed with an ox goad. And that is all that we know about him. To my mind this is a striking proof of the inspiration of the Scriptures. If the Bible had been made by man he would surely have devoted a whole chapter to such a remarkable achievement, but the Holy Spirit for reasons best known to Himself gives only twenty-six words to it. The inspiration of the Scriptures is proven as conclusively by their silence, as by what they say.

Shamgar, a Personal Worker

Shamgar is a good type of the personal worker. We need many like him today. We have men enough to complain and criticise, but not enough of those who are willing to grapple with the problems of life, and attempt to solve them. If he had been like some men he would have called a convention to discuss the state of religion in Israel, passed resolutions, appointed a committee to report and returned home. Shamgar was not that kind of man. He believed in personal work, and so he

took hold of the matter himself, and, lo, the whole problem was solved.

Furthermore, he was not a trained worker. In these days we have schools to instruct workers in the best methods, but Shamgar had received no training at all. He knew nothing about war, and he had no weapons except an ox goad. It is not likely that he killed those Philistines quite as scientifically as some might have done it, but he did it just as effectually, for he killed them dead. There is a large place for untrained workers in our day. There is always something that anyone can do, who really wishes to help, and in the doing of it he gets a certain training. While it is true that God can accomplish more with a trained worker than with one who is untrained, just as one can cut more grass with a sharp scythe than with a dull one, still let not anyone be discouraged because he is not able to attend a training school. Some of the best Christian workers the world has ever seen never spent a day in college, seminary, or training school.

Mr. Moody and Mel Trotter

Where did Mr. Moody get his training? Or Uncle John Vassar, Mel Trotter, or a host of others who have been signally successful in winning souls to Christ? Shamgar had faith in God. He was familiar with his Bible, and he remembered that God had promised Moses and Joshua that one should chase a thousand, and two put ten thousand to flight. Here were only six hundred Philistines, and if God's promises were reliable that was an easy job.

I suppose it came about in this way. The Philistines had raided the country so often that the people were intimidated. We read in Judges 5:6 that the highways were unoccupied, and the people traveled in the byways. In the spring of the year the frightened Israelites crept out into their fields and sowed them. During the summer their enemies left them unmolested; but when the crops began to ripen they raided them constantly, and carried off the harvest. One day a band of Philistines came down upon Shamgar's field. Some men would have run away, but not so Shamgar. He said: "This thing has gone far enough. It is a disgrace to our nation, and to Jehovah as well. If no one else will resist them I must, and I may as well begin now as ever."

Accordingly he attacked the six hundred men with nothing but an ox goad. God honored his faith and gave him the victory. This put fresh courage into fainting hearts. When they saw what God and one brave man could do they rallied as a nation, and soon threw off the yoke of the enemy.

Jealous for God's Honor

Observe, too, that Shamgar was jealous for God's honor. It was not the loss of his own crop, or even his neighbors' crops which led him to enter such an unequal contest. He felt

that God's honor was at stake, and he could not bear to have the Philistines despise Jehovah or His people. And so he was willing to run some risk, if indeed there be any risk in trusting God's promises.

Jonathan did the same thing, as we read in 1 Samuel 14:6, and Nehemiah also, and God honored their faith in a similar way. God needs more Shamgars in our day—men who are willing to work for Him in a small way, and work alone, and work with what they have. Will you be one?

Three Downward Steps

By Adam I. Berninger, M. D.

A WORD of warning must needs be offered to many Christians who in these days are taking three awful steps downward. The steps are error, heresy, and apostasy.

Error

What is meant by error is any departure from the body of revealed truth; any unbelief of the things which have been held by the true Church of Christ. Unbelief is undoubtedly an entering wedge of Satan. Some do not believe the Word of God about hell. Some doubt the deity of Jesus Christ. Some do not believe He is coming back to earth again. Others refute the virgin birth. And yet others do not believe in the inspiration of the Scriptures. These are all errors. This is the starting place downward. So long as this is held by the individual without being told to others, it remains to his own hurt and his own loss. But some tell their doubts and unbeliefs to others; and some grow bold and begin to teach their errors. They then take another step downward.

Heresy

The person who begins to propagate error is in the snare of Satan. He is working for the enemy of Christ and of his own soul, but, of course, does not know it. All such are usually very zealous. Satan has them thinking that they are working for God, and they are often easily distinguished, because of their unusual zeal, zeal without knowledge.

It is a sad condition, indeed. But they are hard to reach, because they are sure they are right; their mind is darkened from seeing truth, through the operation of Satan. And all because they began by doubting God's Word. Some doubt one point, some another. But the end is the same—spiritual darkness. However, these souls are not necessarily lost. Many heretics have been recovered from the snare of the devil. Jesus is able and willing to deliver them, if they will call upon Him. The danger is that they may persist in this way so long that they will be led by the enemy

to take another step downward, and "fall away" from the body of true believers. This is called

Apostasy

When a person who has doubted some portion of God's Word, then propagated his doubts, and finally becomes offended because of the Word, and turns away wilfully and deliberately, he is an apostate. Such was done by many in Israel in days of old. And the same is being done today. For this there is no remedy; only judgment remains. What a judgment it will be to meet a Saviour from whose word they turned away!

Beware of doubts. Let God be true, though every man be a liar. As a little child, receive His Word of truth, which is able "to save your souls." Let others doubt if they will, but warn them if you meet such. Know this, that all the writer knows of those who have "fallen away," were persons who doubted some portion of God's Word; and that was the starting point for their steps away from God.

Beware of error and of doubting God's Word in anything. Beware of heresies of all kinds—false teachings. Beware of apostasy; there is no remedy for it but judgment.

THE WORLD'S BIBLE CONFERENCES

The conferences were organized and are directed by Rev. Sol C. Dickey, D.D., of Winona Lake, Ind., and are intended to be an extension of the Winona Bible Conferences held without a break for twenty years, condensing the program into six days instead of ten. The series for the fall closed at Columbus, O., December 11.

The speakers at their conference include several popular pulpit orators, some Bible expositors, and some leading evangelists. The regular team consists of Dr. Cobern, archaeologist; Dr. Palmer, specialist in methods; M. B. Williams, evangelist; besides Dr. Dickey, as director and Lincoln G. Dickey, as business manager.

Practical and Perplexing Questions

Answered by the Editors

SECRET SOCIETIES

I recently heard a sermon based on the parable of the good Samaritan, justifying secret societies and fraternal orders. Are not these societies and orders a kind of amalgamation of the church and the world, and do they not illustrate Cain's offering of works instead of the faith of Abel?

We fully agree with the correspondent as to the nature of certain secret societies, though we admit that good men are often mixed up in them, alas!

THE ORIGIN OF THE HEBREW CEREMONIAL

What is the meaning of Amos 5:25 and Jeremiah 7:22 and when was the ceremonial worship of the Hebrews instituted?

The ceremonial worship of the Hebrews was instituted by Jehovah in the time of Moses about 1500 B. C. The passages in the prophets quoted do not contradict this although they were written respectively 700 and 900 years later. Amos is rebuking Israel because they did not present their sacrifices and offerings to God in the wilderness as they should have done; and Jeremiah is intimating that all the enactments relating to sacrifices are not to be compared with the importance of the moral law. In other words, his negation has a rhetorical rather than a logical significance.

THE ALLIANCE OF SYRIA AND ISRAEL AGAINST JUDAH

Kindly give me light on Isaiah 7:16, "the land that thou abhorrest shall be forsaken of both her kings."

As to the meaning of Isaiah 7:16, the reference is to the alliance against Judah which had been made by Syria and Israel. To quote "Barnes' Commentary," the land is that of those two nations, which is here mentioned as one land because the nations were then united in this compact of invasion and conquest. The phrase, "which thou abhorrest," means "which thou fearest." As a matter of fact the Assyrians came against Syria and slew Rezin (2 Kings, 16:9), but a short time after he had joined with Remaliah in this threatened invasion; while Pekah, the son of Remaliah, was slain by Hoshea in the fourth year of Ahaz, perhaps not more than two years after this prophecy was delivered (Cf. 2 Kings 15:27-30 and 16:1).

CARD-PLAYING

Will you please explain card-playing to me, that is, is it harmful or not? At school we have talked about it very much.

There are some innocent games like "authors" and "logomachy," but we presume our correspondent has in mind euchre, whist, etc. In regard to these, we consider them very questionable amusements for Christians, always laying them open to the charge of inconsistency. In the second place, they are dangerous in that card-playing for pastime soon becomes a passion for which men have been known to forego home, family and business. They are dangerous because they lead to gambling, which is one of the most soul-destroying sins. We would recommend our correspondent to consider card-playing in the light of such passages of Holy Writ as these: John 8:29, 1 Corinthians 10:23, Philippians 2:15, 1 Timothy chs. 3, 4 and 5. We doubt if any card-playing Christian is living well-pleasing to God, or abstaining from every appearance of evil, or shining as a light in the world, or exhibiting the power of Godliness.

THE MEANING OF SHILOH

How does Shiloh imply Prince of Peace, and why is it used in Gen. 49:10? How do you determine that it refers to the Messiah?

Commentators are not agreed as to whether this word refers to the Deliverer Who was to come or to the deliverance that would characterize His coming, but nevertheless in both aspects it carries the thought of peace and yet of mighty power. It was a most unusual word in the time of Jacob who spoke it, and perhaps never before uttered. There was wonder and mystery around it then, and there is still, for while it can not be definitely determined as referring to the Messiah, yet both Jews and Christians are practically agreed that it does so refer. The Jews say that He is yet to come, and Christians say that He has come to suffer, and will come a second time to reign. On the supposition that its application is Messianic, and to us the context seems to make it so unmistakably, it should be observed that since "Shiloh" came, the sceptre has departed from Judah, and the "law-giver from between his feet." In other words, for more than nineteen centuries Judah, as a nation, has not had a recognized existence.

PHARAOH AND JUDAS

Why do interpreters of the Scriptures interpret Exodus 4:21 as they do when the Bible says, "I (meaning God) will harden Pharaoh's heart?" They say that God never deals unjustly with His creatures and that Pharaoh hardened his own heart.

Then is not Judas another example of the same kind? If Judas was predestined to betray Christ in order to bring about fulfilment of the Scriptures, could he be a free agent?

Why must we accept some Bible teaching as worded in Scripture and not others? It seems as though some thoughts were changed to suit the mind of the interpreter.

1. As to Pharaoh, it is true that Exodus 4:21 makes God say that He will harden Pharaoh's heart, but in other places in that same book it is said that Pharaoh hardened his own heart. The explanation is that Pharaoh by his conduct, put himself under the law by which a man's heart becomes harder the longer he resists divine mercy. The law was one ordained of God in which sense, and in that alone, it may be said that God did the hardening. For

parallel places see Romans 1:18-23 and 2 Thessalonians 2:8-12.

2. As to Judas, we do not recall any Scripture which says he was predestined to betray Christ. That it was foreknown he would do so is another matter. God foreknows every sinner that ultimately will be lost, but that does not mean that He arbitrarily wills it so, nor does it mean that the sinner is not a free agent. He might repent if he would, but he will not. There is a deep mystery here which the finite cannot fathom, but we should be careful as to the spirit in which we inquire about these things lest we be found replying against God.

3. The third question is somewhat ambiguous, and cannot be answered satisfactorily in a wholesale way. If the correspondent will furnish an illustration of what is meant we will reply later. At present we can say only that the context has much to do with the interpretation of any passage of Scripture. However, no interpreter has the right to explain any passage according to his own mind, but only according to God's mind which it is his duty carefully to ascertain.

I Wonder What and How, and Why and If

By John C. O'Hair

I wonder why people believe the world good,
When thousands are suffering for raiment and food;

When sin, crime, and misery, all over abound,
Filling prisons, asylums, and holes in the ground?

I wonder if ever this world could display
More ungodly sinners than are here today?

I wonder what age had more greed, graft or lust

When more laws were enacted to make people just?

I wonder what politics can bring about
To rid the world's evils, and sin to wipe out?

I wonder if churches are really alive
And still have the power to bless and revive;
Or how many churches are rather asleep
Or how far the goats outnumber the sheep?
I wonder why preachers preach social reform
To the devil's delight, for it does him no harm?

I wonder why they do not heed God's behest,
And preach the "old gospel" which meets every test,

And leads men and women to sorrow for sin
To faith in a Saviour, and new life to begin?

I wonder if sinners can find the right way
By searching the lives of church folk today?
And I wonder if sins in the lives of church folk

Will justify sinners who hide in this cloak?

I wonder if heathen across the deep sea

By millions are waiting from sin to be free;
I wonder how churches respond to the call,
Whether members like missions as well as dance-hall?

I wonder how many new sects will yet sprout
To confuse the poor sinner and cause him to doubt?

I wonder why sinners, helpless and lost,
Won't receive God's salvation, without work or cost,

Which was purchased by Christ Who suffered and bled,

Who bore all our sins when He died in our stead?

I wonder if some one's not really to blame
For all of earth's miseries, sorrow and shame?

I wonder why people deny Satan's power
When he's blighting and damning earth's millions this hour?

I wonder if he's causing this present distress,
Throughout all the nations, felt more or less?

I wonder if shortly, some awful event
Will cause hearts to tremble and the world to lament?

I wonder why Christians like the five virgins wise

Are not looking for Some One to appear in the skies?

The Bridegroom soon cometh to take home His bride,

When He closeth the door will you be outside?

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted by James M. Gray

THE GOSPEL OF LUKE

Lesson 13

The Rejection

Chapters 18:31; 19

At this point we enter the period of Christ's formal rejection of His nation with which we have been made acquainted in the other synoptics, and pass on to that which is peculiar to Luke, the conversion of Zaccheus (19: 1-10).

Jesus never declined an invitation to hospitality, but this is the first instance in which He ever invited Himself (v. 5). Murmured at for lodging with a "sinner," He justifies the act (vv. 9-10) and then spake the parable of the pounds (vv. 11-17) to "dispel the mistaken supposition that the Kingdom of God would immediately appear."

In this parable Christ is the nobleman. The pound represents the opportunity for service given each of His disciples, and on that disciple's use of it will be determined his place in the Kingdom, when the nobleman returns to set it up. This parable differs from that of the talents (Matt. 25: 14-30), though the two resemble each other. This speaks of opportunity, that of ability; and yet they agree in this, that the character of the service in the age to come will be that of ruling. But notice the reference to the "citizens" as distinguished from the servants. When Christ went away these two classes were left on the earth, and when He comes back the same two classes will meet Him, friends and enemies. Hence there can be no millennium before He comes. Notice also where this parable was spoken, Jericho. There was still to be seen there a palace of Archelaus, who had gone to Rome to get kingly power confirmed upon him. His citizens did send after him to frustrate his object, but he returned to reign in spite of all their efforts to influence Caesar against him. As their attempt failed in the one case, so will it in the other. (Stuart.)

The triumphal entry into Jerusalem (vv. 28-48) we pass over as having been sufficiently treated in Matthew 21, dwelling a moment, however, on verses 41-44, which are original with Luke. (Compare chapter 13: 34-35.) Christ's was the only sad heart in that rejoicing multitude, and sad not for Himself but the city that was soon to finally reject Him.

Questions on the Lesson

1. What three things in this lesson are original with Luke?
2. Why was the parable of the pounds spoken?
3. How does this parable differ from the "talents"?
4. Wherein do they agree?
5. What rendered the speaking of this parable in Jericho specially appropriate?

THE GOSPEL OF LUKE

Lesson 14

The Last Teaching in Jerusalem

Chapters 20, 21

The facts of this lesson are: (1), the challenge of the chief priests and scribes as to the authority of Jesus which, as we saw in Matthew 21, was equivalent to their formal rejection of Him who had just entered their city as the Messiah in fulfillment of Zechariah's prophecy; (2), the parable of the vineyard which, as we saw in the same place, was equivalent to His formal rejection of the nation; (3), the questionings of the Pharisees, the Sadducees and the scribes, "that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor" (vv. 19-47); (4), the incident of the widow's mite (21: 1-4), dealt with in Mark 12; (5), the Olivet discourse on His second coming being a shorter record of that in Matthew 24, and covering in this chapter verses 5-34.

In the questioning of the Sadducees (20: 27-40) Luke gives particulars unnoticed by the other evangelists. He adds the words of Jesus (v. 36), explaining why they who are counted "worthy to attain that world and the resurrection from the dead, neither marry nor are given in marriage," because they never "die any more," but, in that sense, "are equal unto the angels." In other words, the ordinance of marriage is not needed to perpetuate the race. A further particular is at verse 38, "For all live unto him." Death does not terminate man's existence—either the righteous or the wicked, the believing or the unbelieving. As unclothed spirits they live before God, and of course this will be true in the further sense on the resurrection of their bodies from the dead.

Another particular peculiar to Luke is in the Olivet discourse. Verses 20 and 24 are not given by Matthew or Mark. The whole

of that section in Luke refers to the siege of Jerusalem by Titus, A. D. 70, when the city was taken; but that siege foreshadows the greater one at the end of this age of which we learned in the Old Testament. In the siege at the end of the age the city will not be taken, but be delivered by the appearing of Christ (Rev. 19: 11-21). The references in Matthew and Mark, unlike this in Luke, are to this last siege and not to the earlier one. In Luke, the sign is the compassing of Jerusalem by armies (v. 20), but in the other Gospels it is the abomination in the holy place (2 Thess. 2:4), (Scofield Bible). There is no contradiction among the evangelists as to this, as a comparison shows that questions touching both the commencement and the end of Jerusalem's trouble were put to Christ by His disciples. But the different narrators give those which relate to our Lord's reply as each was guided by the Spirit to record them. The trouble of Jerusalem caused by the rejection of Christ, began with the siege under Titus, but will not end till the times of the Gentiles have run their course (Luke 21:24).

Questions on the Lesson

1. Name the great facts of this lesson.
2. Why is there no marrying in the resurrection life?
3. What words of Jesus prove life after death?
4. What essential difference will there be between the sieges of Jerusalem, that in A. D. 70, and that at the end of the age?
5. To which does Luke refer?
6. How would you harmonize the different statements of the evangelists on this point?

THE GOSPEL OF LUKE

Lesson 15

The Last Day Upon Earth

Chapters 22, 23

Here we meet the momentous events recorded in Matthew 26, 27, and Mark 14, 15, and there treated as fully as space permitted.

The incidents peculiar to Luke are, first, the explanation of Judas' conduct when Satan entered into him (22:3). Satan can enter into no man without his own consent, but the only safeguard against that is the new birth (John 3); second, the information that Peter and John were the two disciples sent to make ready the passover (v. 8); third, the report of the strife among the disciples at that feast (vv. 24-30); fourth, the prediction of Peter's fall as the direct result of the work of Satan upon him (vv. 31-34). Satan's desire here should be understood as comprehending all the twelve, although it is Peter only for whom the Lord would pray as the one in

danger. We cannot fail to contrast the sin of Peter with that of Judas, the former being forgiven while the latter was not. Peter, a child of God, was ensnared by Satan; Judas, a child of the devil, was his tool. That is the great difference which faith produces. Fifth, the story of Gethsemane is enriched by Luke in the mention of the angel from heaven strengthening Jesus, the drops of blood He sweat, and the circumstance that it was "for sorrow" the disciples slept (vv. 39-46). Sixth, in the arrest, Luke alone reports the words of Jesus to the betrayer, "Betrayest thou the Son of man with a kiss?" the request of the disciples whether they should "smite with the sword?" and the healing of Malchus' ear (vv. 47-53). Last, but not least, so far as chapter 22 is in mind, it is Luke who tells us that "Peter remembered the word of the Lord" about his denial of Him, after the latter had "turned and looked upon Peter" (vv. 61-62).

Coming to the next chapter, Luke tells us the nature of the indictment against Jesus before Pilate, and perhaps the very form of it (v. 2); and he alone gives us the hearing before Herod (vv. 6-12). On the way to Golgotha, he describes with detail the procession. Simon the Cyrenian is bearing the Cross "after Jesus" (v. 26); that is, as some think, Jesus Himself is bearing the Cross, but the other is carrying "the lighter end of it behind Him." A great multitude are following, and lamenting women among them (v. 27). To these Jesus addresses the warning of verses 28-31 not recorded elsewhere. Luke also gives the correct meaning of Golgotha (Aramaic) and Calvary (Latin) as "the skull" (v. 33).

Luke's account of the crucifixion is different from the others. Matthew and Mark bring out men's hatred of Christ in the fullest way, John presents Him as a divine person in whom is the calmness of One who knew whence He was, but Luke shows us "the man Christ Jesus, suffering, but showing grace even on the Cross." Of the seven sayings on the Cross three are found only in Luke, one when interceding for His murderers, one when about to breathe out His life, and the third in His reply to the penitent thief.

The story of the thief is original with Luke, who presents Him as a witness to Christ little expected at that moment and in that place. But what a miracle of grace is he—a malefactor saved, blessed, and received into Paradise!

Questions on the Lesson

1. In what chapters of Matthew and Mark are the events of this lesson paralleled?
2. Name the incidents in chapter 22 peculiar to Luke.

3. Do the same with chapter 23.
4. Contrast the sin of Peter with that of Judas.
5. Give the Aramaic and Latin words for "the place of a skull."
6. Give the sayings of Jesus on the Cross as recorded only by Luke.

THE GOSPEL OF LUKE

Lesson 16

The First Day of the Week

Chapter 24

The order of our Lord's appearances on this day was given with Matthew 28, and need not be repeated. Indeed, all of the events in the chapter were dealt with there, except the walk to Emmaus (vv. 13-35). Three score furlongs represent nearly eight miles (v. 13). Cleopas, "one of the two" on this journey is not met with elsewhere, and is to be distinguished from the "Cleophas" of John 19:25. Luke has sometimes been identified as the other, but this is conjecture. The story runs on smoothly and requires little explanation; but, following Stuart, we remark on the wisdom Christ displayed in dealing with the men. He brought them to the written word, and He left them there (vv. 25-27), furnishing no fresh revelation, but expecting them to rest on the old one. What He expected of them He still expects of His disciples, and the sooner we realize and act on it, the sooner will we have peace.

Another interesting item is the reference to Simon Peter (v. 34) which no other evangelist mentions, but which Paul records later (1 Cor. 15:5). The reason for silence concerning it was the question of communion with His Lord that had to be settled for Peter. Could he again enjoy it after what he had done? "That visit settled it," says Stuart. "We say visit because evidently it was the Lord who sought him out." He "hath appeared unto Simon." The effect of this interview on Peter is seen in John 21:7.

Luke is very definite concerning the evidences of Christ's resurrection. "A spirit hath not flesh and bones, as ye see me have" (39). There is no mention of blood, for that is the life of the flesh (Lev. 17:14), and was poured out when He died for guilty men.

Luke's version of the commission to the disciples is new, in that "repentance and remission of sins" were to "be preached in His name among all nations, beginning at Jerusalem" (v. 47). This is "the gospel of the grace of God" (Acts 20:24), and is to be distinguished from the gospel of the Kingdom which our Lord and His disciples preached throughout His earthly life. That gospel will

be preached again as we have seen (Matt. 24:14), but not until after the translation of the church, and Israel takes up her mission once more among the Gentiles.

Power was needed for the preaching of this gospel, and it is promised (v. 49), but our Lord must first ascend ere it can be "shed forth," hence the record following (vv. 50-51). This reference to the ascension in Luke makes his Gospel the most complete outline of the four, for it begins with the announcement of the birth of John the Baptist as none of the others do, and closes with this event which Mark alone alludes to and in the briefest manner. Speaking of verse 51, the "Scofield Bible" says very beautifully, "the attitude of our Lord here characterizes this age as one of grace, an ascended Lord is blessing a believing people with spiritual blessings. The Jewish, or Mosaic age, was marked by temporal blessings as the reward of an obedient people (Deut. 28:1-15). In the Kingdom or millennial age, spiritual and temporal blessings unite."

Questions on the Lesson

1. Have you reviewed the order of our Lord's appearances?
2. How was Christ's wisdom displayed on the walk to Emmaus?
3. What reason for silence is suggested in regard to our Lord's appearance to Simon?
4. Why is the mention of "blood" omitted in the testimony to Christ's bodily resurrection?
5. What is the distinction between the two "gospels" mentioned?
6. In what sense is the third Gospel the completest?
7. Distinguish among the three ages, the Jewish, Christian and millennial.

BLESSED ASSURANCE

By Mrs. S. F. Fisk

What though our sins do sometimes rise,
And tow'ring up so high,
Shut out e'en heaven before our eyes,
Our advocate is nigh.
And hast'ning to the mercy seat
His faithfulness we prove,
While there he doth for us entreat
The Father's pard'ning love.

The Holy Spirit now descends,
And, witnessing with ours,
Assurance brings, and doubt now ends,
While love our faith empowers.
Amazing love! so full and free!
True source of peace and joy!
His praise who showed such love for me,
Shall all my powers employ.

International Sunday-school Lessons

By E. O. Sellers

January 10

Deborah and Barak Deliver Israel

Judges 4:4-16

Golden text.—“The righteous cried, and Jehovah heard and delivered them out of all their troubles.”—Ps. 34:17, R. V.

There are two inspired accounts of this victory, one in prose (ch. 4) and one in poetry (ch. 5). They present different views of the same event. Israel had been oppressed for twenty years under Jabin and Sisera, his chief captain (4:2), though it seems that the northern tribes, Naphtali, Asher and Zebulun, were chiefly concerned.

I. Deborah's Call to Service, vv. 4-9. As the people forsook God He forsook them, and they became easy prey. If we withdraw from God's service we also withdraw from His protection. Although Joshua had burned Hazor (Josh. 11:1-11), yet because of Israel's backsliding it is now strong enough to become the ruler. When, however, Israel repented and cried unto God (v. 3) He raised up a deliverer and in this case it was a “mother in Israel,” (ch. 5:7). Deborah means “bee,” and it is suggested that “she answered her name by her industry, sagacity, and usefulness to the public, her sweetness to her friends, and sharpness to her enemies” (Matthew Henry). Her husband's name is given, but none of his achievements. From her dwelling place at Jetha as she sat beneath a palm-tree she gave forth her wisdom and judgment to the people who brought their difficulties before her (Exod. 18:13; Deut. 17:8-12). Judgment of sin always precedes any manifestation of grace (I Cor. 11:31-32). Deborah, the judge, recognized the gravity of the situation, for she was not only a judge, but a prophetess by divine appointment (2 Pet. 1:21). When she called Barak at once recognized her note of authority (v. 6). Deborah gave Barak explicit instruction and direction. In this chapter only the two tribes most interested are mentioned (5:17-18). Barak seems to have had more confidence in Deborah than in God, and for this he is destined to lose the greatest honor that could come to him in that “the Lord shall sell Sisera into the hand of a woman.” Barak's name means “lightning,” but for a moment he belied his name. He should have remembered the words of Moses, “if Thy presence go not with me, carry us not up hence” (Exodus 33:15). God's presence with us is vastly more important than that of any

human leader. “I,” (v. 7, R. V.) refers to God. When Deborah chided Barak as to Sisera's fate she was speaking prophetically as the sequel proves.

II. Barak's Defeat of Sisera, vv. 10-16.

Barak was a bold, sagacious leader, and chose one of the world's best and most famous battlefields, Esdraelon. Barak led his men to Mt. Tabor, from which could be seen the whole region where Sisera's armies were spread out upon the plain. From chapter 5 it appears that some came to the battle from the tribes of Manasseh and Issachar, 5:14, 15, and that others were expected who failed to obey the summons (5:15, 17). From the slopes of Mt. Tabor, Deborah and Barak saw Sisera and his iron chariots advancing across the plain. One of the descendants of Hobab, Moses' brother-in-law (Num. 24:22, R. V. m.), and Judges 1:16 had revealed the place of Barak's camp (v. 11). Heber should have been in the land of Judah and Simeon and not in such close proximity to the enemies of Israel. Deborah, however, urged Barak to attempt the battle, “for this is the day in which the Lord hath delivered Sisera into thine hand.” As we read verses 11 and 12, together with 5:17-19, it would look as though Sisera seemed to have the advantage against Barak and his ten thousand men. Sisera did not, however, count on Barak's powerful ally—God. “Is not Jehovah gone out before them?” Deborah depended upon the sure word of God, and was devoid of fear (See Rom. 8:31). God had said that victory was certain (v. 7). Her charge, “Up Barak!” was a clarion call, and served to nerve the entire army of Israel. Verse fifteen tells us who it was that won the battle that day (See also 5:20, 21; Josh. 10:10; I Chron. 13:15-17). Even the stars fought against Sisera, meaning that God turned the elements to the advantage of Israel's army. Showers of meteors have been recorded in this land in recent times, and 5:21 tells of the floods of water that “swept away,” overthrew the chariots of Sisera. The word “discomfited” we are told, scarcely suggests the sudden terror and confusion which fell upon Sisera's army. Like all of God's victories, it was most complete. By this battle the resistance of the Canaanites was completely overthrown and the Israelites secured the complete ascendancy over the land. Sisera fled northward towards Hazor, the capital city, along the same path followed by the

Turks in 1799, when Napoleon and his allies defeated their army on this same field. Barak followed the main army and the chariots, and thereby missed the chief prize. Sisera in his flight came to a settlement of the Kenites, which he thought he could trust, and turned into the tent of Jael, the wife of Heber. Weary, he fell into a deep sleep, which gave Jael her opportunity. Taking a hammer and a tent pin she drove it through his temples into the ground, completing the victory of Deborah and Barak, and fulfilling the prophecy of verse nine. We are told that the Bedouin tents of the women are always closed, whereas those of the men are always open on one side, and for a man to enter the tent of a woman, other than that of his wife, is punishable with death. Jael defended her life and her reputation by the only course open to an Arab woman, and especially in a time of war. A brave, outraged woman executed a sentence which some male member of her family would certainly have been bound to carry out.

The "curse of Meroz" (5:23) is that bestowed upon the shirker, the cowardly and idle. It is the curse of uselessness.

January 17

The Call of Gideon

Judges 6:11-13, 33:40. (Read entire chapter.)

Golden text.—"Blessed is the man whom thou choosest."—Ps. 65:4.

We have before us now the fourth apostasy and servitude of Israel, one which seems to have chiefly affected the four northern-most tribes (v. 35). In preparation for the call and work of Gideon, the sixth judge, "the children of Israel cried" unto Jehovah, and God sent unto them a prophet who turned them back to Jehovah (6:1-10). The now impoverished and overridden Israelites, who had enjoyed prosperity after their former deliverance, had again "done evil" and must first judge their sin and obey the voice of Jehovah before they could receive a message of hope and deliverance through one of Jehovah's prophets.

I. Gideon in prayer, vv. 11-13. That the angel of Jehovah was a manifestation of Jehovah is clear from a careful reading of verse 13. There the word "Lord" used the first time is not capitalized, whereas in the second instance it is capitalized. This angel was a foreshadowing of the incarnation in Jesus of Nazareth. He is clearly identified with Jehovah (See Judges 2:1, 2; Gen. 16:10, 13 R. V.). It was thus that Abraham saw "my day" (John 8:56). "The angel of the Lord" at no time appears after Jesus came, as the revised text shows. The nomadic Midianites

brought ruin to Israel as the bitter fruit of its sin. Then was uttered the cry for relief (Ps. 130). The father of Gideon is passed by for he was a worshipper of Baal (v. 25). They who bear the vessels of the Lord, those through whom He works, must have clean hands. God's call to Gideon came to him. (1), While he was alone as he was threshing wheat in the hiding place of a wine-press, for he dare not thresh in the customary open place of a threshing floor; (2), As he was faithfully performing his duty, the one nearest his hand. (See v. 11, Ex. 3:1, 2; Luke 2:8, 9); (3), In a time of great distress and danger. Next Sunday's lesson records the fulfilment of the prophecy.

II. Gideon in Doubt, vv. 13-16. Gideon's thought must have been one of amazement as well as of doubt. His question: "Why then is all this befallen us?" was most natural, and one that men even now are asking when they are in great trouble. All suffering and misery is not to be laid to God's door, though He permit it, but is the result of sin (See Ps. 77:7-9; Isa. 49:1, 2). It is possible that Gideon had not yet recognized his heavenly visitor (cf. v. 21). The name Gideon means "Hewer" or "Treefeller" and indicates, as all eastern names do, something of his personal character or appearance. Hence the significance of verse 14. The Lord, in the person of the angel, looked upon him and said: "Go in this thy might . . . have not I sent thee?" It would seem that the experience related in verse 13 and these words of verse 14 would have assured Gideon who his visitor was and what his task was to be. Verse 15 suggests more of Gideon's estimate of his own prowess than of the humbleness of his family, though it is probably true that the small number of his kindred gave him but a small following. God is with him, hence the gracious message of verse 16.

III. Gideon Assured, vv. 33-35. Gideon's first act on being assured of this heavenly communication was worship (vv. 17-26). His second was to take ten picked men and overthrow the altar of Baal, thereby demonstrating the impotence of Baal. The tribesmen at once light upon him as having performed this act, and demand his death from Joash his father, who seems to have been a caretaker of the idol (v. 25). These men later became Gideon's enthusiastic followers (vv. 34, 35). It was one man against the community, and to further rebuke them he erected an altar to Jehovah (v. 28). No blast from Baal struck him, nor any mark of displeasure hence the suggestiveness of the words of Joash (v. 31). But now there is another raid (v. 33), and God is about to strike a blow on behalf of Israel. Whenever

men get right with God, Satan plans a special assault (See 2 Tim. 3:12). A literal rendering of verse 34, is, "The Spirit of the Lord clothed himself with Gideon." Gideon was merely the agent, the instrument through whom and by whom Jehovah is about to do a mighty work. The only satisfactory and sufficient equipment we can have for effective service is the endowment of the Holy Spirit (See Luke 24:49, Acts 1:4, 5, 8). Notice this endowment came upon Gideon after he had by obedient service shown his trustworthiness. Men recognized in his call a note of the authority with which God had entrusted him, and of which his previous acts were a proof.

IV. Gideon's Caution, vv. 36-40. Spurgeon said that he never entered his pulpit to preach without trembling, and Gideon would have been more than human, even after assembling his army, had he been absolutely free from doubts. Gideon proved his heroism in part by his caution; he was afraid of himself, but was sure of God. Caution and courage are never far apart. Once assured of God's leading he was willing to lead three hundred men against the overwhelming force of his enemies. If such a demand were a weakness God dealt with it with marvelous patience and tenderness.

The fleece suggests a "figure of forlorn Israel." The dew, the presence of the Holy Spirit. In the old dispensation the dew rested upon Israel, while others were dry. In this dispensation Israel is dry, while the dew of God rests upon the nations. This episode of the fleece is an assurance to Gideon that he was not mistaken in believing himself to be called of God for this mission of deliverance.

January 24

Gideon and the Three Hundred

Judges 7:1-8, 16-23

Golden text.—"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."—Zech. 4:6, R. V.

This was the period of Israel's transition from a nomadic to an agricultural life. The record we have is an alternate succession of idolatry and subjugation with a return to Jehovah and to liberty.

I. "Gideon and all the People," vv. 1-8. Rallying about him his clansmen Gideon chose a position at the spring of Harod near Jezreel, his back to Mt. Gilboa and the Midianites to the north next to Mt. Moreh. He thus controlled the fords of the Jordan, and could prevent the enemy from returning to their homes in the desert country. Outwardly the great discrepancy of numbers made the situation look dubious for Israel, but in reality the danger was that the army was too large,

that when the victory was gained they might "vaunt themselves." Individuals and churches usually count their strength according to numbers (See 2 Cor. 12:9). If we desire God's strength it must be as we ourselves are weak (Isa. 40:29). When God delivers He leaves no room for boasting (See Eph. 2:8, 9; Rom. 3:27). God can save as well by the few as by the many (1 Samuel 14:6), and frequently uses the weak and despised things to confound the mighty (1 Cor. 1:27, 28), that "no flesh should glory in His presence" (1 Cor. 1:29). These were two tests whereby Gideon was to select his warriors: (1), "Go to, proclaim . . . whosoever is fearful . . . let him return" (v. 3). It is not well to too severely criticize the 22,000 who returned. (2), There is yet another sifting. God gives Gideon the clew (v. 4), viz., to decide by their method of drinking. Those who drank "as a dog lappeth" were those not to be taken off guard, even while drinking. An ox glues his eyes upon the water, and is oblivious to all else; not so a dog. It was also a strange equipment God gave this army. All they took was food and trumpets (v. 8). The all essential things for the followers of Christ are the Word of God for food (1 Pet. 2:2) and the voice of prayer for a trumpet (Num. 10:9, 10; 2 Chron. 13:14; Rev. 12:11).

II. Gideon's Second Assurance, vv. 9-15.

It was absurd, humanly speaking, for 300 men to expect to defeat 135,000. Gideon and Phurah at God's command, entered the valley and drew near the Midianite host. Avoiding the guard, if any, they drew near enough to hear one soldier tell his dream to another. Another Midianite interprets this as nothing else than the "sword of Gideon" (v. 14). Gideon worshiped God, and at once returned to arouse the camp of Israel.

III. The Sword of the Lord and of Gideon, vv. 16-23.

In all probability these men wore their usual weapons as soldiers, and carried food for their use in pursuing the enemy. However, for this midnight attack they needed only three weapons, lamps, pitchers, and trumpets. Each of these have a spiritual suggestion for the Christian. (See Matt. 25:4, Ps. 119:105, also 2 Cor. 4:6, 7 and Ezek. 33:3, 6, 1 Cor. 14:8). Gideon's stratagem caused a lively panic among the Midianites. That Gideon had faith and courage in himself, and in the Word of Jehovah, is suggested in his words: "Look on me and do likewise." We are to look to the "captain of our salvation" (Heb. 13:2), and by our lives of obedience prove the devotion of our life. (See John 15:14, 14:21). As already suggested, there were probably no defenses surrounding the enemy, and in the darkness Gideon and his men eas-

ily approached the camp. It is easy to imagine the scene—the midnight hour, the terrific deafening shout, “The sword of the Lord and of Gideon,” the blasts of trumpets, three hundred torches suddenly exposed to view amid the crash of broken earthenware; all of this in the midst of dense darkness, where all had been a dead silence. The Midianites, in the confusion, turned their weapons against each other and fled toward the Jordan, and into the regions beyond toward the desert. Others, perhaps followed by the ten thousand, flew toward Succoth and Penuel. We of this day have our wars, and battles against the wrongs, the principalities and powers of evil, which are around us, and within us. Such battles require the same courage and skill, and consecration of ourselves, as did the wars of those ancient against the enemies that threatened the very existence of the people of God. (See Eph. 6:10-18, I Tim. 6:12). The trumpets were a call to God and a type of prayer; the pitchers (earthen vessels) a type of our frail bodies in which we have the treasure of the gospel truth. (See 2 Cor. 4:6, 7, Matt. 5:16). Our business is to blow long and loud the trumpet and hold forth the light, which is the Word (Phil. 2:16), and being broken ourselves (See John 12:24, Gal. 2:20, R. V.), expect to see the enemies of God overthrown. As every man stood in his appointed place (v. 21), God did the fighting and brought confusion to the enemy (v. 22).

God's work in this world is often done by a few persons who have had a vision of Him, who have grown in character and devotion, and who use the simple weapons of lamps, pitchers and trumpets, even as that small company of one hundred and twenty on the day of Pentecost, filled with the Spirit of God, led the forces which ultimately overthrew invincible Rome. Luther's reformation, the work of the Puritans, Carey in India, the Wesleys in England, and countless other instances are illustrations of this truth, that “one with God is a majority.”

January 31

The Birth of Samson

Judges 13:8-16, 24, 25

Golden text.—“Beware, I pray thee, and drink no wine nor strong drink.”—Judges 13:4.

The story of Samson bulks big in the book of Judges and in the interest and imagination of all men ever since his day. Gideon wisely refused to be the king of Israel, but his son Abimelech sought that honor, and forfeited his life. This being the only lesson in a seven years course we suggest, in outline, Samson's entire life.

I. Samson's Parents. God chooses a humble man and woman to bring forth and rear this

great deliverer, folk of piety and prayer. The angel's most improbable promise (13:3) is accepted by Manoah and her husband, (13:6, 7). It was reasonable to believe that the one who brought the promise could also tell them how to train and nurture the child. God honored the mother's prayer and she shares her experience with the father (v. 9). As the mother of a Nazarite she must keep herself from all things unclean (v. 14; 2 Cor. 6:17). Even as Mary, the mother of Jesus (Luke 1:38). The experience of the sacrifice, the worship of Manoah and his wife and the fact of Samson's birth completes the record of chapter 13. Manoah could not worship the angel, but could show him hospitality. Verse 18 (R. V.) seems to indicate that this was another pre-manifestation of our Lord Jesus.

II. Samson's Power. Every race has its superman and usually it is one of physical strength. That Samson had no physical evidence of his superior strength is evident from the fact that Delilah asked to know his secret. Nor was his strength in his hair else there was no need that the “Spirit of Jehovah” should come upon him. The secret of his power is indicated in 13:25. The word “move” suggests to play upon a harp, as if Samson's heart was open to God as a harp is open to human touch. “Samson's power was the result of a faith that was open to the infinite storehouse of the divine dynamic.” Such spiritual power is within the reach of every man. Samson, (“sunny”) was full of laughter; not the comic, but the joyous. But Samson came under the spell of an evil woman and all of this true laughter and glad joyousness left his soul. Chapter 13, verse 25, illustrates the anointing of the Holy Spirit for service as perhaps distinguished from the same Spirit for holiness. The laughter heard in the haunts of sin has lost its buoyancy, is forced, is different, is that of men whose hearts are unclean.

III. Samson's Impurity. A woman can make or mar the man with whom she associates. As a Nazarite Samson was dedicated unto God, should not allow a razor to touch his head, was not to touch anything unclean, nor drink intoxicating liquor. This vow was usually for a short period. Samuel and John the Baptizer are other Nazarites recorded in Scripture, and are said to have been such from birth (See 3:14; 16:17; Luke 1:15). Samson's strength burned out when he lay his head in a harlot's lap. Samson left the atmosphere of God's Spirit for that of sin (See Prov. 4:23). His vow helped him greatly during his youth, separating him from heathenism and the destructive vices of youth, but it did not take him long to lose his strength and become the sport of his evil companions. Our false friends are the first to make sport of our

weakness. Samson kept trifling with temptation. He was a judge of Israel for twenty years (15:20) yet died a miserable, though heroic, death.

IV. Samson's Imprisonment. We find him after his excesses grinding in the Philistine prison where he perhaps overheard praises being sung to Dagon who had overthrown Jehovah's judge. It is never safe to play with temptation though conscious of our own strength; then is when we are most apt to fall (See I Cor. 10:12). One act and the gay hero is grinding in a prison-house. Year after year Samson plodded his round of enforced toil, a type of the force and power of intemperance and other impure habits. During these years he doubtless put his hand upon his head and said, "my hair is growing again" and it gave him courage to believe that God would yet give him another chance.

Finally, "when their hearts were merry" (16:25) he is brought out to make sport. During one of his resting periods he said to a boy near by, "Let me feel of the two pillars," those upon which the main walls rested and which were within a man's reach. Then it was that he was able to grip the mysterious power of the unseen (16:30). Was Samson a suicide? No! He accepted death as the inevitable consequence of his act of duty. (See Heb. 11:32).

The Temperance Teaching of this lesson is all too plain. It must begin in the home and continue throughout all of life. As we have scattered the fire of information throughout our land we have seen the work of temperance advancing mightily. Samson's exploit with the lion is a temperance sermon in parable (See 14:5, 6; Prov. 20:1). The business of the temperance forces is to slay the lion. We are also to eat "honey out of the rock," and like Samson we can give honey to others. To be strong physically, mentally, or morally is to keep clean.

February 7

Ruth Chooses the True God Ruth 1:6-18. (Read entire book.)

Golden text.—"Thy people shall be my people, and thy God my God."—Ruth 1:16.

The book of Ruth is a great love story, full of deep spiritual suggestiveness. Amid the tales of war, deceit, success and failure, this story most beautifully illustrates another side of the life of the Israelites. The author of the book is supposed to have been the same as of Judges, perhaps Samuel.

I. "There was a Famine in the Land." This famine drove Elimelech, his wife Naomi, and their two sons, Mahlon and Chilion, into the land of Moab, even as Abram before them "went down" into Egypt. The immigrant

sons married in that land. After the death of her husband and sons Naomi, hearing of returning prosperity in the home-land (1:6), elected to return to her own people. Through this Israelitish alliance Ruth learned of the true God and the record of this book reveals God to be the God of all who turn to Him in sincerity and truth. This suggests the essential missionary character of the Old Testament.

II. "Entreat me not to leave thee." When Naomi thought Orpah and Ruth had gone far enough she sought to dismiss the younger women and expressed to them the tender affection which existed between them. A woman in an eastern land can find rest only in the house of her husband, and these young widows stood but poor chance of securing husbands among those who hated their race. Moreover, we must remember that they were penniless. There seemed to be nothing for them to gain if they proceeded any further (v. 12). Orpah reluctantly and tearfully turned back, but Ruth clave to Naomi (v. 14). This illustrates our experience when we have to decide whether to leave friends, home and everything that we may follow Christ, or, on the other hand, to choose the things which are good and refuse to follow the best (See Matt. 10:37; Luke 14:33). Judged by this world's wisdom Orpah made the better choice, for the chances seemed to be in her favor that among her own kin and tribesmen she would be provided for, yet it was Ruth who gained the "better part." (See Phil. 3:8; Luke 10:42). In going back Orpah forsook Jehovah for the impure Chemosh of the Moabites. All of this occurred in the face of her voluntary profession at the outset, "I will return with thee to thy people," v. 10. In this Orpah was "not far from the Kingdom." (See Mark 12:34).

III. "Whither thou goest I will go." Naomi gave Ruth another opportunity to go back to her people, and this time bases her appeal upon the love of Ruth for Orpah (v. 15). The word Ruth means "friendship," and one of the strongest motives for a loving nature to forsake the Lord is the love for those that are of the world. Read 2 Cor. 5:14, 15; Rom. 10:37. This test caused Ruth to count fully the cost, and no more beautiful nor immortal words can be found in all literature than Ruth's reply (vv. 16, 17). Ruth's words are still sung as best expressing our song of life devotion. They have furnished inspiration for countless lives, sermons and stories, and have been the inspiration for some of the earth's greatest musicians as well. (1) "Entreat me not to leave thee." No difficulties, duties, fascinations nor persecutions are to turn us aside. (2)

(Continued on page 328.)

The Gospel in the World

Edward A. Marshall, Editor

It is stated that ninety-eight per cent of the Bible sales in Java during 1913 were made to Mohammedans.

The British and Foreign Bible Society states that last year at the Nijni Novgorod fair in Russia, which lasted two months, over 7,000 copies of the Scriptures were sold.

The A. B. C. F. M. (of the Congregational Church) is rejoicing over the financial outcome of the past year, the receipts being the largest in the Board's history, \$1,082,218.21.

In Montevideo the Y. M. C. A. has a membership of 650. Buenos Aires has a fine Y. M. C. A. building which cost \$200,000. Of the 5,000 students in various schools, of college and university rank, 300 are members of the association.

A Sunday-school, started by a Christian woman some years ago among poor children on the outskirts of St. Petersburg (Petrograd) has grown until it has an average attendance of one thousand during the midwinter season of the year.

The A. B. C. F. M. has nineteen missions, Africa, Turkey, India and Ceylon and China having three each, and Japan, the Philippines, Micronesia, Mexico, Spain, Austria and the Balkans one each. In these nineteen missions there are 106 stations, at which missionaries reside, and 1,457 out-stations. Connected with the missions are 636 missionaries and 5,091 native workers. The Board reports the number of churches as 673, and the number of communicants as 82,559.

Mr. Thomas G. Hitch, a former student of the Moody Bible Institute, with Mrs. Hitch and a native worker, has opened a mission in Payenjung, Kansu, China, to reach the Tibetans, since it is not yet safe to enter Tibet. Payenjung is about one hundred miles from the border of Tibet. The city is made up of Chinese and Mohammedan families, while scattered around outside, in all directions, are about three thousand Tibetan families. Every day many of them are to be seen on the streets of the city, coming in to buy and to do business. Tibetan work is carried on by other missions at Taochow, Choni and Kweite.

The Presbyterian Church is supporting on the foreign field 1,226 missionaries and 5,766 native workers. These are conducting 1,781 schools of various kinds with 64,687 pupils, 3,104 Sunday-schools with 154,139 pupils, 173 hospitals and dispensaries with 305,035 patients, and ten presses issuing 95,105,452 pages last year. The Board states that "all this costs less than one-half the annual budget of Columbia University alone." Yet last year the gifts to the Board failed by more than \$292,000 to meet the outlay.

The Bible House of Los Angeles employs, in the distribution of Bibles and portions of Scriptures, ten colporteurs in Spain and eighteen in China. The aim of this society, as stated in its report, "is to give to every person who can read some portion of God's written and living word 'without money and without price.'" This is done by visiting from house to house. The colporteurs spend a short time in each house, seeking to explain to the people God's plan of salvation. On leaving they give them a copy of a Gospel or of a specially prepared book of selected portions of Scripture. If the people desire to purchase copies of a more complete Bible, these are sold to them; or, if they show a real interest in the gospel and are unable to buy the larger portion of the Scriptures they desire to possess, a copy is given to them.

Bishop Frank W. Warne, of the Methodist Church in North India, reports that while at first caste leaders took little notice of the mass movements among the outcastes toward Christianity, these movements are now assuming such proportions that they are becoming alarmed. Some of them recently prepared a document which is a sort of pledge to renounce the Christian faith and to drive out of their village all foreign preachers. This paper the humble believers are asked to sign by affixing a thumb-mark. Under such condition only are they promised freedom from persecution. At a large conference of Indian preachers who care for a community of at least 50,000, the Bishop inquired, "Have you ever known any of our Christians to put his thumb-mark on such a document?" A chorus of voices answered, "No, not one."—"The Missionary Review of the World."

The A. B. C. F. M. in its quarterly "News Bulletin," quotes one of its missionaries in Marash, Turkey: "From one of our best out-station churches 72 out of 94 male members have been called out as soldiers."

The Canary Islands belong to Spain, but are really governed by Roman Catholicism. Pastor Brown, writing of his missionary work there, describes a famous idol in the city of Laguna, which the people call the "Christ of Laguna." They come in thousands from all parts of the country to worship at its shrine. It is dressed like a man, and once a year they change its clothing, and the priest in the presence of the people gives the wooden Christ an annual bath, after which the dirty water is given to the people to drink to wash away their sins. Miracles of healing are also ascribed to the image. Pastor Brown opened a mission in the city in 1912, amidst the most bitter opposition, and placed in the window an open Bible. One day a captain in the Spanish army visited the missionaries and told them that he had lived for forty years without seeing or knowing the Bible until he saw it in the mission window.

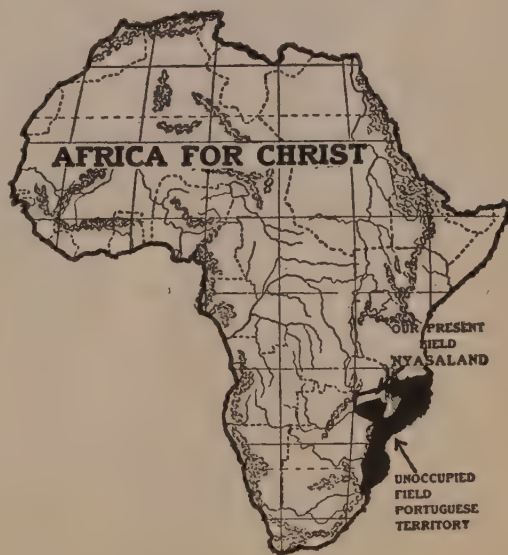
PIONEER WORK IN AFRICA

The Nyasaland Mission of Central Africa is much encouraged in the progress being made in opening up the new territory in Portuguese East Africa. As the work has developed, however, there has arisen an active opposition on the part of the Roman Catholics, who have two or three missions in the district, but who heretofore have been asleep, or even worse, "dead and corrupt."

Rev. A. J. Liebenberg, a former Institute student and who has been laboring on the field for the past twelve years, in company with Rev. A. G. Murray, has recently completed a journey of nearly 1,000 miles on foot and the backs of donkeys, visiting the governor general at Tete, and the territory two hundred miles south of the Zambezi River, in the interests of the mission. The journey was full of new and remarkable experiences, including hardships. One day they reached the banks of Lumadzi River with forty-one people in their party, three donkeys and five fowls, but without a drop of water to drink. To their great disappointment the river was dry. They dug holes in the sand and finally found a muddy, coffee-colored liquid, with which they tried to satisfy their thirsts. This continued for two days until they reached the Chinta Mountain, where they found a beautiful, clear mountain stream. Here, too, they found a splendid plantation, belonging to a half-Portuguese man of seventy, on which is grown an abundance of fruit, vegetables and

rubber for export. Mr. Liebenberg says that neither he nor Dr. Andrew Murray ever saw anything like it before in Central Africa. "The view is simply beyond description." On this plantation they preached the gospel, and Farnandi, the owner, said: "I never heard a white man yet tell me about God." He heard the gospel for the first time June 14, 1914.

Miss Alma E. Hultman, another Institute student, writes from Mkhoma, the new head-station of the mission, and says that since she left the Institute there has never arisen a shadow of doubt as to God's will for her,



and she will ever praise her Master for having called her to this field, to labor with such earnest, God-fearing people. During the month of August 1,178 persons received medical aid. These were ministered to by one doctor and Miss Hultman.

Mr. Liebenberg wrote, the last of August, that he met Miss Hultman after he returned from his journey south of the Zambesi, at a missionary conference at Mkhoma. He says: "She is a great success and everybody is greatly pleased with her. She had several European cases since coming to the mission, and they cannot talk too highly of her. Our council said to me that if there were more such nurses at Moody's, the mission will take ten of them right away."

The mission at present needs one physician, one teacher for the normal school, two trained nurses, and other missionaries. Any-one interested and desiring to know more of the work should correspond with Rev. B. B. Sutcliffe, Secretary-Treasurer of the Council, 153 Institute Place, Chicago, Ill.

For Sermon and Scrap Book

NICODEMUS

1. The secret inquirer.
2. The timid advocate.
3. The open confessor.

THREE THINGS BEYOND EXPRESSION

1. Mercies innumerable, Psal. 68:19.
2. Peace incomprehensible, Phil. 4:7.
3. Joy unspeakable, 1 Pet. 1:8.

G. H.

AN ANALYSIS OF 1 TIMOTHY 3:16

Paul's epitome of the gospel truths:

1. The Incarnation of Christ.
2. The Baptism of Christ.
3. The Resurrection of Christ.
4. The Revelation of Christ.
5. The Fruition of Christ.
6. The Ascension of Christ.

B. J. A.

THE LIFE PLAN OF JESUS AND OURSELVES

Clauses From John 17

I have glorified thee on the earth, v. 4.
 I have manifested thy name unto the men
 which thou gavest me out of the world, v. 6.
 I have given unto them the words which
 thou gavest me, v. 8.
 I pray for them, v. 9.
 I have kept them in thy name, v. 12.
 As thou hast sent me into the world, even so
 have I also sent them into the world, v. 18.
 And now come I to thee, v. 13.

—George G. Mahy.

FORGIVEN

"Thy sins are forgiven."—Luke 7:48.

Introduction.—These are very simple words, but they are very blessed and very wonderful words. They are specially wonderful when we consider who spoke them and to whom He spoke them. Picture the scene (Matt. 11:28; Luke 7:36-50). They teach us several very important lessons:

1. That Jesus Christ Has Power to Forgive Sins. Many claim this power. Jesus has it.
2. There is Forgiveness for the Vildest Sinner.
3. This Forgiveness is to be Had Now.
4. All that One Has to Do to Get this Forgiveness is Just to Believe (v. 50).

—R. A. Torrey.

MOSES—A HIDDEN MAN

1. Hidden in the house, Heb. 11:23.
2. Hidden in the Nile, Exod. 2:3.
3. Hidden in the desert, Exod. 3:1.
4. Hidden in the mount, Exod. 32:1.
5. Hidden in the wilderness, Exod. 15:22.
6. Hidden in the rock, Exod. 33:22.
7. Hidden in the grave, Deut. 34:6.

—T. B. and T. R.

THE PSALMIST'S TESTIMONY OF THE WORD OF GOD (Psalm 19)

1. The law of the Lord is **perfect**, converting the soul.
2. The testimony of the Lord is **sure**, making wise the simple.
3. The statutes of the Lord are **right**, rejecting the heart.
4. The commandment of the Lord is **pure** enlightening the eyes.
5. The fear of the Lord is **clean**, enduring forever.
6. The judgments of the Lord are **true and righteous** altogether.
7. More to be desired are they than **gold**; yea, than much fine gold.

THE BELIEVER'S "CALLING"

1. Called in God's eternal purpose, Rom. 8:28, 30.
2. Called from a low estate, 1 Cor. 1:26-29.
3. Called to a "high" or "heavenly" calling, Phil. 3:14; Heb. 3:1.
4. Called to a select company, Rev. 17:14.
5. Called to eternal life, 1 Tim. 6:12.
6. Called to the peace of God, Col. 3:15.
7. Called to a new name, Acts 11:26; Rom. 1:7.
8. Called to a new hope, Eph. 4:1; 1:18.
9. Called unto liberty, Gal. 5:13.
10. Called unto the fellowship of His Son, 1 Cor. 1:9.
11. Called unto a vocation, Eph. 4:1.
12. Called unto our work, Acts 13:2.
13. Called unto fellowship in Christ's sufferings, 1 Pet. 2:21.
14. Called unto a life of love, 1 Pet. 3:9.
15. Called unto sonship, 1 John 3:1.
16. Called unto an inheritance, Heb. 9:15.
17. Called unto the marriage supper of the Lamb, Rev. 19:9.
18. Called with an unchangeable calling, Rom. 11:29.

—E. E. Pohle.

JEWS AND THE GOSPEL

"To the Jew first, and also to the Greek."—Rom. 1:16.

I. The gospel for the Jew: "Gospel of Christ" (see text). Yet "a stumbling block" (1 Cor. 1:22-24).

II. Same gospel for Jews as for Greeks: (1) Need, "all under sin" (Rom. 3:9). 2. Remedy, "the redemption that is in Christ Jesus" (Rom. 3:23-26). 3. Condition, "faith" (Rom. 3:30).

III. Gospel first to Jews, then to Greeks: (1) The Lord's command, "beginning at Jerusalem" (Luke 24:47). (2) The Apostle's practice, "as his manner was," "to the Jew first" (Acts 13:46; also text). (3) The Christian's duty, "debtor" (Rom. 1:14; cp. 9:5).

IV. Success of gospel among Jews, as well as Greeks, "many thousands believed" (Acts 21:20). Statistics show that at least 224,000 Jewish converts were received into the Christian church during the nineteenth century, among them Neander, Edersheim, and Saphir.

Finally, "He that scattered Israel will gather" . . . "life from the dead" (Jer. 31:10; Ezek. 34:13-14; Rom. 11:15).—John Wilson, in "The Christian."

JOHN 6:68

"Lord, to whom shall we go? Thou hast the words of eternal life."

In this utterance of Peter we have, in suggestion:

I. A Great Heart-hunger. A longing for eternal life.

1. A natural longing.

Many things make glad our earthly life, but there are some things which make it unsatisfactory, as:

- (a) Its brevity.
- (b) Its incapacity.
- (c) Its inequalities.

2. A universal longing. Following upon the above.

II. A Settled Conviction. We may understand an ellipsis: "To whom (but to Thee) shall we go?"

1. Jesus is uniquely the Teacher on the doctrine of eternal life.

2. Jesus is uniquely the Giver of eternal life (John 4:14; 7:38, 39; 10:10, 28).

3. Jesus is uniquely the Sustainer and Director of this new life.

(a) Each day He sustains and guides the new life (John 15).

(b) One day the Lord Jesus will clothe His own in the glorious garments of immortality (2 Cor. 5:1; 1 Cor. 15).

III. A Solemn Decision.

1. To Thee we will go.

2. Thee we will follow.

3. And we will make glad confession to the blessing received.

—John S. Hall.

ALMOST

So near the door—and the door stood wide!

Close to the Refuge—but not inside!

Near to the fold—yet not within!

Almost resolved to give up sin.

Almost persuaded to count the cost,

Almost a Christian—and yet lost!

THE PUBLIC READING OF THE SCRIPTURES

The five characteristics of good reading are: (a) Accuracy. (b) Distinctness. (c) Intelligence. (d) Sympathy. (e) Reverence.

The faults to be avoided are: (a) Indistinctness. (b) Rapidity. (c) Absence of emphasis. (d) False emphasis. (e) Absence of care as to pronunciation.

—W. H. Griffith Thomas.

THE TIMES OF THE GENTILES

The Times of the Gentiles is that long period beginning with the Babylonian captivity of Judah, under Nebuchadnezzar, and to be brought to an end by the destruction of Gentile world-power by the "stone cut out without hands" (Dan. 2: 34, 35, 44), i.e. the coming of the Lord in glory (Rev. 19:11, 21), during which time Jerusalem is politically subject to Gentile rule (Luke 21:24).—"The Scofield Reference Bible."

THE POWER OF INFLUENCE

A Seattle paper tells how a little clock in a jeweler's window in a certain western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, looking at the clock, began to walk leisurely; professional men, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late because one small clock stopped.

Where can we find a better example of the fact of influence? Every life has an influence. What is yours? Does it lead others astray?—"Herald of Holiness."

John Reeve was accosted in the Kensington road by an elderly female with a small bottle of gin in her hand. "Pray, sir, I beg your pardon, is this the way to the workhouse?" John gave her a look of clerical dignity, and, pointing to the bottle, gravely said: "No, ma'am, but that is!"—"Presbyterian Advance."

A MINISTER'S SABBATH EVENING PRAYER

Another Sabbath, Lord, is ended,
A day of work and worship blended;
Small need of praise its hours have won;
Forgive the faulty word, the duty left undone.

I thank Thee, Saviour, if my toil today
Has helped some climber in the upward way;
If mine has been the matchless art,
Of comforting the troubled heart.

Strange that to least of saints Thou givest
grace
To preach Thy glorious gospel, and to trace
Thy purpose in men's lives, and say
That Thou Thyself wilt be our refuge and our
stay.

If to the weary there has come a word
In season, or if any soul has heard
Thy truth with longing for more light,
To such reveal Thyself in love and power to-
night.

O may the effort of this Sabbath bless
Some wanderer, and make him closer press
To touch Thy garment hem, till all
His soul shall answer to Thy loving call.

And if tonight there's joy above
Over one penitent whose growing love
For Thee began because I preached Thee
crucified, I give
Thee double thanks; I'll tell the story while I
live.

Since he that winneth souls is wise,
Let me this godlike labor prize
Above all else; and let my chief ambition be
To lead the sinful back to Thee.
—Rev. Joseph Brown Turner, in "The Pres-
byterian."

A TELLING SERMON

A minister called upon a member who had been neglecting the week-night service, and went straight up to the fire-place in the sitting-room, and with the tongs removed a live coal from off the fire, and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The member in question carefully observed the proceedings, and then said: "You need not say a single word, sir: I'll be there on Wednesday night."—Selected.

The man who prays "Thy kingdom come," and does not give some just proportion of his income to promote His kingdom, is a conscious or unconscious hypocrite.

IS RELIGIOUS CONVERSATION A LOST ART?

I am reminded of my experience on a New Haven train a while ago, when a pleasant-faced man took his seat by my side and asked me a question about some work that was being done by dredgers not far from the roadbed. I happened to know what was being done and answered his inquiry. As he showed a disposition to be sociable we continued to chat, and I closed up my newspaper to hear what he had on his mind. It was not long before he touched on a familiar Bible quotation, and began to explain what it had meant to him. While he was talking he drew from his hand-bag a loose-leaf book about four by six inches, which seemed to be filled with Scripture texts and comments, written evidently in his own handwriting. He was thoroughly familiar with its pages, and turned easily from one part of the book to another, and found at once what he wanted.

I was being entertained much more agreeably than I had given him to suspect. Finally I made a remark relative to my church, which caused him to look up suddenly and ask: "Are you a Christian and a church member?" I told him that I had the great honor of being a deacon of the First Baptist Church of my city. He tossed his book into his bag, threw up his hands and laughed loud enough to be heard three seats back. "To think," he said, "that I have been for twenty miles trying to convert a Baptist deacon."

I assured him that it was within the bounds of possibility for so faithful a Christian worker as he was to convert even a deacon. He was anxious to know just how I thought his method of approaching a man would appeal to any one else, and just how he appeared to me, questions that he could not ask one who had no interest in his subject.

He also asked me to guess what he was. I told him he was either a preacher, a Young Men's Christian Association secretary, or a home mission worker. "No," he said, "I am none of them. I am president of a large manufacturing corporation in New York, and as I go about on my business I never lose an opportunity to pass the 'message' along." We exchanged addresses, and when I left the train at the next station I felt that this experience was a rebuke to me, because of my lack of faithfulness in this direction.

Let us not say that religious conversation is a lost art, but rather see to it that we make an honest, earnest effort to bring it up to date.—E. J. D. Malden, in "The Watchman-Examiner."

A "dead work" is a work upon the merit of which one is trusting for salvation.—A. C. Dixon.

Notes and Suggestions

NEW ZEALAND "DRYS" LOSE

A Wellington, New Zealand, dispatch to the London "Times" says complete returns on the New Zealand elections now show 246,000 for continuance of the present licensing laws against 240,000 for national prohibition.

"RALPH CONNOR" GOES TO WAR

Rev. Charles W. Gordon, D.D., author of "Black Rock" and "The Sky Pilot," known and much beloved throughout the United States as "Ralph Connor," has volunteered for service as chaplain with the second contingent from Canada, which will probably join the allies in the great European war. Dr. Gordon is a distinguished Presbyterian preacher.

Y. M. C. A. GYMNASIUMS AND RELIGION

A movement is now being made that in addition to the general moral effect of gymnasium training, there should be religious stress exercised through the physical department, and to that end the Y. M. C. A. physical directors are binding themselves to co-operate with the religious work committee in the development of a practical program of religious appeal. In the examination of persons applying for membership in the gymnasium classes hereafter a conversation on religion must be included.

PROHIBITION IN RUSSIA

The decree of prohibition throughout the Russian Empire was, if possible, a greater surprise to the world than the breaking out of the war. A peasant of the province of Samara, 55 years old, was the human agent that started the movement. He introduced a prohibition measure in the council of his own city, later in the national Duma, and finally secured an interview with the Czar. The outbreak of the war furnished the occasion for the edict. A current periodical says: "In spite of the general depression caused by the war, the paralysis of business, the closing of factories and the interruption of railroad traffic, the people felt no privation. Savings banks showed an increase in deposits over the preceding month and over the corresponding month of the preceding year. At the same time there was a boom in the sale of meats, groceries, clothing, drygoods and house furnishings. The 30,000,000 rubles a day that had been paid for vodka were now being spent for the necessities of life."

MONEY FOR AMUSEMENT, NOT RELIGION

"Girard," in "The Public Ledger," calls attention to the significant fact that the collections or offerings in all the 900 churches of Philadelphia on a recent Sunday did not equal the \$137,000 paid to see the Harvard-Yale football game, although the congregations numbered ten times as many as the football spectators.

WILL PALESTINE BECOME INDEPENDENT?

One result of the present war may be the realization of the dream of centuries past—the settling up of Palestine as an independent Jewish State. Both England and Russia will favor the project, says the London "Globe"—England because a small neutral State in the Holy Land will be the best possible protection to Suez and Egypt, Russia, because it will make the way easier for her to settle certain Jewish problems within her own borders. Continuing, the "Globe" says: "The events of the moment show how immediately Egyptian integrity is imperiled by the fact that a right of way through Palestine is open to a hostile power. Palestine must become either British or neutral. There is an obvious political objection to a British occupation. Neutrality is the more desirable solution. But if Palestine is to become neutral, who is to govern it? Directly that question is raised the claim of the Jews forces itself upon our attention. We have to deal with the remarkable fact that a people which lost its country more than 2,000 years ago still cherishes the memory of that loss, and links the hope of recovery with its deepest religious instincts. Here then we have two influences at work for the re-establishment of a Jewish State—the British desire for a neutral Palestine, and the territorial instinct of the Jews themselves. There is a third influence. Russia has pledged herself to the re-establishment of an autonomous Poland under the Czar. But in Poland, as we know it now, there is one obvious obstacle to the development of a Polish State strong in its national consciousness, and that is the presence of a large Jewish element. All who know Russian Poland will agree that a settlement of the Jewish question is essential to the complete success of the great scheme to which Russia is pledged, and will recognize that it is precisely to the Polish Jews that the reconstruction of the Jewish State would make the strongest appeal."—"The Presbyterian Banner."

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

The Problem of Lay Leadership, by Ernest Eugene Elliot.

This little book gives a careful analysis of the manifold problems which arise in an ordinary parish. It also suggests approved methods of utilizing the lay talent, and developing the gift of leadership wherever it is discovered. No work is more profitable for the pastor, and he must be very dull who cannot find in this book many suggestions of great value. It is worthy of careful study by any pastor.

119 pages. 5x7¼ inches. F. H. Revell Co., New York. 50 cents net. H. W. P.

The Larger Vision, by A. R. Lambert.

This is a collection of splendid essays on very interesting topics. The author has done his best, and his best is pretty good, to prove that the world is growing better, and that everyone ought to be an optimist. The weak point in the argument is that his proof is drawn mainly from books of poetry and general literature, rather than from the Book of Books. His treatment of the Bible is always reverent, but is based upon the conception that the mission of the church is to convert the world, rather than to evangelize it.

146 pages. 5¼x7½ inches. Sherman, French & Co., Boston, Mass. \$1.00 net. H. W. P.

With the Bible in Brazil, Being the Story of Marvelous Incidents from its Circulation There, by Frederick C. Glass, with a "Foreword," by the Rev. J. Stuart Holden, M. A. Illustrated.

Our readers have read after Mr. Glass in these columns, and know how interesting he is in the portrayal of incidents of his life and work in South America, and will be prepared for something more than ordinary in this brief volume. For fifteen years he has been at work as a colporteur and missionary in Brazil, and as Mr. Holden says in his "Foreword" his adventures and experiences are a story of modern miracles.

164 pages, 5x7½ inches. Morgan and Scott, Ltd., 12 Paternoster Buildings, E. C., London, England. J. M. G.

The Soul-Winner's Gospel, by Gerrit Snyder, D.D.

The Gospel of John is well described as the soul-winner's gospel, since almost every chapter contains some incident illustrating the various ways in which our Lord dealt with different individuals. The author unfolds the Master's method of approach, and the spiritual teaching of those chapters which bear especially upon the theme of conversion in a very suggestive and helpful way. The writer speaks from a wide experience, and some of the illustrations are very striking.

140 pages. 5½x8 inches. Gospel Publishing House, Kansas City, Mo. 50c. H. W. P.

The Weaving of Glory, by Rev. G. H. Morrison, D.D.

Here is a collection of thirty sermons, which, from several standpoints, are of exceptional excellence. If the author of these sermons ordinarily presents such material we most heartily endorse the words of Sir William Robertson Nicoll: "He is a preacher born and made. He knows how to choose his subjects. He understands what to say and what to leave unsaid. He has a wide knowledge of literature and thereto he adds an evangelical fervor." There may be slight absence of the evangelistic note and entire absence of dispensational truth, but aside from these defects, the sermons are most heartily commended.

355 pages. 5½x8 inches. George H. Doran & Co., New York. \$1.35. J. H. R.

Christianity in the Modern World, by the Rev. D. S. Cairns, M.A.

The author enumerates the main causes which have produced what he calls the present anarchy of belief, which has subjected Christianity to the most severe intellectual strain in its history. The chapter headings indicate its scope: The Modern Praeparatio Evangelica; Jesus and the Fatherhood of God; Jesus and the New Life; Jesus and the Kingdom of God; The Kingdom of God and Science; Christianity in the Modern World. The book is valuable to any careful student, but a word of caution is necessary concerning the author's teaching as to the fatherhood of God, and his doubt as to the authenticity and authorship of the fourth Gospel.

314 pages. 5x7 inches. Geo. H. Doran Co., New York. 50 cents, net. P. E. Z.

The Grammar of the Greek New Testament in the Light of Historical Research, by Rev. A. T. Robertson, M.A., D.D., LL. D.

A great Greek scholar is amongst us, as all now must admit since Germany, Austria, Holland and Great Britain unite with America in acclaiming him. The Southern Baptist Theological Seminary which has always been one of the largest, soundest and best in the country, now steps into the front rank, indeed, and will be distinguished the world over for at least a generation, because of this masterpiece by one of its professors. Astonishing as it may seem, it displaces Winer's work, and is acknowledged by those among the most competent to judge in many lands, as superior to anything that has gone before and the greatest work of its kind in existence. Of course this is to be said in explanation, that its able and painstaking author has had the advantage of the light of historical research during the past half-century or more, and yet other Greek scholars have had the same advantage, but have failed to utilize it for the benefit of the whole church.

If it were a book simply for scholars of the class-room, our enthusiasm would be qualified to that extent, but even an elementary acquaintance with the Greek tongue will find it of the richest value; while our endorsement of it is rendered still more cordial by the fact that Dr. Robertson is a conservative of the best school, and handles the holy book "not as the word of men, but as it is in truth, the Word of God."

1360 pages. 7x10 inches. Geo. H. Doran Co., New York. \$5.00 net. J. M. G.

The Triumphant Ministry, by "Timothy Kilbourn."

The importance of this book is altogether out of proportion to its size. Nothing so valuable for young men considering the Christian ministry has appeared equal to it since "The Ministry of the Word," by William M. Taylor, and "Yale Lectures," by Bishop Simpson. The introduction is by Prof. Charles R. Erdman, of Princeton Theological Seminary. It is inspirational, doctrinally sound, and up-to-date in every respect.

It is a series of five letters, the subjects being: The call, the equipment, the tax, the fellowship, the goal. No apology is offered for the following somewhat lengthy quotation:

"The great desideratum in all the social service, teaching and movements carried on by the Church and Christian workers, today, seems to me just this. They do not express the determination to know nothing but Jesus Christ and Him crucified. I have followed the efforts of several men to meet the 'down-town proposition' in the cities with institu-

tional methods of work; and I have followed the present-day movements of 'the church and country life' with sympathy and hope; but again and again I am yearning for something that seems to be left out. There is an aroma of spices and sweet perfume belonging to the Spirit's breath that does not blow on my face. I hear the accent, strong and distinct, on soil, and crops, and domestic science, and athletic clubs, and educational classes, and mothers' clubs, and lecture forums, and so forth and so on, and I can see that more or less interest is excited for a time in every place; but I miss the light and warmth and heating beams of the Sun. And, somehow or other, I don't catch sight of the Captain of our salvation as much as I should like to. I see some stalwart men who wear the uniforms and are called by the names appropriate to his aides, but too frequently they seem to be in command alone."

Let every young man preparing to enter the ministry, or entering it, get this little book.

107 pages. 4½x7 inches. The Westminster Press. 40 cents. J. H. R.

We have received from the author, Mr. J. M. Cavaness, Chanute, Kan., his two books, "Rhythmic Studies of the Word," and "Jayhawker Juleps." The first consists of poems inspired by certain texts of holy writ, and the second of poems of a humorous character. They are obtainable from the author at 60c and 50c respectively. J. M. G.

We have received from Messrs. Morgan and Scott, London, "Choice Sayings," being notes of expositions of the Scriptures revised by Robert C. Chapman, and also a booklet entitled "The Secret of Adoration," by Andrew Murray, D.D.

Either would make a valuable gift of its kind, and especially that by Andrew Murray, which is one of his "Pocket Companion Series."

The price of the first-named is not given, but the second is cloth limp 6d net; Cloth Boards 1-0 net; Paste Grain 1-6 net; Paste Grain interleaved 2-0 net.

We have also received "Earth a Revolted Province," by Miss Loula McKee, which can be secured from Monfort & Company, Cincinnati, Ohio, price 10c.

The greater you want, the greater God's goodness in supplying them. The greater your enemies the greater the display of God's power in subduing them. The greater your unworthiness, the greater His grace in saving you. The greater your trials, the greater the comforts of His Spirit, and the greater the joy in which they shall end.—"The Christian."

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

E. M. Anderson has been engaged in special meetings at Wahpeton, N. Dak.

M. H. Harbican has open dates for evangelistic meetings. Address 4889 N. Hermitage Ave., Chicago.

Rev. Mr. Baumgardner closed a successful meeting at Gas City, Ind.

Biederwolf and Stelzle conducted an evangelistic campaign in Watertown, N. Y., during November and December.

The Clark evangelistic party closed a successful union meeting at Elk City, Kan., which resulted in 200 conversions.

A. John Fitt writes: "We just closed a great revival at Albert, Kan. Quite a number of prominent men were converted."

At the end of the fourth week of the Billy Sunday meetings in Des Moines, Ia., 5,800 persons had professed conversion.

Hart and Magann are in another tabernacle campaign at Bellaire, O. There were 1,600 conversions at the end of the third week.

W. H. Jordan announces that Mr. J. W. Patterson, of Cedar Rapids, Ia., has joined him in evangelistic work as singer and chorus leader.

H. B. Sands, who is assisting Matt. S. Gallagher, writes: "We had a great meeting at Hamlet, N. Y. Sinners were saved and saints blessed."

"I held a good meeting at Homer, Ill., the latter part of November, and God is blessing our efforts here at Marion, Ill., with souls."—Geo. ("Irish") McGowan.

Robert E. Johnson writes from Lehighton, Pa., under date of Dec. 11, that there had been over 700 decisions for Christ and they were having a wonderful time.

The Claude A. Gunder evangelistic party closed a meeting at Overbrook, Kan., Nov. 25, with over 100 conversions. Their next meeting was at Hennessey, Okla.

George Preston spent a few weeks at Hot Springs, Ark., seeking relief from rheumatism. He is now able to resume work again, and will work with Willett S. Colgrove.

"Just closed a great meeting at Brink Haven, O. Many found Christ, and there were a goodly number of accessions to the church."—Will A. Cheesman.

Mrs. Lydia E. Brown has closed her work with the Free Baptist church at Plainfield, Mich., and has some open dates. She may be addressed at Muskegon, Mich.

E. B. Westhafer closed successful meetings at Miltonvale and Mineola, Kan. His last meeting was at Cullison, Kan., where the meetings began under favorable conditions.

M. Hawkins closed a successful two weeks revival meeting in which 33 confessed Christ as their Saviour and 17 united with the First Baptist Church at Hastings, Mich.

"We closed a splendid Union Meeting at Mercer, Mo. There was a good spirit of co-operation throughout the meeting and 108 professed conversion."—S. D. Goodale.

The Miller-Vinaroff evangelistic party had a very successful meeting in Dunkirk, O., with about 40 conversions in three weeks. From Dunkirk, the party went to Findlay, O.

Edward D. Fellers has been appointed conference evangelist of the West Virginia Conference of the M. E. Church. His present address is 814 Ohio Ave., Youngstown, O.

"We have just closed a great revival at Central City, Colo., the oldest mining camp in the state. Where sin has abounded, grace did much more abound. Three hundred eighty came to Christ. We now go to a union tabernacle meeting in Minnesota."—Dan Shannon.

W. W. Hall and party closed a successful five weeks campaign at Greenfield, Ind. Hundreds of conversions resulted and the moral and spiritual life of the community was quickened.

Hamilton and Stewart closed a large tabernacle campaign at Cartersville, Mo., with 609 converts, 215 of them men. The attendance in the five Bible schools increased from 400 to 1,176.

M. J. Babbitt closed two good meetings at Roanoke and Richmond, Va. There were over 1,200 accessions to the Baptist church in Roanoke, and about the same number in Richmond.

Bertha J. Harris and Mrs. Helen Byrnes will be in Florida for evangelistic meetings from Jan. 10 until May. They now have scheduled seven meetings along the Florida east coast.

George J. Cornford, pastor of the United Brethren church, of Russell, Ia., writes that A. T. Swanson assisted in revival meetings closing Nov. 29, which resulted in 22 professed conversions.

James A. Armstrong and wife report good meetings during the past year at Darlington, Mo., where the Lord gave them many souls; also at Corning, Ia., Rome Ia., Troy, Kan., and New Hampton, Mo.

The Mills-Huggins party held a successful meeting at Belvidere, Neb. At the close of the meetings about 40 united with the Methodist church, and many with other churches. The evangelists next went to Battle Creek, Neb.

Charles R. Goff and party write as follows: "Just closed a good meeting at Griswold, Ia., with 104 conversions. The Methodist pastor received 100 into the church. On our last night at Afton, Ia., we had 28 at the altar."

Our friends will be pleased to know that Dr. Parley E. Zartmann, who is now organizing secretary of the Interdenominational Association of Evangelists, will edit the World-Wide Work department of "The Family Altar."

W. Rothwell, pastor of the Presbyterian churches of Bisbee and Egeland, N. Dak., sends a report of a Prophetic Bible Conference held at these two churches Nov. 2-15. The conference was conducted by Rev. Allan Crabtree, of Winnipeg, Can., who gave lectures on dispensational truth and also on the judgments, the great tribulation, and the millennium.

Edwin S. Stucker reports four good meetings the past few months at Alta Vista and Fairview, Kan., and at Renwick and Denison, Ia. Mr. Stucker has some open dates after Jan. 15. He may be addressed at Ottawa, Kan.

"We want the Gideons and other visitors to our city to know there is always a warm welcome awaiting them at the White Light Mission, 355 Ellicott St., Buffalo, N. Y. Services every evening at 7:30. Ask for Brother M. M. Sanderson."

H. B. Seese held a campaign at Clover Run, Pa., in the United Evangelical church; 86 persons surrendered their lives to God. It was a great meeting for the little mining town, and 51 united with the church, of which Rev. H. M. Cook is pastor.

William Asher, formerly with the Billy Sunday party, has been working during the last year in the smaller towns in Pennsylvania. He recently held a campaign in Pine Grove, Pa., with good results. Crowds filled the tabernacle at every meeting.

The People's Rescue Mission, Rochester, N. Y., commemorated its 25th anniversary during the month of November. The services throughout the month were very successful. Over 230 persons manifested a special interest in their spiritual welfare.

Charles Mundell closed a five weeks revival at Colorado Springs, Colo., Nov. 25. There were 160 professions. Rev. Porter Bell and wife were in charge of the music. The field there was ripe as a result of the Billy Sunday campaign last summer.

Charles E. Head and wife assisted L. F. Cullom in revival meetings at Brimfield, Ill. At the time of writing there were 50 professed conversions. The Congregational and Baptist churches co-operated and the merchants closed their business houses during the evenings.

Katherine M. Leonard, superintendent of the Galilee Rescue Mission, Worcester, Mass., has issued the second annual report of the mission, for 1914, and is much encouraged with the work. The receipts for the year were \$1,588.45, and the expenses \$1,584.61.

Clare Harding writes that he will assist W. H. Fields in the First Christian church, Wheeling, W. Va., the first three weeks in January. He and Mrs. Harding sang at the Hart and Magann meeting at Bellaire the end of November. Mr. Harding has open dates for three weeks after Jan. 26.

"George F. Orloff, a present student at The Moody Bible Institute, assisted me in revival meetings here (Almond, Wis.) from Nov. 1 to 15. We had a time of great spiritual refreshing in the church, and 43 accepted Christ as their personal Saviour."—Homer Stanley Morgan.

Floyd John Evans and party, who have been holding union revival meetings in the San Joaquin valley, Cal., will return to the eastern states for 1915. Their last meeting was at Lemoore, Cal. They have some open dates, and may be addressed at 136 W. Lake St., Chicago.

Baker and Hutchins held a successful meeting with the Rehoboth Presbyterian church, in Bell Vernon, Pa. There were over 60 conversions. The evangelists also held a successful meeting at West Leisenring, Pa., closing Dec. 7. At this place there were 109 conversions.

Burke and Hobbs closed a six weeks meeting at Harrisburg, Ill., which resulted in 1,658 professed conversions. One remarkable feature of the meetings was the great interest the miners took. Numbers of them were converted. Over 600 had joined the churches before the meetings closed.

"Our meetings closed in Detroit, Mich., Dec. 7. They were held in the Stanton Baptist Church; 180 souls were brought to the Saviour, and hundreds of church members were quickened—two were healed—and many Catholics were among the number saved. The gospel of Christ saves as of old."—J. Clarence Greene.

"Am down here (Benton, Ark.) with the pastor of the Presbyterian church, Rev. James Congden, an old M. B. I. man. Began last Sunday and God is moving things. House packed last night. Conversions from the beginning. Much prayer going up to God for a revival of might and power."—James R. Smith.

Alexander Marshall, the Scottish evangelist, whose home address is Prestwick, Scotland, writes from Birmingham, Eng., as follows: "I am having a gospel campaign in this city of 800,000 souls. We had 1,600 in a 'picture palace' on Sunday night, and a good number professed."

Sam S. Holcomb conducted twenty-three campaigns during 1914, the last one at Worthington, La. He says of the last campaign: "In spite of the fact of the burning of our tabernacle, the Lord gave us 340 souls, making altogether during the year, 2,375." He has some open dates, and may be addressed at Ada, Okla.

Wood and Brooks write as follows: "We are in a great revival at Hill Crest church, nine miles from Nebo, Ill. We are having large crowds and there is great interest. Souls are being converted, church members revived, and backsliders reclaimed. Praise God from whom all blessings flow."

Tilman Hobson closed a union revival at Parlier, Cal., the end of November. Several nights were devoted to special features, the most unique of which was "Foreigners' Night," in which all the nationalities contingent with the revival, were invited to be present and participate in the service. There were nine nationalities and seventeen states represented.

The Ham-Ramsay evangelistic party has concluded a meeting at Paris, Ky., which was productive of good results. This was practically the first "union" meeting conducted in a city of the blue grass region of Kentucky. The number of conversions passed the 1,000 mark and 900 of these have joined the churches. During the campaign Bourbon county voted "dry".

E. W. White sends us a short report of the meetings at Alcester, S. Dak., conducted by himself and J. Q. Brown. The junior and women's meetings were conducted by Mrs. Brown. Mr. and Mrs. Brown were at this same place last year, and are great favorites with the people. Mr. White says: "Many people are confessing the Lord, and deep gospel conviction is in evidence."

Harry B. Miller, an attorney, 35 S. Dearborn St., Chicago, has been giving a lecture on "The Trial of Jesus, from a Lawyer's Standpoint." He offers to give this lecture gratis. Possibly some of our readers would like to correspond with him. He will be conducting special evangelistic services at the Van Alst Ave. Methodist church, Long Island, N. Y., Jan. 6-20.

W. P. Minton, Goshen, Ind., assisted H. G. Hamilton in a two weeks meeting Nov. 31-Dec. 11, at Wren, O. Mr. Hamilton writes: "God blessed us richly in the salvation of precious souls and in the strengthening of the saints. Brother Minton goes to Norfolk, Va., in February, to assist Dr. Dennison of the First Christian Church in a three weeks meeting.

"Our annual Bible conference at Wren, O., will be held Feb. 15-20. Max Wertheimer will be the principal speaker. All Moody Bible Institute students who desire to attend the conference will be given free entertainment if they send their names to the clerk, Mr. L. Callow, Wren, O., before Feb. 12."

Mealing and Leonard conducted a revival meeting at Catawissa, Pa. Numbers were converted at the special services, and one of the pastors, who has been at Catawissa for 20 years, said it was a wonderful sight to see people responding for whom he had worked and prayed all these years. Many old debts were paid. The pastor of the Baptist church has had to take the prayer meeting into the main auditorium, because of the large attendance.

Benjamin F. Butts wrote from Fairport, N. Y., Dec. 5: "These are wonderful days. Hundreds are coming to Christ. We just closed a tabernacle meeting at Wayland, N. Y. There were 402 decisions for Christ. Mrs. Butts conducted meetings for the women and 15 were brought to Christ. Began here two weeks ago in a tabernacle seating 1,500. We have just begun to give the invitation to the unsaved and in five meetings 293 have decided for Christ."

"We are having a good meeting here at Athens, Pa., and were crowded out of the church at the end of the first week. We now occupy the skating rink, which will accommodate about fifteen hundred people. Gave the first invitation last night, and thirty people publicly espoused the cause of Christ. Carl E. Burch is with me again for the ninth season, and is doing excellent work with the music. He has a chorus here of nearly two hundred voices."—Robert L. Jones.

Willett S. Colegrove and party closed campaigns at Fredericksburg, Ia., and Kenosha, Wis. The first meetings continued three and one-half weeks, and it was the general feeling that never in the history of Fredericksburg was there so great a revival, there being 150 forward in the meetings. The meetings at Kenosha also took on interest from night to night. At the men's meeting on Sunday afternoon, 276 went forward. The evangelists next went to Lake View, Mich. Mr. Colegrove was assisted by O. L. Cotterell.

H. D. Kennedy writes from Farmland, Ind.: "We are in the midst of a glorious revival here. Seldom have we seen such a manifestation of God's power. Last week we never got away from the church any night until after 11 o'clock and last night (Sunday) it was 12:30 before we left the church. Every night seekers are on their knees, all over the building, crying for mercy, and the most of the personal work is done by the converts. The older Christians simply hang around and won't leave the church. All the churches of the town are in with us."

A good report comes from Mahanoy City, Pa., of Dr. L. W. Munhall's meetings in November. He was assisted by Prof. J. J. Lowe. The "Mahanoy City Record" says: "After five weeks of his gospel presentation in this city, the people feel and maintain that a higher plane of Christian living has been attained, that Mahanoy City has been purged as never before, and that seeds have been sown which will accrue with incalculable harmony in the coming years. One result remains indisputable—630 souls have professed conversion."

E. L. Bowyer is now Assistant District Superintendent of the Christian and Missionary Alliance, southern district, at Houston, Tex. In writing to us, Dec. 9, he mentions the good work done by the Star of Hope Mission in Houston, under the management of Rev. S. J. T. Williams. The mission is well equipped to care for the "down and outs," and the gospel of the grace of God rings out clearly from the platform every night in the year, and the meetings are fruitful in the salvation of souls. The mission is run under the auspices of the Baptist denomination, but has the support of all denominations.

As a result of the evangelistic campaign conducted in Columbia, Pa., for six weeks by the Nicholson-Hemminger party, a spiritual and moral wave has swept over the community and adjacent towns that promises to build up the churches and put a blanket on worldly pleasures. There were nearly 1,000 professed conversions. A choir of 400 led the singing. Their next meeting was in the Moody Church, Chicago, where they continued from Nov. 22 until Dec. 20. The meetings took a strong hold on the young people of the church, who assisted in the choir and in personal work. The evangelist did not spare church members, and warned them not to trust in church membership for salvation and to keep themselves clean from all worldly amusements that hinder the work of the gospel. Large numbers of the church members and some Moody Bible Institute students reconsecrated themselves to the Lord.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

International Christian Endeavor Convention, Chicago, July 7-12, 1915.

Lord's Day Congress, San Francisco, Cal., July, 1915.

Martin Luther Quadricentenary, October 31, 1917.

National Board of the Y. W. C. A. of America Convention, Los Angeles, Cal., May 5-11, 1915.

New England Mid-Winter Bible Conference, Park Street Church, Boston, Mass., Jan. 12-14, 1915.

Quinquennial International Prison Congress, London, Eng., 1915.

Soul-Winners Conference, Philadelphia, Pa., Feb. 2-4, 1915.

World's Sunday-school Convention, Tokio, Japan, Oct. 18-26, 1916.

World's Week of Prayer, Jan. 3-10, 1915.

FUTURE ENGAGEMENTS.

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Francis C. Allison—Jan. 3-31, Noblesville, Ind.; Feb. 7-Mar. 7, Hartford City, Ind.; Mar. 14—Apr. 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumter, S. C.
James A. Armstrong and wife—Jan., Dow City, Ia.; Feb., Blytheedale, Mo.
Baker and Hutchins—Dec. 29-Jan. 18, Barryton, Mich.; Jan. 21-Feb. 15, Smithton, Pa.
Hay Bell and Joe F. Lauderdale—Jan., Table Grove, Ill.; Feb., Concord, Ill.; Mar., Hansen, Neb.
Chesters Birch—Dec. 31-Jan. 14, Stella, Neb.; Jan. 17-30, Barnesville, O.; Feb. 2-15, Forest, O.; Feb. 17-Mar. 2, Reading, Mich.; Mar. 2-17, Zanesville, O.
Brown-White Party—Jan., Big Springs, and Center-ville, S. Dak.

Dr. Weston Bruner and party—Jan., Baltimore, Md.; Burgess and Butts—Dec. 31-Feb. 7, Medina, N. Y.; Feb. 14-Mar. 14, Dansville, N. Y.; Mar. 18-Apr. 18, Bath, N. Y.

Chapman-Alexander—Jan. 6-Feb. 1, Lima, O.
Will A. Chessman—Jan., Mount Pleasant, Pa.; Feb., Washington, Pa.; Mar., Boswell, Pa.
Byron J. Clark Party—Until Jan. 1, Marshalltown, Ia.; Jan. 1-15, Des Moines, Ia.

H. T. Crossley—Dec. 27-Jan. 12, Springfield, Ont., Can.; Jan. 17-Feb. 9, Tweed, Ont.; Feb. 14-Mar. 2, Hickson, Ont.; Mar. 7-30, Amherstburg, Ont.

John M. Currie—Dec. 29-Jan. 24, Sheffield, Pa.
Edwin R. Dow and party—Jan., Charlton, Ia.; Feb., Grand Junction, Ia.; July, Dallas Center, Ia.

Erskine-Imrie Party—Dec. 27-Jan. 17, Cassville, Wis.; Jan. 20-Feb. 7, Odell, Ill.

Edward D. Fellers—Jan. 3-24, Mannington, W. Va.; Jan. 25-Feb. 14, New Martinsville, W. Va.; Feb. 14, Harrisville, W. Va.

A. John Fitt—Jan., Benedict, Neb.; Feb., Iola, Kan.; Mar., Colo.

E. J. Forsythe and party—Jan., Fulton, Mo.
Allagher and Sands—Dec., Potter, N. Y.; Jan., Erie-ville, N. Y.

Charles R. Goff and party—Jan. 3-24, Bayard, Ia.; Jan. 31-Feb. 21, Sigourney, Ia.; Feb. 28-Mar. 21, Greenfield, Ia.

S. D. Goodale—Jan., Biller, Neb.; Feb., Savannah, Mo.
Geo. B. Guille—Jan. 10-24, Steubenville, O.

Claude A. Gunder and party—Until Dec. 31, Hennessey, Okla.; Jan., Chetopa, Kan.

Ham-Ramsay Party—Jan., San Angelo, Tex.

John W. Ham and party—Until Dec. 30, Yadkinville, N. C.; Jan. 1-15, Wilson, N. C.; Jan. 15-30, Philadelphia, Pa.; Feb. 1-15, Madison, N. C.

John S. Hamilton and party—Jan. 3-Feb. 14, Coshoc-ton, O.; Feb. 21-Apr. 4, Murphysboro, Ill.

Hamilton and Stewart—Jan. 3-Feb. 15, Independence, Mo.; Feb. 15-Apr. 1, Nowata, Okla.; Apr. 1-May 15, Great Bend, Kan.

Mr. and Mrs. Clare Harding—Jan., Wheeling, W. Va.; Feb. 18, Cameron, W. Va.; Mar. 9, Shinnston, W. Va.

Hart-Magann Party—Jan.-Feb., East St. Louis, Ill.; Feb.-Mar., Johnstown, N. Y.

Chas. E. Head and wife—Dec., Brimfield, Ill.; Jan., Worthington, Ind.

Hobson Party—Jan. 1-30, Tulare, Cal.

I. E. Honeywell—Jan. 3-Feb. 14, Aberdeen, S. Dak.; Feb. 21-Mar. 28, Decatur, Ind.; Apr. 4-16, New Castle, Ind.

Mr. and Mrs. Charles M. Huggins—Dec. 27-Jan. 17, Eddyville, Neb.; Jan. 19-Feb. 14, Hebron, Neb.

Walter M. Jennings—Jan. 8-24, Johnstown, Pa.

The Bob Jones Party—Jan. 8-31, Noblesville, Ind.; Feb. 7-Mar. 4, Hartford City, Ind.; Mar. 4-Apr. 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumter, S. C.; Aug. 1-15, Elkton, N. C.

W. H. Jordan and J. W. Paterson—Until Mar. 1, Pleasant Prairie, Ia., Blue Grass, Ia., Newton, Ia., and Sugar Creek and Wilton, Ia.

H. D. Kennedy and wife—Jan., Ames, Ia.; Feb., Osceola, Ia.

John M. Linden and J. Walton Strahl—Jan. 10-31, Homestead, Pa.; Feb. 3-28, Taylor, Pa.; Mar. 3-21, Shinglehouse, Pa.; Mar. 31-Apr. 18, Tyrone, Pa.; May 30-June 27, Charleroi, Pa.

Oscar Lowry and party—Dec. 27-Jan. 31, Wellington, Kan.; Feb. 7, Mar. 14, Cedar Falls, Ia.

Joseph C. Ludgate—Jan., Newcaste, Pa.; Feb., Sheffield, Ia.; Mar., Beaver Falls, Pa.

Frank Mathis and party—Until Jan. 17, Alta, Ia.; Jan. 22-Feb. 21, Fayette, Ia.; Feb. 26-Mar. 28, Kingsley, Ia.; May 9-June 6, Cherokee, Ia.

Geo. "Irish" McGowan—Jan. 3-17, Shawneetown, Ill.; Jan. 20-Feb. 3, Boswell, Ind.; Feb. 8-28, Olean, N. Y.

Mealing and Leonard—Jan. 3-31, Lestershire, N. Y.; Feb. 7-Mar. 7, Sidney, N. Y.; Mar. 14-Apr. 11, Susquehanna, Pa.

C. P. Meeker—Dec. 27-Jan. 24, Marcellus, Mich.
Harry B. Miller—Jan. 6-20, Long Island, N. Y.
Miller and Vinaroff—Jan., Toledo, O.; Feb., Ulrichs-ville, O.; Mar., Fulton, Ind.
Charles Mundell—Jan.-Feb., El Paso, Tex.; Feb.-Mar., Phoenix, Ariz.; Mar.-Apr., Albuquerque, New Mex.

P. C. Nelson and J. P. Garmong—Jan., Pittsburg, Kan.; Feb., Longmont, Colo.

Nicholson-Hemminger Party—Dec. 27-Feb. 1, Blooms-burg, Pa.; Feb. 7-Mar. 14, Milton, Pa.; Mar. 21-Apr. 25, Chester, Pa. May open.

J. W. Oborn and party—Dec. 31-Jan. 17, Knox, Ind.; Jan. 24-Feb. 21, Westerville, O.; Feb. 25-Mar. 14, open; Mar. 14-Apr. 11, St. Marys, O.

John C. Page—Dec., Bible Classes on the Pacific Coast.

Rayburn and Laraway—Dec. 27-Jan. 24, Peabody, Kan.; Feb. 7-Mar. 7, Coldwater, Kan.; Mar. 14-Apr. 4, Gresham, Neb.

C. Fenwick Reed and party—Jan., Indianapolis, Feb. Geneva, N. Y.; Feb. 21, East Liverpool, O.

Milton S. Rees—Jan., Troy, N. Y.; Feb., Boston, Mass.
Henry B. Roller—Jan. 1-31, Indianapolis, Ind.

Harold F. Sayles—Dec. 27-Jan. 12, Bellevue, Mich.; Jan. 17-Feb. 2, Thompsonville, Mich.; Feb. 7-23, Bronson, Mich.

C. R. Scoville and party—Jan., Akron, O.
H. B. Seese—Until Feb. 1, Troutville and Helvetia, Pa.

W. F. Shearer—Jan. 3-24, Bloomfield, Ia.; Jan. 25-Feb. 18, Paulding, O.

Chas. Cullen Smith and party—Dec. 27-Jan. 17, Windom, Minn.; Jan. 26-Feb. 15, Lone Tree, Ia.; Feb. 16-Mar. 11, Ainsworth, Ia.

Lewis E. Smith—Dec. 27-Jan. 10, Alliston, Mass.; Jan. 12-24, Beachmont, Mass.; Jan. 26-Feb. 7, Milo, Maine.

Reuben S. Smith—Dec. 29-Jan. 10, Fairfield, Maine; Jan. 27-Feb. 7, Milo, Maine.

Strawbridge-Conner Party—Jan. 1-15, Careyville, O., Jan. 17-Feb. 7, Booneville, Ind.; Feb. 8-23, Sidney, Ind.

Edwin S. Stucker—Until Jan. 15, McCook, Neb.; Jan. 15, open dates.

W. A. Sunday and party—Dec. 27-Feb. 28, Philadel-phia, Pa.; Mar. 7-Apr. 25, Paterson, N. J.; May 2-June 13, Omaha, Neb.

Albert Turkington and party—Jan., Irvona, Pa.; Feb., Coalport, Pa.

C. R. L. Vawter—Dec., Twin Falls, Ida.

Fred S. Weaver and party—Jan., Larwill, Ind.

E. B. Westhafer—Jan., Oakwood, O.; Feb., Harts-burg, O.; Mar., Williamsburg, O.

M. V. Williams and Myron J. Smith—Jan., William-son, N. Y.; Feb., Binghamton, N. Y.

R. Hayes Willis and wife—Until Jan. 3, Beresford, S. Dak.; Jan. 12-31, Mt. Pleasant, O.; Feb.-Mar. open.

Wood and Brooks—Jan. 3-17, Kendalville, Ia.; Jan. 18-Feb. 14, Bonair, Ia.

Wm. Malcolm Young—Jan. 1-24, Darien, N. Y.; Jan. 27-Feb. 28, Charlotte, Mich.

FROM THE OLD YEAR INTO THE NEW

Rev. H. B. Hartzler

I can not know, and none can tell,
What coming days may bring to me;
But this—thank God!—I know full well,
That "as my day, my strength shall be."

This is enough! In this I rest;
It wraps me round and holds me close,
Like helpless babe on mother's breast,
In sweet content and calm repose.

For this I thank thee, O my God,
No matter what may come to me—
The soft caress, or chastening rod—
I know it shall be well with me.

I never made a sacrifice. We ought not to talk of "sacrifice" when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us.—Livingstone.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray was a speaker at the Bible Conference in Columbus, O., December 6-8, and preached in the Englewood Baptist Church, Sunday, December 13.

Dr. Evans was teacher of the Union Bible Class in Pittsburgh, December 4 and 11. Dr. Fitzwater spent a week at Greensburg, Pa., where he delivered a series of lectures on the books of Daniel and Matthew. Mr. Sellers spoke in the Y. M. C. A. and City Rescue Mission in Milwaukee, Wis., Sunday, December 20.

Mr. Marshall has been suffering with a severe attack of pneumonia. His many friends are pleased to know that he is steadily recovering.

EXTENSION DEPARTMENT

The regular workers were engaged in December as follows: Mrs. Frances C. Allison with the Bob Jones party in Martins Ferry, O.; George E. Guille, Bible classes in Tyrone, Pa.; C. P. Meeker, Dousman, Wis.; John C. Page, in the Los Angeles Bible Institute; Miss Angy Manning Taylor hopes to return to work after January 1.

CORRESPONDENCE DEPARTMENT

From September 1 to December 1, 1915, 50 students finished courses by correspondence and their names appeared on the program at the closing exercises of the Institute, December 17.

In Pittsburgh, Pa., there are nearly 100 correspondence students, the majority of them being in the Synthetic Bible Study Course.

There are two classes of Scofield Bible correspondence students in Muskogee, Okla. One of these is taught in the Presbyterian church by Mrs. Gamble and the other in the Baptist church by Mrs. Graham. The classes together number about 85 members.

J. H. Ralston, Secretary of the Correspondence Department, visited Columbus, O., and addressed an audience of nearly 300, chiefly men, in the Y. W. C. A. building on the evening of December 7, on the importance of knowing the Bible. This meeting was arranged for by Miss Mary Adelaide Grace, the rector of the religious life department of the Y. W. C. A., of that city who teaches a large class of correspondence students taking the Scofield course. The class, numbering about 80, is in three divisions, meeting at different hours.

THANKSGIVING DAY AT THE INSTITUTE

"Let everything that hath breath praise the Lord." This was the spirit that characterized the festivities of Thanksgiving Day at the Institute. At one o'clock an excellent dinner was served with an abundance of good things that go to make up an "old-fashioned Thanksgiving" dinner. Fifty-five tables were spread, with plates laid for over seven hundred.

Immediately following the dinner a program was rendered, Dr. James M. Gray, Dean of the Institute, officiating as toastmaster. Toasts were given by Miss Annie S. Dran and Mr. Albert Johnson. The male quartette, Messrs. Simonds, McKay, Young and Reep, gave a selection composed by the first graduate of the Music Course of the Institute. Several selections were rendered by the ladies' quartette, the Misses James, Burdon, Gunn and Williford. Telegrams from former students and friends of the Institute, bearing greetings to the faculty and student body were read. The afternoon was given up to various entertainments, followed by an informal musicale given in the lecture room. Those taking part were: Mr. and Mrs. Fellers, Messrs. Kimball and Arlander, the Misses Burdon, McElvaine, Gunn and the male quartette. This portion of the program was brought to a close with a prayer of thanksgiving by the Rev. L. W. Gosnell.

Mr. Edward A. Marshall gave an illustrated lecture on educational cartoons for 1914, which was one of the outstanding features of the day. Luncheon was served in the dining room at 6:30 o'clock, followed by a Victrola concert in Massey Chapel, in charge of Prof. Homer A. Hammontree.

The presence of the Holy Spirit was manifest throughout the day, the exercises being brought to a close by a fervent service of praise and prayer.

GRADUATING EXERCISES

The fall term graduation exercises consisted of the following program:

The oral examination of the expectant graduates took place before the Faculty on Thursday, December 28, 30. Thursday, December 17, 11:00 A. M. class exercises were held in the Moody Church, the exercises not being held in the evening because of revival meetings in the Moody Church.

Speakers: Representing the men, Clarence Ray Ferguson; representing the women, Evelyn



WILLIAM TUBER



ETTA P. SCARLETTE



HOMER O. MOSER



HENRY D. PERRY



ARNOT G. ESTER



JOHN H. BRUGGINK



RUTH W. NELSON



HERBERT G. TOVEY



RUSSELL F. FARDNER



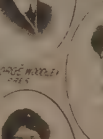
WEDI A. MANSUR



HENRY L. LARK
M.C. 1914



JOHN F. JOHNSON
1915



GEORGE W. WELLER
1915



MINA I. GUELHAUS
1915



HENRY H. BENTLEY
1915



EVELYN SHEARER
BAPT. - SPURGEON



CLARENCE FERGUSON
1915



ELMORE RUPP
1915



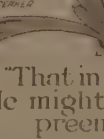
JOHN M. HUME



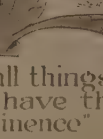
GEORGE S. HELGESON



DAVID A. HEDGER



CARRIE E. GORDON



ARTHUR E. POWELL



ALMA S. ERICKSON



PETER WEISS



BESSIE WILLFORD



CHARLES E. REILAND



SAMUEL DUNLAP



MARTIN BENSON



HERBERT S. ROOD



IRVING C. CAMPBELL



MARY C. WILLFORD



EMMA RYS



FRANK H. ABBOTT

Moody Bible Institute

Chicago, Illinois

December Class 1914

"That in all things
He might have the
preeminence"

COL. 1:18

Photo by Hoehne

Bush Temple, Chicago

Graduating Class of The Moody Bible Institute, December, 1914

Shearer; representing the Music Department, Elmer E. Rupp. The words of the class song were written by Henry K. Bentley and the music by Henry Clarke. Wesley P. Pearce was class artist and journalist. The address was given by Dr. Evans and the diplomas were presented by Dr. Gray in the absence of the President and Vice-president.

A reception was given by the Faculty to the graduating class in the Women's Building, and at one o'clock dinner was served. After dinner Dr. Gray spoke on the English course, to which Miss Thomas replied, and then Prof. Trowbridge presented Dr. Evans with a beautiful traveling outfit on behalf of the members of the Institute Council. The class picture was presented by Miss Bessie Williford to the Faculty, Dr. Gray giving suitable response.

Of the class, seventeen supported themselves through the two years. Eleven will pursue further studies. Sixteen will enter active Christian work. Five will remain in the Institute. Six are student volunteers. Eleven States and seven foreign countries were represented in the class membership.

RESIGNATION OF DR. EVANS

Dr. William Evans resigned his position as Director of the Bible Course in November, in order to take up Bible conference work with the Rev. S. C. Dickey. A farewell reception was given him in connection with that to the graduates at a dinner on Thursday, December 17. He was presented with a beautiful traveling outfit by the members of the Institute Council, the presentation speech being made by Prof. Trowbridge as follows:

"I come before you today in the role of a story-teller. My story is not woven out of the filmy fabric of fiction. It is one that throbs with life, and is founded upon incidents that touch upon the early history of the Institute and that come down to the present.

"Something over two decades ago there entered the Institute as a student, a young Englishman from Liverpool, whose name strongly suggests that he came from the region of the Cambrian Hills. This student, like many of us when we first came here, was green. He was green with peculiar tint of greenness which says to the world, 'Made in England.' But he had 'stuff' in him. He worked, he dug, he was daunted by nothing. He refused to be conquered by adverse circumstances. He knew what it was to work in the laundry, what it was

to scrub, and many an hour has he spent on the floors of the old building across the way, finding in it, as many another has done, not only a means of livelihood, but also a means of grace. He knew what it was to go hungry, and in the days when the dining-room system of the Institute approached that of the modern cafeteria, in that a ticket was punched for a nickel every time a student ate a piece of pie or absorbed a dish of oatmeal, this student would often forego meat and other supposed dietetic necessities because of financial necessity. And he would, in this way, also save money for the purchase of articles upon which he had set his heart—articles often unselfishly given to another. And it is at this point in my story that you will observe a place where a fine paragraph might be introduced regarding the aforesaid romance (applause).

"This student persisted through thick and thin—over ups and downs, and in 1892 graduated with honor, receiving the first diploma ever given by the Institute. Then followed ten years of pastoral work and further school and seminary training at the end of which time he was called back to the Institute as Associate Teacher of the Bible, later becoming Director of the Bible Course. It is thus that we have known him, in the Lecture Hall, in the council chamber, in the prayer room, and in the social circle. And in every situation we have known him to stand true to God, true to the Word, true to the Institute, and true to his own convictions.

(Addressing Dr. Evans)

"Dr. Evans: We are sad to see you go from Institute life and work. The announcement of your resignation came to us as a shock. We do not want to say 'Good-bye'—we would prefer to say 'Au revoir,' for we expect you to come back to see us occasionally. I speak officially for the Council, and I am sure I voice the sentiment of the student body, when I say that wherever you go in the new work to which you are called, the interest and sympathy of all Institute people will follow you.

We, as a Council, want to present you with something that will be a constant, tangible reminder of the friends you leave behind. You are to visit many distant places in your new work, and here is a case filled with articles of convenience for your personal use in your travels. And we want them to speak to you, from day to day, of the fact that, wherever you go, our love, and our prayers are with you."

To this address Dr. Evans appropriately responded in accepting the gift of the Council.

THE WINTER TERM SCHEDULE

The resignation of Dr. Evans will not change the winter schedule in any way except as to teachers. Hereafter "Personal Work" will be



Rev. William Evans, D.D.

correlated with the Practical Work Course and taught by Mr. Ketchum, its Director, who will also render assistance at least during the winter term, in Homiletics, as he occupied that chair in the Bible Teachers Training School, New York. Prof. Fitzwater will temporarily be responsible for Bible Analysis to the pleasure of the students who have sat under him in his other classes, and Dr. Gray will teach Bible Doctrine, Mr. Gosnell relieving him for the time being of Biblical Criticism and Christian Evidences. In the meantime the Institute is in correspondence with well-known teachers in different parts of the country and Great Britain, one or two of whom are likely to be added to the Faculty within a brief period.

THE MOODY MEN AT XENIA SEMINARY

The following pleasant letter was received by the dean last month:

Dear Dr. Gray:

We were made very glad by the announcement that you were to be with us the first of our next semester. We are praying that God will greatly bless the meetings to all of us and use you mightily. The other men of the Seminary are also looking forward to your coming with expectancy. With precious memories of our life at Moody and hoping that God is continuing to bless the Institute, we are,

Very sincerely,

"The Moody Men at Xenia."

REUNION AT ADRIAN, MICH.

At the convention of the Michigan State Sunday-school Association, Adrian, Mich., November 13, the following former students and friends of the Institute met in a characteristic reunion.

With the exception of E. O. Sellers, director of Evening Classes, Mr. E. K. Warren and his son Paul, who were from Chicago, the following were all from the State of Michigan: George H. Alexander, '03; Corseville; C. B. Hawkins, '09, Thompsonville; Oscar R. Stilson, '97, Adrian College; F. W. Sasse, '03, Congo State Sunday-school Missionary, Lansing; Ione Gould, '08, Lansing; Miss F. Straifer, '97, Flint; A. L. Steinfeldt, Adrian College; Rev. J. W. Shorney, Nowell; Mrs. Fulkerson, Grand Rapids; Mrs. W. R. Irwin, Battle Creek, and Miss Amanda Thornbloom. The following message was sent to the Institute:

"I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ."—1 Corinthians 1:4.

"But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire."—1 Thessalonians 2:17.

Through a mistake, the above message was published in our last issue as having been sent in by the reunion in Wisconsin.

PERSONALIA

Percy Ray, '12, has taken up college work at Wheaton, Ill.

P. Gorden Spangler, '12, is at Shurtleff College, Upper Alton, Ill.

Peter Rose, '98, is pastor of the Union church, Coorood, South India.

Paul W. Stephens, '12, is at McCormick Theological Seminary, Chicago.

C. F. Marter, '04, is pastor of the First Baptist church, Nunda, N. Y.

Allen E. Groeneveld, '12, is now at Maryville College, Maryville, Tenn.

Ellie M. Thompson, '12, is at Northwestern Collegiate Institute, Sherry, Wis.

Peter A. Klein, '00, is now located at 1415 E. Columbia Street, Seattle, Wash.

Robert Morton, '11, is pastor of the Custer Park Baptist church, Chicago, Ill.

L. L. Dunn, '11, is pastor of the Stanton Park Baptist church, Detroit, Mich.

Tilden Sloan, '06, is pastor of the Congregational church at Kansas City, Kan.

John Wright Mason, '11, is pastor of the First Baptist church, Deer Trail, Colo.

Sandy B. Curtis, '11, is assistant to Rev. Mr. Harrington of Binghamton, N. Y.

Charles Henry Masten, '96, is pastor of the Green Lake Baptist Church, Seattle, Wash.

Benjamin J. Adcock, '12, is taking a course at the Northern Baptist Seminary of Chicago.

R. B. Holden, '99, is a field missionary of the Congregational Conference of South Dakota.

John Wieland, '12, has accepted the pastorate of the Baptist church at Wild Rose, Wis.

John E. Kabisch, '13, is a Sunday-school missionary in Indiana under the Presbyterian Board.

Harry D. Loes, student, assisted in a revival meeting in the Presbyterian church of Roachdale, Ind.

Roy W. Achor, '12, and James Patterson, '12, are now attending Princeton Theological Seminary, Princeton, N. J.

William Kirschner, '07, has received a call to the Presbyterian churches of Riverside and Florence in St. Joseph, Mo.

H. Oscar Stevens, '11, is located at Amery, Wis., instead of at Avery, Wis., as was stated in the last issue of this magazine.

Percy W. Stephens, '11, pastor of the First Baptist church, Jacksonville, Ill., was elected president of the ministerial association of that place.

C. S. Bass, '02, is engaged in Sunday-school work under the Presbyterian Board at Dallas, Tex. His field of labor comprises four-teen counties.

Lillian D. Jones, '11, who was acting as missionary pastor in a small church in Ontario, Wis., is now located on Washington Island, Wis.

Mr. and Mrs. H. F. Banks, graduates of the Evening Classes, are now located at Ocheydan, Ia. Mr. Banks is pastor of the Congregational church.

Miss Esther R. Erickson, '11, formerly of 15204 Harvey Ave., Harvey, Ill., is now with the Emmanuel Baptist church, 59 East 29th Street, Chicago.

Dorothy E. Fitting, '11, Erie, Pa., is doing extension and industrial work in connection with the Young Women's Christian Association of that city.

Katherine Friedenbergl, '11, is the only worker in a mining settlement, Bentleyville, Pa., where there are about 900 families, mostly Catholics or infidels.

George G. Reeves, student, has been holding meetings in and around Crystal, Mich., since September. Mrs. Reeves assisted as soloist and accompanist.

Ernest C. Cowden has temporarily given up his studies at the Institute on account of his health, and is going to take charge of the Presbyterian church at Montpelier, Ida.

W. L. Staub, '90, is pastor of the Westminster church, Duluth, Minn., which recently celebrated its twenty-fifth anniversary by completing improvements to its building at a cost of \$2,500.

Norman Davis, '07, who graduated with honors at McMasters University, Toronto, Canada, has sailed for British East Africa, where he expects to take up work as a missionary.

The Methodist Conference at Lafayette, Ind., has given Harry J. Hoover, '12, an appointment, a circuit of three churches considered one of the most difficult fields of the territory.

Thomas G. Hitch, '04, and wife are missionaries of the Tibetan Mission, Payenjung, Kansu Province, China. Their forwarding Secretary is Mr. H. E. Kimpton, U. S. P. O. Box 742, Shanghai, China.

E. B. Carey, '11, formerly pastor of the Congregational church, Miller, Ind., was just nicely settled in his new field at Hunters, Wash., when he was burned out, losing everything except the clothes he was wearing. He says in a letter: "It is very hard, but we are not discouraged. (Phil. 4:13)."

Wm. Matthew Holderby, '05, formerly pastor of the Northern Liberties Presbyterian Church,

Philadelphia, and the South Side Church of Pittsburgh, has undertaken evangelistic work in the San Joaquin Valley in California. The party are closing work in Coalinga, Calif., Dec. 23 and will be in union services at Taft, Cal., Dec. 27-Jan. 24.

Miss Dora Lee Cain, '06, spent six weeks in Coatesville, Pa., conducting Bible readings. In a letter to Dr. Gray, the Rev. Benjamin C. Needham, of that place, speaks of her work in the following words: "I want to congratulate you for turning out such good students. Miss Dora Cain was here in Coatesville for six weeks conducting Bible readings with grand results. Her sweet loving way draws large crowds of people to hear her. She is also a good personal worker."

Norman H. Camp, '00, was received into the ministry of the Presbyterian church and ordained on the evening of Dec. 20, 1914, in Edgewater Presbyterian Church of Chicago. Rev. A. S. C. Clarke, D.D., Rev. Louis P. Cain, and Rev. Norman B. Barr took part in the service. Mr. Camp has been recently engaged in evangelistic work in Tennessee and South Carolina, and expects to continue Bible teaching and evangelistic work, beginning the new year with an evangelistic meeting in Toronto, Canada.

H. S. Kimura, '99, noted Japanese evangelist, who has conducted hundreds of meetings and led thousands of men and women to Christ, including his father, a wine merchant, and all his immediate family, came to this country to study the work of Rev. W. A. Sunday. The following is his testimony concerning him: "Billy Sunday is one of the most wonderful men of God I have ever seen. He made me weep seven times in one meeting in Denver. I came from Tokio, Japan, just to hear and talk with him."

J. Charlton Steen, a representative of the Institute in Great Britain, this fall gave Bible readings in the afternoons, and gospel addresses in the evenings in Sterling, Scotland, the mission closing October 27. He was a speaker at the weekly meeting of the Men's Own Brotherhood on Sabbath afternoon. He also did some work at Govan (Glasgow) Nov. 1-6. At each of these places Mr. Steen first spoke of The Moody Bible Institute and its work of preparing men and women for Christian service.

The Bible Training Institute of Sodertalje, Sweden, has just entered on its fifth year of service. Joh Rinman, principal, visited the Institute here in Chicago in 1900, for about ten days. In building up his school he used this Institute very largely as his model.

Stockett, Mont., Nov. 26, 1914.

Alexander Muirden, '11, writes from Stockett, Mont: "I have often been on the point of

writing to the friends at the dear old Institute, but my wife and I are kept so busy in this large field of labor, that there are many things left undone, so far as writing friends is concerned. Many and many a time we thank God for the training at the Institute, and with the help of God we try to pass it on to those with whom we come in contact. I have been here fifteen months, and the most serious charge that has been made against me to the District Superintendent was made by one of the leading men in town: 'Your preacher is too religious, he is always trying to get people converted.'

"We have a large field here, about 400 square miles. There are two coal-mining camps, Stockett and Sand Coulee, with a population of 3,400 people, chiefly Slavs and Finns. I am the only Protestant minister in this community, having four country points. On the first Sunday of each month, I drive out to the mountains, a round trip of fifty-five miles and preach three times. The other Sundays I travel thirty miles and preach also three times. The work in the country is very encouraging, but in the coal camps we have to lean heavily on the Lord, and He never fails us. The people seem to know nothing except dancing and drinking. We are foreign missionaries in a home mission field.

"We always look forward to the 'Christian Worker's Magazine' coming, both for the spiritual uplift and also the movements of the Institute family. 'God bless the school that D. L. Moody founded.'"

Carrie Lent Few, '14, sailed December 12, for Korea. She will spend the winter at Chai Ryang, studying the language under a native teacher. Next summer it will be necessary for her to take an eight-day journey in a chair, carried by coolies, in order to reach her station, Kang Kai, the most northerly station of the Presbyterian Board, under which she goes out. Her work will be principally of an evangelistic nature among women and girls. Her permanent address will be Kang Kai, Chosen, Japan.



Carrie Lent Few

MARRIED

Carl Wasson Berry, '10, and Margaret Johnson, at Sioux Falls, November 12, 1914. At home after December 25.

Daniel Iverson and Vivian Frazier Thorpe, at Savannah, Ga., December 24, 1914. At home Tifton, Ga.

Guy Austin Fulton, '12, and Nelle Murael Koons, at Athens, O., November 26, 1914. At home after December 15, Great Falls, Mont.

BORN

To Mr. and Mrs. J. H. Wright, '93, Sevier-ville, Tenn., Sept. 24, 1914, a daughter, Rosa Eltha.

DIED

Deacon James Porter, aged father of Charlotte A. Porter, '93, (who was at one time assistant superintendent of the Women's department), died at his home in Hatfield, Mass. He had been failing in health for some time, but had been confined to bed only a few days. He was a man of great activity for one of his age and especially prominent in the religious work of his town. The members of the faculty and student body who knew Miss Porter sympathize with her in her deep sorrow.

SUNDAY-SCHOOL LESSONS

(Continued from page 309.)

"Whither thou goest." Towards every ideal, service, field of endeavor, warfare, or experience. (3), "Where thou lodgest I will lodge." Where His people are in the home, in service, intercourse, social life, here and hereafter, I will abide in Christ. (4) "Thy people shall be my people." One in love, sympathy and purpose in Christ. (5) "Where thou diest I will die." Let me die the death of the righteous. (6) "There will I be buried." In the same hope of the resurrection, of immortality death being swallowed up in victory. (See Gal. 3:20; Eph. 2:6; I Cor. 15:55). Ruth did not ask for complete data from Naomi before she accompanied her to the home-land.

IV. The Sequel. At Bethlehem Ruth had no other thought than to cling to her mother-in-law, even in poverty and a life of lowly service. She did her menial duties faithfully, and displayed more of the real heroism of faith than that shown in the daring exploits recorded in the other history (Judges) of her day. Ruth in a humble hut with Naomi was better off and more satisfied than to have lived in the finest palace in Moab. (See Phil. 1:23). Through all of this love and devotion Ruth was being fitted for a larger sphere of influence in which she was enabled to give to Naomi the happiest life possible to her. Not once is Ruth's beauty suggested, but she had the more attractive attributes of goodness, kindness, and courtesy. Unconsciously she attracted the rich land owner Boaz, who was a true gentleman, and through her marriage to him became, through David, an ancestress of our Lord Jesus. Rahab the harlot, and Ruth the converted idolatress, are each made a part of this ancestry. (See Matt. 1:5, R. V.).

This lesson is a suggestive one for Decision Day in our Sunday-schools. Give all a chance to follow and to choose even as Ruth did.

The Bible Institute Colportage Association

CIRCULATE TRACTS

There is great good accomplished often by circulating tracts. This is a means of Christian service too little employed these busy days. Yet it is a means of service suited pre-eminently to busy men in busy times, when they feel they have not time to stop often and talk to men about their souls. Many men and women have been saved through tracts handed out by earnest souls with a prayer for the divine blessing upon the printed page. Christian men and women should carry a package of tracts in their pocket constantly, and make a habit of handing them out to people. There are many striking instances of remarkable results from this habit.

Dr. Coke in 1785 gave a tract to a family in Virginia named Cowles. The family numbered fourteen, and that tract was the instrumentality used in the conversion of the family. A man saw the tract, "Repent, or Perish," floating in the Frazer River. He took it out, dried it, read it, and by it was converted to God.

A man refused to come to meeting, but consented to take a tract from the preacher. A few weeks later he stood up in the meeting and confessed that the tract led him to Jesus. A soldier found in his hospital bed the tract "Will you go?" and finally wrote on it, "By the grace of God I will go."

Passing through Switzerland, a tract distributor gave a tract to a man, in a town notorious for gambling. On his return, some days later, the man said: "I thank you for saving my soul and body." He was about to commit suicide on account of losses in gambling.

The dailies recently recorded the experience of a forger in Philadelphia. Sitting in a public square, meditating suicide, he was handed a leaflet with the words on it, "Come now, let us reason together," etc. He read it, put up his razor, went to the police station, and gave himself up.

Instances of this sort could be multiplied, for these little printed missives have been known to prevent crimes, to save lives, to heal the broken-hearted, and to bring the despairing one to Jesus. We never know, nor can we realize the good we are doing in distributing tracts.—"Herald of Holiness."

Nearly twenty of the men students of the Moody Bible Institute took out Colportage books and wall mottoes to sell during the present between-terms vacation.

THE TEST OF A BOOK

A good book, whatever its nature may be, is one that leaves you farther on than when you took it up. This is a good test—that it shall be known by its fruits in our thinking and living—by what it does for us and in us.—Anna Warner, in "C. E. World."

AND SO OTHERS TESTIFY

Carbondale, Kan., Dec. 6, 1914.

I wish to say that I could not do without these Moody Colportage Library books in my work, for I see so many people that are in need of wholesome literature that I feel that it is as good a gospel as I could preach to put good literature in their hands at a small price, and I do it whether they can pay for it or not.

D. B. Bulkley, Evangelist.

A DEVOTED USER OF TRACTS

Rev. Washington Frothingham, of Fonda, N. Y., known in the literary world as "The Hermit of New York," died October 20th, at the age of 92 years. For a half century he was a regular contributor to the "Herald," "Tribune," "Times," "Post," and "Harper's Monthly." Mr. Frothingham was obliged for many years to make long journeys weekly on the New York Central Railroad, and it occurred to him that he might do good by distributing tracts among his fellow passengers. He began the work, and continued it with great blessing to many souls. The tracts opened the way for personal conversation on the claims of the gospel, and scores were converted and many believers strengthened in the things of the kingdom. In his later years he regarded his tract work as the most profitable of his ministry, although he was a regular pastor for nearly sixty years. O, that more of the Master's followers would see this opportunity to scatter the truth! Those with no gift of song or speech can find here their open door for service; they need be no longer idlers in the vineyard. Here is a work for all.

Only a slip of paper

Passed from your hand with prayer,

Telling the world's greatest story,

Warning for heaven to prepare;

Haste then to hand out the message,

Delay not or count not the cost,

But scatter the news of salvation,

Ere souls be eternally lost.

—R. H. Washburne, in "The Evangelical."

OUR COLPORTERS*

How beautiful the feet that bear
"The burden of the Lord";
The burden of His cross and care,
The burden of His Word.

God gives them strength; God holds them up;
God bears the heavier end
Of every cross, and with love's cup
Is near, the faint one's Friend.

Though often weary and bowed down,
Beneath the loads they bear,
God has prepared a glory-crown
For faithful ones to wear.

Toil on! the precious pack ye bring
Is rich with wisdom's gold;
Ye carry gem-truths of the King,
A store of wealth untold.

Thank God, the load of sin is gone,
That once the heart bowed low;
Christ bore that heaviest load alone,
That ye His rest might know.

It is for Him ye bear today,
The treasures of His truth;
Enriching others on life's way,
With life-renewing youth.

Toil on, ye truly pilgrim band,
Through village, city, field;
Sow as ye go with liberal hand,
And great shall be the yield.

*By Mr. William Luff, and used as a hymn at an annual meeting of the Christian Colportage Association of England.—"With Tongue and Pen."

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from Nov. 16, 1914, to Dec. 15, 1914, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:
Illinois, 53 books, 25 gospels, and tracts.
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A SUGGESTION AND WHAT IT BROUGHT ABOUT

Odessa, Del.

It may interest you to know what has been done with a few of the Colportage Library books in this locality. Last summer, having some of these books with me, I suggested to a few of my friends that if they would see that the books were kept moving I would furnish some of them without cost. There was some response, but the way a certain young lady has done has given me much delight. She works in a factory in a nearby town, and has formed a kind of circulating library, keeping account of the books she has, and a correct record of those who take them from her, so that she will not give the same book twice to one person. The order I herewith send is to increase that supply so well read. Already one conversion can be shown to have been a part result of this, and hearts have been made more accessible.

C. S. G.

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Rev. A. H. Leisz, "tried and true," is working in western Ohio.

Karl B. Smith has sent in some good orders from Cheshire county, N. H.

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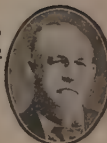
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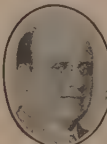
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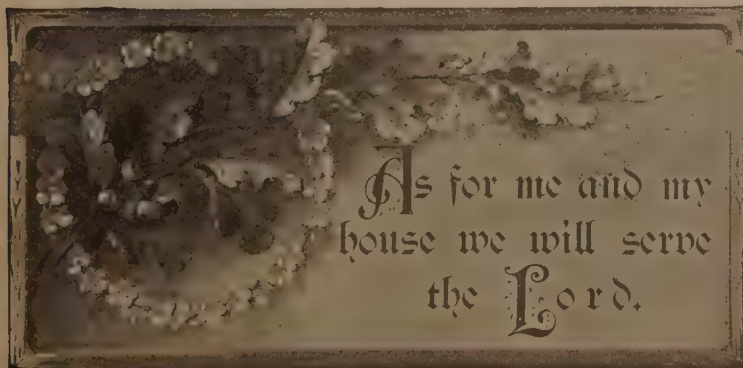
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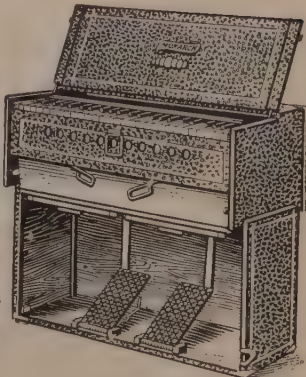
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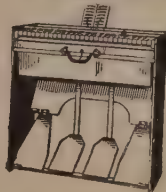
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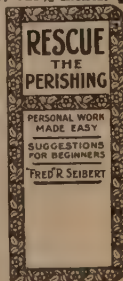
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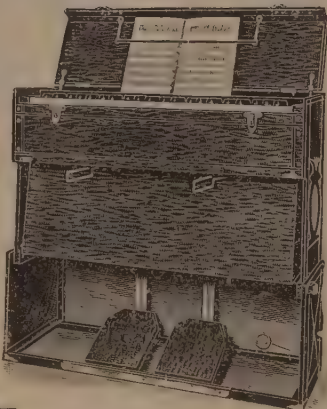


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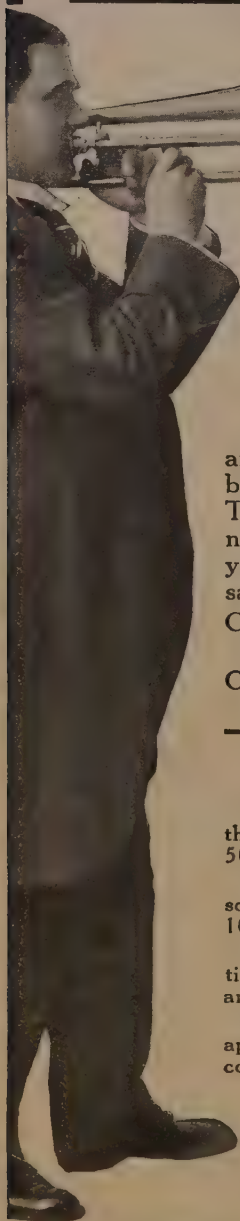
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A Man Who Let His Light Shine

To D. L. MOODY

God sends His prophets still,
And such was he, whose burning word
The hearts of men and women stirred
To do his Father's will.

Untaught in scholar's lore,
Thou call'dst him from the busy mart,
And into his receptive heart
Didst Thine own wisdom pour.

He gave his mind to Thee,
He thought Thy thoughts at Thy com-
mand;
Or whence, for Thee, that purpose
grand
That traversed land and sea?

He gave his hand to Thee.
And through that hand was gladly
poured
From sources, where Thou kept it
stored,
Thy wealth, so great and free.

He gave his all to Thee,
From then his soul was fully bent
On what, through love, is always meant
For God's true devotee.

—Author Unknown.

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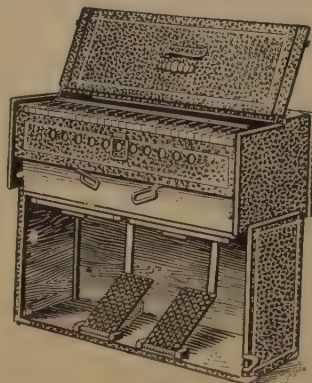
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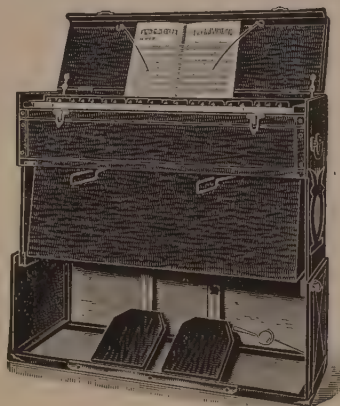
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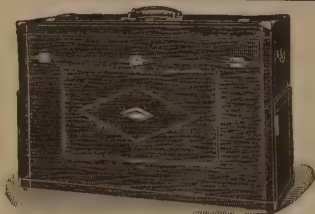
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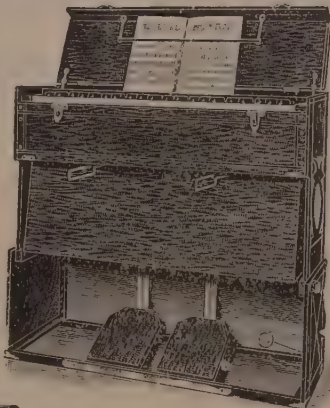
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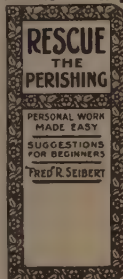
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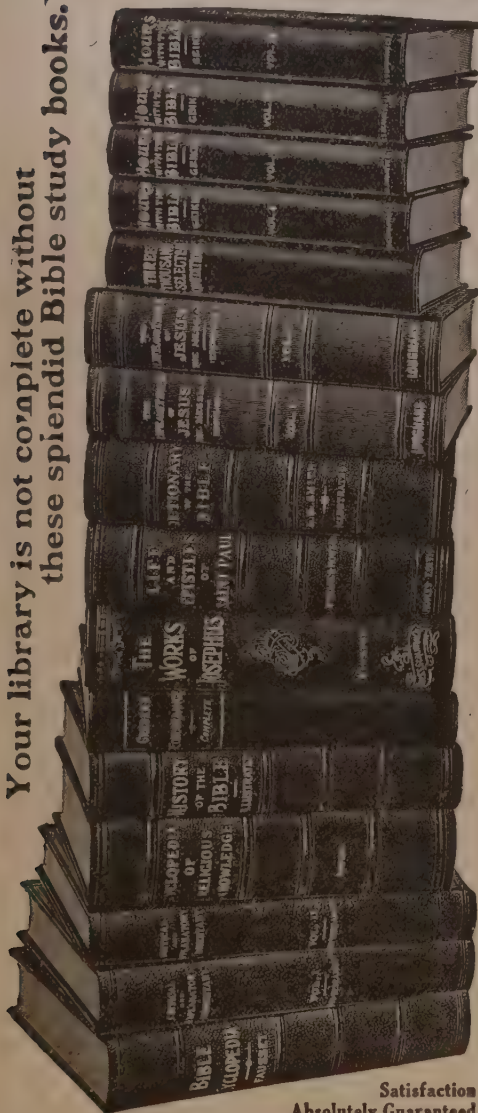
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Williamsburg Mission to the Jews

STATION A

BROOKLYN, N. Y.

THE Christian Workers Magazine

FEBRUARY, 1915

Editorial Notes

"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isaiah 43:2.

Sir Alexander Simpson says that when Dr. Andrew Anderson, a very learned man at the head of the medical profession in Glasgow,

was on his death-bed, a church elder who was also ill, sent to inquire how it fared with him. "Tell him," said he, borrowing from Hopeful in "The Pilgrim's Progress," "tell him I'm in the very middle of the river, but I feel the bottom and it is good."

It was not this same figure that was in the mind of D. L. Moody on his death-bed, but it was the same hope, when he said, "Earth recedes; heaven opens before me." The first impulse was to try to arouse him from what appeared to be a dream. "No, this is no dream," he replied, "it is beautiful. It is like a trance! If this is death, it is sweet. There is no valley here. God is calling me, and I must go."

This is the month commemorating his birthday, and it is certainly "sweet" and encouraging to our faith to think of such a home-going as God vouchsafed to him, and how He fulfilled the promise of the text.

❖ ❖

Last November "The Congregationalist" issued a D. L. Moody number, making the life and work of that great Evangelist the theme of fifty-six pages of its edition.

D. L. Moody It was commented on far and
and the near, but nothing we have seen
Y. M. C. A. interested us more than an editorial in "Association Men,"

suggesting that the first Sunday in this month (the nearest to his birthday, February 5), be observed by the Associations as Dwight L. Moody Sunday. The editorial went on to speak as follows:

"Throughout the entire world, in almost every city may be found men in all walks of life—from the humblest to the highest—whose lives have been inspired and transformed by the service he rendered. These men

could be brought together at the men's meetings and every one of them, growing out of his contact with Mr. Moody would have a message for the young men of today. Our organization owes an unmeasured debt to this man, who said of it: 'I believe in the Young Men's Christian Association with all my heart. It has under God done more in developing me for Christian work than any other agency.' The Association can speak with equal heartiness of Mr. Moody's influence in stirring and shaping its work, in giving to it a spiritual message as well as in securing buildings and furnishing to it capable and consecrated leaders. 'Association Men' is in hearty sympathy with the suggestion to make Sunday, February 7 next, D. L. Moody Day. We believe it can be made one of the most inspiring days of the year in all of our Associations."

We are glad to know that this happy suggestion is being acted upon, and that many of our readers in different parts of the country will be participating in these memorial services. The Moody Bible Institute, which Mr. Moody founded in 1886, has thrown itself heartily into the plan, and offered speakers to different Associations and lantern slides illustrative of his life and work, where they could be made available. We hope the day will be as inspiring as anticipated by "Association Men," and that one result will be that so dear to the heart of D. L. Moody when he was here, the salvation of souls.

❖ ❖

Such is the language in which a United States Senator characterizes the teaching of our universities on economics, and so far as our knowledge goes we agree with him. However, we may add that we know good lawyers and influential business men who also agree with him.

But if the Senator were equally interested, what language would he borrow to describe the teaching of the same universities on some other subjects—the Bible, theology and the Christian religion, for example? "Rot" is too

soft a term for such foolishness and does not hit hard enough. It is the teaching of similar universities for the past fifty years, more or less, that explains the false thinking lying back of and giving rise to the present European war, and it is likely to continue until it produces the Antichrist.

The Senator was debating the literacy test in the Immigration Bill, and declared what all sensible people believe, viz.: that it will not keep out undesirables from this country. A New England lover of his kind once declared that our universities were turning out "educated demons." He did not mean that all educated men were demons, but only that some demons were highly educated; and this in substance, is what the Senator meant when he affirmed that all the agitators now in this country could meet the literacy test.

But we are not discussing the Immigration Bill, nor are we belittling education, far from it. Our only motive is to put some unsophisticated people on their guard. When men with high-sounding titles and university degrees are found denying the virgin birth of Jesus Christ and picking the Bible to pieces, and classing Christianity with Buddhism and other pagan philosophies, just remember what Senator Sherman says about universities and economics, and continue undismayed.

◆ ◆

General Grant said the Civil War was a divine judgment on us for our treatment of Mexico in the preceding war. We have recalled this while thinking of the

National Retribution suffering Belgium is now undergoing in the light of her own treatment of the Congo natives not very long ago. Opinions differ as to the particular sins for which some of the other nations in the present conflict are now suffering; but none of them is without guilt. And what shall be said of Germany? If she is the rod of God's anger, and if the staff in her hand is His indignation, let her be careful lest like Israel's enemies of old she should "help forward the affliction." Let her remember that He is the same God who then said: "Wherefore it shall come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks."

And we are trembling for our own nation also, whose legislators in Congress had an opportunity two months ago to make us a sober people so far as that desideratum could be brought about by enactment. But they turned it down, and this in the face of the great object lesson in prohibition which benighted Russia (as some would call her) has set before us. Indeed, as we think of all the Christian

nations, what they are and what they might be, there comes into mind God's lament for Israel: "Oh that my people had hearkened unto me and that Israel had walked in my ways! I should soon have subdued their enemies and turned my hand against their adversaries * * * He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." Psalm 81.

◆ ◆

It is astonishing what little respect is paid by many who ought to know better, to "the prince of the power of the air." We have just learned of two more pastors who

Disrespect to Satan propose to introduce dancing into their parish houses, one of whom excuses it by saying: "It depends a lot whether the barrier between the parish house and the church is a perpendicular or horizontal one. A two-inch partition oftentimes will suffice to shut out the Devil."

How the Devil laughs!

◆ ◆

Orthodox Christianity has lost an able and staunch defender in the recent death of the President-Emeritus of the Chicago Lutheran Theological Seminary. Our acquaintance with him began nearly

Revere Franklin Weidner twenty years ago when he was a special lecturer on the Bible in the Moody Bible Institute. Later we knew him and greatly valued his work as a collaborator with the late Dr. Harper in his Correspondence Course in Hebrew and the cognate tongues. Five or six years ago it was an honor to be associated with him in bringing out what is known as the 1911 Bible under the auspices of the Oxford University Press. It goes without saying that in all these years we have admired and been helped by the rich output of his pen, and especially his "Theological Encyclopedia." To us he seemed strong-willed and positive in his aims and beliefs and at the same time gentle and childlike in approach. We had a letter from him scarcely more than a month before he died, in which he said he was writing on the doctrine of the Word of God and added this warning note, "I see how these critics are trying to undermine the case for the Scriptures." He was a determined foe whom they had learned to fear and respect.

Though we seldom met Dr. Weidner, yet we miss him and appreciate his loss to the whole church. Our deep sympathy goes out to the great Lutheran body of Christians and especially to the Chicago Lutheran Theological Seminary of which he was for so many years the honored head.

Evangelism in Pennsylvania

By Rev. L. W. Munhall, D. D.

The contents of this article are so interesting and important that we give it the first place in our contributions this month.—Editors.

FROM 1904 to 1912 numerous evangelistic campaigns, of an unusual nature, were conducted in Pennsylvania. But about two years ago evangelism in this state became epidemic and has spread in all directions with unprecedented energy, until now the eastern part of the Commonwealth is throbbing with revival and soul-saving activity, the like of which the country has not seen for nearly sixty years, if ever. Within these two years Mr. Sunday has conducted great campaigns in Wilkes-Barre, Johnstown, Pittsburgh and Scranton. Dr. Stough has been in Berwick, Ashland, Shamokin, Hazleton, Sunbury and Harrisburg. Mr. Nicholson has been at Lykens, Tamaqua, Pottsville, Mt. Carmel and Columbia. Mr. Johnson has been at Spring City, Royers Ford and Leighton. Dr. Anderson at Coatesville, and a number of other evangelists have been similarly employed in other cities and towns. In nearly all these cases great tabernacles have been erected in which the meetings were held, and quite a quarter of a million people have been won to Jesus Christ as Saviour and Lord.

Mr. Sunday is spending this month as well as last in Philadelphia in a campaign, the magnitude of which, the Christian church has never seen, judged by the number of churches co-operating, and the organization and preparation. Dr. Stough is under engagement for campaigns in Altoona, Lancaster, Lebanon and Reading; Mr. Nicholson at Milton, Bloomsburg and Chester; and from all parts of eastern Pennsylvania come calls for such work.

This great movement, singularly enough, is almost wholly confined to Pennsylvania,—although neighboring states have caught some of the overflow and are now falling into line.

Certain things are noticeable: First, the generally prevalent spirit of unity among the orthodox denominations, which spells victory for the cause they all love. Second, the great number of unchristian and non-church going people who flock to these meetings. Third, the definite character of conviction of sin and the prompt and sincere responses to the gospel appeal. Not since the great revival of 1856-57 has it been so easy to win people to Jesus Christ for salvation. Fourth, the large number of unsaved men who attend the meetings, and publicly confess Jesus as Saviour and Lord. Fifth, the character of the preaching. All these



L. W. MUNHALL, D. D.

evangelists believe the Bible is the very Word of God, and have no sympathy whatever with any criticism that challenges its supernatural character, infallibility, trustworthiness and supreme authority. They preach it without apology. They ring true to the doctrines of the historic faith—the doctrines, that because of "A change in the intellectual atmosphere, and the deeper thinking and feeling of the age, have been abandoned, except by a few who have failed to keep themselves intellectually in sympathy with modern scholarship," as wrote one in sympathy with so-called higher criticism and new (?) theology. The honor God is putting upon the testimony of these evangelists is, to my mind His own answer to the infidel views and utterances of the critics. Prof. A. H. Sayce's statement, "Higher criticism saves no souls" is most surely true. Sixth, the ease with which personal Christian work is done. Everywhere in the communities where these meetings are held, the salvation of God is the subject of conversation on every hand; which taken together with the eagerness of revived Christians to do something for the cause makes it very easy to win people who are winnable to the Saviour of men.

Philadelphia will, under God, see glorious things during the next few months. I verily believe, and to my mind, the influence of this work will widen and deepen, until the entire country will be aroused to the transcendent importance of the salvation of men from sin, death and hell.

"Fervent prayer," says an old divine, "like a cannon planted at the gates of heaven, makes them fly open." The common fault with the most of us is our readiness to yield to distractions. Our thoughts go roving hither and thither, and we make little progress toward our desired end. Like quicksilver, our mind will not hold together, but rolls off this way and that. How great an evil this is! It injures us, and what is worse, it insults our God. What should we think of a petitioner, if, while having an audience with a prince, he should be playing with a feather, or catching a fly?—Spurgeon.

Reminiscences of Dwight L. Moody, Humorous and Grave

These were narrated at the Moody Bible Institute of Chicago by those who knew him

(Dwight L. Moody's birthday, February 5, called Founder's Day, is always commemorated with special exercises at the Moody Bible Institute of Chicago. Last year the student body, faculty, business staff, and other employees came together in the morning for a praise service, and to listen to brief reminiscences of the great man from the lips of those who knew him. The report was received by us too late for insertion at the time, but is equally appropriate for the present issue.—Editor.)

DR. JAMES M. GRAY, Dean of the Institute, presided, and said: "We will begin our service by singing one of the hymns Mr. Moody liked, 'Move Forward!' There is an interesting incident Dr. Towner can tell you about the writing of this hymn."

The Story of "Move Forward"

Dr. Towner: "Mr. Moody was to hold meetings in Omaha, but to be preceded by one in the Opera House in Council Bluffs, on this side of the river, on the previous evening.

"Our train was late, and when we arrived at the station there was a committee waiting, who told Mr. Moody a great crowd had gathered, that the people were jammed out into the street, and that he must please hurry up.

"When we got there, sure enough, there was a great jam and they would not make way to let anybody in. It seemed impossible for us to get through, but finally a policeman said to the people: 'This is Mr. Moody, and if you want anybody to hear him speak tonight you will have to get out of the way.' So they parted a little, and we went through.

"We came upon the stage from the back, and, of course, the drop curtain was down. When they raised that, and Mr. Moody saw a great space with only a little organ occupying it, he said to somebody, 'Move the organ down, and let the people move forward; let them move forward!'

"The Rev. Mr. Crofts sat in the audience. He never had seen Mr. Moody before, and his exclamation, 'Move forward!' impressed him to write these verses, which were published in the Omaha papers in the morning.

"At the breakfast table I saw them. There was no comment about them at all, but I thought they would make a good song, so after breakfast I wrote the music. I concluded that there ought to be a chorus, and added some words for that purpose.

"I was hardly through, when there came a rap upon the door, and a card was handed in, and whose should it be but Crofts'! As he came forward, I noticed a newspaper sticking out of his overcoat pocket, which he pulled out and said: 'I was so impressed with what Mr. Moody said last night that I wrote this little poem and sent it to the paper, and I was wondering if a song could not be made of it.'

"I went over to the table, picked up my manuscript and handed it to him. I spoke about the chorus, and we looked it over and changed it a little. Then I sang it for Mr. Moody. As Dr. Gray says, it was a great favorite of his and of others, more or less, ever since."



D. L. Moody Preaching

Mr. Moody as a Reader and Expounder of Scripture

The hymn, "Move Forward," was then sung, after which Dr. Gray said: "I first saw and heard Mr. Moody when he and Mr. Sankey conducted the great 'Hippodrome' meetings in New York in 1876. I was then a young student, and with many others joined the large chorus choir, so I had an opportunity to see and hear both of the great men once or twice every day for the period of a month or six weeks. My acquaintance with Mr. Moody did not begin, however, till 1892, when I received an invitation from him through my friend and

neighbor, Dr. A. J. Gordon, to speak at the Northfield Conference. From that time he continued to invite me to do so every year, until circumstances led him and Dr. Torrey to ask me to take charge of the Institute, and the



R. A. Torrey
First Supt. of Moody
Bible Institute

pulpit of what was then known as the Chicago Avenue Church, during the summer months, when Dr. Torrey was absent on vacation and in attendance at various Bible conferences. After that date I came to be associated more or less with Mr. Moody in evangelistic meetings in Boston, New York and Chicago, but chiefly in the first named city, where I was located

as rector of a church. Sometime I may gather up my reminiscences for your possible entertainment and instruction, but not now.

"While Mr. Moody was an evangelist, yet he was also a Bible expositor of a unique order, who used the Word of God in a way to awaken great interest in it. He would take a theme like "Grace" or "The Blood of Christ" and run it through the Bible, taking a verse here or there, and expounding it in his own way, in the light of its context. He would add an illustration, or a story, and then gather all together in a kind of knot at the end. It was very effective.

"He owed his employment of that method to an evangelist who preceded him, an Englishman, who in his earlier days had a more remarkable experience than Mr. Moody himself. That man was Henry Moorhouse. You will find, in reading 'The Life of D. L. Moody,' by his son, that he admits indebtedness to Henry Moorhouse, so far as the preparation of his Bible readings was concerned.

"Then he had another method. He knew how to read a story of the Old or New Testament and tell it over again in a way to give fresh form and color to it and cause it to re-



Henry Moorhouse
English Evangelist

main even more deeply impressed upon his auditors. One of the stories he used to read and comment upon was the healing of Bartimeus, in the tenth chapter of Mark. I want to read it this morning for the sake of his memory, and for the glory of His Saviour and ours."

The Scripture was read by Dr. Gray, after which the hymn, "The Light of the World Is Jesus," was sung.

Mr. Moody's Kindness and Humility

Rev. Howard W. Pope, Superintendent of the Men, then said: "If I were to speak of Mr. Moody I would sum up what I had to say in three or four words. In the first place, he was a very kind man, a sympathetic man, and interested in individuals. He was always putting himself out for other people. That is not a characteristic of people who are famous, who are leaders. As a rule, they want to surround themselves with a lot of helpers, people to minister to them; but Mr. Moody was not that kind of a man. He was willing to help himself, and other people, too.

"I remember once in New York I had to go away in the morning on a six o'clock train. I was working on some press matter that night, and it was necessary to get up early in the morning and write for an hour or so before I went, in order to get this matter down in time to appear in the papers. Mr. Moody said to me the last thing at night, 'Now, be sure and get a good breakfast in the morning, before you go.' I said: 'Mr. Moody, I will not have time to go to the dining room, but I will get a sandwich and a cup of coffee at the station, and that will do me well enough.' 'No,' he said, 'you ought to have a good breakfast.' I left it that way, and went on with my work.

"The next morning I was in the library writing, and pretty soon in came Mr. Moody. He said: 'Breakfast is all ready, Mr. Pope. Come right into the dining room.' I found that he had gotten up not far from five o'clock that morning, dressed himself, and gone down to the dining room and ordered breakfast for me, so that I might have time to eat a good, substantial meal, and still catch the six o'clock train. He was willing to put himself out in that way to accommodate me. That was characteristic of him; and when a man treats you in that way, you will work your fingers down to the bone for him.

"He was a very humble man. I remember thinking, when I went to work with him at



H. W. Pope
Supt. of the Men

Northfield, that a man who had been in the habit of ordering large bodies of men, and where it was impossible to stop and ask the opinion of people, or consult this one or that one, might very naturally fall into the habit of becoming domineering, dictatorial, and possibly disagreeable. But, to my surprise, I found Mr. Moody anything but that. I found him most considerate, very willing to change his plans even after he had given his orders.

"I recollect that on one occasion he said to me: 'Now, tomorrow is Saturday. I would like to have you go to Northfield tomorrow morning, and speak to the women Sunday morning in the seminary, and then go over and speak to the men Sunday afternoon. Would you like to do that?' I said: 'Mr. Moody, I am perfectly willing to do that, but had you thought of this, that we were going into Connecticut next week to hold conventions in the large cities of that state? It had occurred to me that I might go to Meriden tomorrow, and also over to New Britain, do a good deal of advertising in those cities, and speak in several churches. However, it is immaterial to me whether I go to Northfield or go up there; but it occurred to me that such a trip would help the meetings very much next week.' He said: 'You are right, you are right. Go and do that. That is the thing to do. I had not thought of that.' A small man would not like to change his orders, but a large man is not ashamed to say: 'I had not thought of that. That is the thing to do.'

"I remember once, at the close of one of his meetings, his saying to me, 'I would like to have you take the after-meeting, Mr. Pope.' I said, 'Very well; but the man at the door'—we were handling a large quantity of colportage books just at that time—is the best man I can get, but he is not what he ought to be, and I thought of going down there to help him myself. However, I am perfectly willing to take the after-meeting, although the work will suffer if I do.' He said: 'Mr. Pope, you go down there. Carry out your plan. I will take care of the after-meeting.' He was willing to change at any time if there seemed to be a sufficient reason.

"He was modest. He never tried to get his name in the papers. He never boomed himself. Large men do not have to boast of themselves; they do not have to advertise themselves, or put their names in the papers every time they get an opportunity. It is men of small caliber who show that spirit, always.

"Then, too, he was a practical man. The first thing in the morning, after he got out of his room, he wanted to see the daily papers. He was a great reader of the daily papers. He wanted to know what was going on in the world. He wanted to have a hand in it. He was not reading the papers to see how many columns there were about D. L. Moody, but

he was interested in seeing how the work was going on here and there, and what other people were doing, as well as himself. He was interested in good roads, for instance, and in good schools. That is why he founded the schools at Northfield. Those schools at Northfield are not for training Christian workers. They are for giving poor boys and girls an education. They get a good deal of the Bible thrown in, and they get some training in Christian work; but they are primarily to afford poor boys and girls the opportunity to get what is called a good high-school education. After receiving this training those young men become printers, farmers, merchants, mechanics, and so forth. He was interested in making poor boys intelligent, well conducted, well equipped, useful boys. That is the kind of work Mr. Moody did."

Planning a Big Thing

After another hymn, Mr. A. F. Gaylord, Business Manager, said:

"It was in May, 1893, that Mr. Moody came to Chicago upon a special mission. Said he: 'Let us attempt great things, and trust in God for the result. There is an opportunity for reaching men and women throughout the world, for the cause of Jesus Christ, as never before. I do not know what we can do, but will do our best.'

"It seems that while in London, prior to that time, the London Polytechnic people said to him, 'Mr. Moody, we would like to have a large number of our people go over to America during the World's Fair.' 'All right,' he said, 'bring them over. We will house them in the Institute.' When Mr. Moody returned, he came here and said, 'Gaylord, it is up to you to take care of them.' I said, 'We can not do it unless we put a large number in the same room.' 'All right,' he said, 'put them in the same room. I will tell our students what we want them to do. It is an opportunity to serve Jesus Christ.'

"We received between nine hundred and a thousand men and women in relays of from forty to one hundred and forty-six, putting them in the rooms up stairs in this building, and eleven was the largest number that we had in any one room.

"Across the water it is the custom to leave the boots outside the door to be shined. Mr. Moody was very careful to say to the doorman, 'If Mr. ———, from Paris, puts his shoes outside his door, be sure that they are shined



A. F. Gaylord
Business Manager

in the morning.' The student partially straightened up and said, 'I do not know as I want to black shoes.' The next morning Mr. Moody waited until the doorman had had plenty of time to black the shoes, and then, seeing that he did not do it, went himself, took the shoes down stairs, blacked them, and brought them back. The spirit of that act was characteristic of D. L. Moody.

"During that World's Fair year campaign he ever put prayer first and foremost. One morning in August he said to Dr. Torrey, 'I have not been anxious about the Institute before, but somehow I am anxious this morning, because we have \$7,000 to raise.' That morning definite prayer was made that God would send us, not that money, but some token for good, that might please Him. As was customary, the workers were called together that day to eat luncheon in 'Room' 9' upstairs. While we were at luncheon there came a rap at the door, and the doorman brought in a telegram. Mr. Moody opened it. Always, when Mr. Moody was touched, you could tell it by his eyes. Said Dr. Torrey, 'I hope there is no ill news, Mr. Moody.' Mr. Moody, straightening up and clearing his throat, said: 'I will read the telegram: Northfield Conference now in session. Joins in greetings. Six thousand dollars in cash received; more to follow. (Signed) A. J. Gordon.' It is useless to

say that the meal did not go on. Said Mr. Moody, 'Let us stop and pray.' We knelt and in the lives of those of us who were there that day that was the beginning of completely trusting in God for newer, larger and greater things."

Tactful in Conducting Meetings

Mr. Gaylord was followed by Prof. Warren C. Coffin, of the Music Department:

"I will give you a little experience I had in meetings that Mr. Moody held in this city in the great Auditorium, to show the resourcefulness and tact he used to handle large audiences, to get them into the right attitude for receiving his message.

"At the time I have in mind Dr. Towner had provided a large chorus choir, filling the platform, so they had plenty of singing. Everybody was urged to sing.

"Before reaching the city Mr. Moody sent word to Dr. Towner that he wished he would secure the services of a good male quartette of consecrated men, who could sing the gospel.

"Dr. Towner and I conferred about it, and we found among our student body three good voices—a second bass, a third bass, and a good second tenor. When it came to a good first tenor, however, we could not find one.

"Finally Dr. Towner said, 'Why could you not sing first tenor yourself?' 'Well,' I said, 'I have not thought of that. I used to sing first tenor.' He said: 'I think you had better arrange to sing first tenor with them, and you can at the same time coach the quartette and prepare them for any service that Mr. Moody might call upon them for during these meetings. I will leave it to you.'

"So we got together and the men were very anxious to take part, because of their friendship for Mr. Moody and the Institute. We had daily rehearsals for several weeks on just gospel hymn singing, practicing it together as a male quartette.

"In due time Mr. Moody came to hold the meetings. He had not heard us sing at all, and did not know anything about us, so far as our being a male quartette was concerned.

"I well remember the first service. There was a packed house, and the choir was as large as this audience. As you may imagine the quartette was just a little nervous, because there were three men on it who had not had much experience in quartette work. I, who had had some, tried to hold them together the best I could.

"Well, we got through our first attempt, and we wished it had been better. I told them in the afternoon that if there was anything more like that we would simply say that we could not sing any more, and quit. The others said that they would do everything possible to hold together and sing for Mr. Moody again, to let him know that we really could sing.

"In the afternoon Mr. Moody said to us after we closed the service: 'The quartette is good. Be here promptly when the meeting opens, ready to sing again.' That put us upon our mettle, so we went back to rehearse and get ready for the afternoon.

"We went to the meeting and sung as usual, and as there was a large program, and it was going to take some time to get through the rest of the service I supposed that was the end of our singing.

"But I was mistaken. Mr. Moody came to us and said: 'Gentlemen, your singing is very nice. I wish you would go right up to the top gallery, stand against the railing and sing again when I call for it.'

"We were somewhat surprised, but ready for anything that came up, so we went to the top gallery, and crowded down right in front of a line of ladies. They did not like to move for us, for they wanted to see what was going on.



Warren C. Coffin
Music Department



A. J. Gordon

"None of the people down stairs could see us, for we were so far away. We stood there with our books ready. We had planned to sing a hymn that we knew, and everybody knew, for we would not attempt anything that was not familiar.

"We waited some time, and had almost begun to think that Mr. Moody had forgotten all about us, when all of a sudden he said, 'Ladies and gentlemen, we have heard that beautiful male quartette sing here a few moments ago on this platform. They are now in the top gallery, against the railing, waiting to sing again.'

"When we heard that we got ready. Mr. Moody continued: 'The quartette is now ready to sing. Will you please, ladies and gentlemen, bow your heads and listen to the singing?'

"Then we sung that old familiar tune, 'Rock of Ages, Cleft for Me,' and we sung all three verses. As we reached the last verse our singing grew softer and softer, and I was glad that we did not have any more to sing, for we sang ourselves out with that third verse, and we could not have sung another note.

"The audience was listening, sitting as quietly as though carved out of marble, and the tears were falling. When we stopped there was perfect stillness for a moment or two that one seemed loath to break. Then the people were ready for Mr. Moody's message, and he gave them a twenty-minute sermon that gripped their hearts.

"Mr. Moody said he would rather have four good male singers sing the gospel just before he preached than anything else he could ask

for, for it soothed and quieted the people and got them in the right attitude for his message. That was one of my experiences with Mr. Moody."

With the Northfield Students

After another hymn, Dr. Gray introduced Miss Rosie, Matron of the Women's Department, who said: "You have been hearing about Mr. Moody in his work in the homeland and abroad. I want to give you a glimpse of Mr. Moody at home at Northfield, where it was my privilege to be a student in the Seminary a good many years ago. I think we see a side of a public man at home that we cannot see in public life.

"While in school there it was a great regret to the students when the time came for Mr. Moody to leave Northfield to go out and pursue his work. You can imagine how eagerly we looked forward to his return, for Northfield without Mr. Moody was a very different place from what it was when he was there. It was a great pleasure to us to welcome him home, and the students at Northfield and at Mount Hermon vied with each other to do him honor and to give him welcome. The students of the Seminary felt that they had an advantage over the students at Mount Hermon, for Mr. Moody's home was



Miss A. Rosie
Matron Women's Dept.



The Moody Home at Northfield—"It was a great pleasure to us to welcome him home"

on the edge of the Seminary campus, while Mount Hermon was four miles away. Nevertheless, the young men often found opportunity to come over.

I want to tell you how we used to show our welcome to him. When the time of his return was in the evening, each student took her student lamp, for we used lamps in those days, to her window, so that all the buildings were brilliantly lighted up. When the time of his return was in the summer, the students went to the woods and gathered wild flowers, of which there was always a great abundance, and decorated the interior of his home, and made garlands extending from the home out to the drive; and those who were the singers of

ing, came over to the Hall and spent two or three hours of the afternoon with us, playing games, and entering into our sports, trying to make us feel as much at home as possible.

"Then, again, at Christmas time, when it was necessary for some to remain during the vacation, Mr. Moody did all he could to make the time pleasant and the surroundings homelike. The evening before Christmas word was brought that we should hang our stockings on the door handles outside of our doors. We did so, thinking perhaps it was nothing but a joke; but in the morning, when we brought in our stockings, we each found a card, containing Scripture appropriate for the occasion, from Mr. Moody, and a silk handkerchief from Mrs.



Northfield Seminary, from West Side of Connecticut River. Mountains in the Distance.

the school gathered in the evening and sang for him.

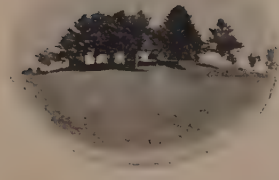
It was the privilege of those in the early years to know Mr. Moody more intimately, perhaps, and feel that he had a more personal interest in them, than was the case in later years, when the number of students increased. He manifested his interest in us by his consideration in many ways. The Northfield church was a mile away from the Seminary, and because there were some who could not walk that distance, both ways, wagons were provided in the summer time, and sleighs in the winter, to take us from the buildings to the church and back again.

"Let me give you another instance of his thoughtfulness. At Thanksgiving time quite a number had to stay at the school, being too far away from home to return there, and Mr. and Mrs. Moody left their own family gather-

ing. We prized those gifts very highly, I assure you.

"We also had a day that we called 'Mountain Day.' We did not know, and probably no one knew, except the principal and Mr. Moody, when that day was to be, so there was great expectancy. We never knew when it was coming until Mr. Moody stepped into the chapel service in the morning and announced that books could be put away and the day spent in the woods, gathering nuts and autumn leaves. We always had a very happy time, and it will always be remembered by any who were at Northfield.

"I think the time that stands out most clearly in our memories was that spent in the Round Top meetings on Sunday afternoons, when the students came in all directions from the different buildings, carrying camp chairs and gathered on the hill, with Mr. Moody in



Round Top, East Northfield,
Mass.

to find if we could give the content of each chapter, and when we failed to do it he would do it himself, without referring to his Bible. I am sure those of us who were at Northfield will always be glad that we were there in the days when Mr. Moody was there."

With the Mount Hermon Students

Dr. Gray: "We will now listen to another who knew Mr. Moody in his home in the Northfield days, not one of the Northfield girls, but one of the Mount Hermon boys, who used to find opportunity occasionally to visit the Seminary. Mr. Norton, Business Manager of the Colportage Association, will now speak to us."

Mr. William Norton: "My personal acquaintance with D. L. Moody began at the Mount Hermon school, and at Northfield. I entered Mount Hermon in 1891. There were two rather homely expressions of Mr. Moody current in the early days of my stay there which may be of interest to you. They were characteristic, and were brought to the front at the beginning of the school-year. When he was in Northfield in September, and the school year began, he came frequently to Mount Hermon, not only on evangelistic errands, but also to impress upon the students, if they needed it—and some doubtless did—their opportunity and privilege as students of the school, inasmuch as there were more applying to enter than could be taken in at that time, and the school was giving them board and tuition at just half price. Two hundred dollars was the actual cost to the school, but \$100 was the cost to the students.

"Mr. Moody, while not himself making up the deficit of \$100, became responsible for it very largely, and it was a personal matter, and he made us feel that way about it. He would impress us early in the term with this fact, that only those who meant business, who would measure up to the standards, could remain; all of which kept some of us on the anxious seat. His way of expressing it was this—that 'the school was not going to spend \$100 on a 10-cent boy.'

"There was another expression somewhat

the center, when he would open to us the Scriptures. I was very much impressed with Mr. Moody's knowledge of the Scriptures. He would take one of the Gospels, begin at the first chapter, and catechise us, trying

similar which came forward at the beginning of the term, and which had to do with that fitness for any duty, that readiness or ability to do anything, anywhere, any time, that he wanted to see the young men acquire before they left the school. He put it thus: 'We want to send out young men from Mount Hermon who are able to eat soup with a one-tined fork.'

"I want to read you a letter from Mr. Moody to me, which shows something of the burden that he carried with regard to money raising. I do not think we fully appreciate here what he has done for us in years gone by, and we never shall know, probably. This will throw a little light on it, however. He wrote this from Northfield on May 17, 1899, the year he left us:

"I came home all tired out, but had to go out and stir things up to keep things going. I have been to New Haven, Philadelphia, Baltimore, Washington, Boston, Worcester and New London, and came home last night from Waterbury, Connecticut.

"I find I have to raise nearly all the money for the prison fund, and for all my schools, and the load is heavy at times."



William Norton
Mgr. Colportage Ass'n

Moving Men to Christian Service

Dr. Gray: "Dr. Evans and Dr. Towner will now speak in the order named; then we will have a few minutes of prayer together before we adjourn this happy gathering."

Dr. William Evans, Director of the Bible Course: "Mr. Moody possessed, among other striking traits of character, the ability to move men to enter into Christian service. If you were to name today the leading Christian workers now living, the leading Christian workers of the last quarter century, it would be difficult for you not to connect Mr. Moody's name with them. He had that wonderful power of enlisting men in the service of Jesus Christ.

"I had a personal touch with Mr. Moody along that line. In the year 1890 I had been a Christian for but a few months, when I was asked to attend the Fifth Avenue Presbyterian Church, New York, where Mr. Moody was holding services at the time. On the occasion I have in mind he was



William Evans, D.D.

preaching on the incident of Peter and the disciples fishing, where Christ said, 'Launch out into the deep and let down your nets for a draught.' His theme was 'The Call for Christian Workers,' and I shall never forget—and it would be difficult to forget—how, toward the close of this sermon, he pointed his finger down at me.

"I had never seen him before to my recollection, yet he pointed his finger down at me and said: 'Young man, I mean you! Has not God ever called you to His service?'"

"Well, I was a very modest, backward young man then. That is the truth. I was here for two years as a student, and received numerous invitations to go to the ladies' department for a meal, but never had the courage to go. However, I was one of the fellows at Mount Hermon who used to go over to the Seminary, and I won, too. You can imagine, then, how I felt. I thought I would sink through the floor.

"When the service was over Mr. Moody came down to me and said, 'Who are you?' I was more scared than ever then. He said: 'God tells me that this message is for you.

Who are you? What is your name? Where do you live?"

"I told him what my name was.

"He said, 'What are you doing?'"

"I answered, 'I am setting type in the "New York World" office.'

"He said, 'Have you a good position?'"

"I replied, 'I have.'

"Then he added: 'You ought to give yourself for God's work. Have you been called?'"

"Here is the remarkable thing: I had been fighting for three or four months that call to Christian service. I knew what it meant, and I had been fighting it.

"I said, 'Yes,' and I told him my story.

"He said, 'You pack up your trunk and go to my school in Chicago.'

"I said, 'I cannot go to school. I have not the money.'

"He replied: 'Money? Did I say anything about money? When God calls a man, He will raise the money. You pack your trunk?'"

"I did, and in three days I was on my way to Chicago and this Bible Institute. He and his friends saw to it that \$25 a month was provided for me. I took it the first month, but felt like a pauper. I said: 'Mr. Moody, I do not want it. I will scrub floors, wash dishes, clean windows, or anything, and I will get through by myself,' and I did not take the money after that month.

"I have a vivid recollection of Mr. Moody on another occasion, when I went to Mount Hermon. I was here as a student, had been here for a few months, and I thought, like

many other students since have thought, that I ought to have a different education; so I left the school.

"I wrote to him, and he wrote me a letter in reply which I still possess, and said: 'Evans, enter the Mt. Hermon school on September 3rd. Enclosed find \$25.'

"So I started for Mt. Hermon. I had not been there very long—I will not tell you how long—before I felt that I had made a mistake, that I should not have left the Bible Institute, and I determined that I would go to Northfield and see Mr. Moody. I did. There is a bridge there, that used to be covered, lying about half way between the two places. Some of you will remember that big bridge.

"I met Mr. Moody in that bridge. I lost my breath, and if any one had shot me through the body they would not have killed me, for my heart was up in my mouth.

"I said, 'Mr. Moody.'

"He said, 'What is it?'"

"Finally I managed to tell him that I felt I had made a mistake.

"Then he waxed warm, righteously indignant, and declared: 'You do not know your own mind for five minutes at a time. God never called a man like you to Christian service. God never called anybody to Christian service who did not know his mind for five minutes at a time. You go back to New York and stay there.'

"I said: 'But I have made a mistake. I would like to go back to the Bible Institute.'

"He replied: 'You cannot go back to the Bible Institute. When God calls a man, God calls him to stay. You have not stayed. You thought you had made a mistake there, and came here; and now you are here, and want to go back. You had better go back to New York and stay there.'

"I said, 'But I can go to the Institute and attend lectures, and live on the outside, can I not?'"

"He replied, 'You had better not go at all.'

"Finally he said, 'Well, I will write Dr. Torrey.'

"He wrote Dr. Torrey, and the latter wrote back, saying: 'Send Evans along. I want him.'

"I came back, and I had learned my lesson that time.

"When I took my diploma I went up to 'Room 9.' Mr. Moody was there, and I said, 'Mr. Moody, do you remember that incident at Northfield?'"

"He replied, 'Yes.'

"'Well,' I said, 'I have finished my course.'

"He held out his hand and said, 'God bless you, Evans.'

"That is all."

Pathos and Fun, Mostly Fun

Dr. D. B. Towner, Director of the Music Course: "I presume nearly every one here has either heard or read that Mr. Moody was an ignorant man. If I do not do anything else this morning, I want to enter a protest against that. It is true that he was not a college graduate; he had not even taken a homiletic course in the Moody Bible Institute. But nevertheless he was a well-informed man. Any one who knew him well, or who was with him much, soon found that out. Whenever you hear a man say, or read in the paper that a

man has said, that Mr. Moody was an ignorant man, you may feel certain that if that man could succeed in publishing all he did not know about Mr. Moody, it would make a large volume.

"And yet Mr. Moody did not know everything. One time some friends sent him a setting of eggs. He received the eggs in good condition, but had no hen to 'set' upon the



D. B. Towner, Mus. D.
Director Music Course

eggs. He took his horse and buggy and started through the mountains to find a 'setting' hen. After covering some distance, and not finding what he sought, he became discouraged and turned around to go home. Finally, he noticed a little house some distance off the road, standing alone, and he drove in there.

"The woman of the house was outside, and he said to her, 'Have you a setting hen?'

"She said: 'Yes, sir, What of it? It has been setting about a week.'

"Well," said Mr. Moody, 'I want to buy a setting hen.'

"The woman replied: 'I don't want to sell her. She has been setting about a week, and she has spoiled all the eggs.'

"I will pay for the eggs," said Mr. Moody, 'and I will pay for the hen.'

"Said the woman: 'Well, I couldn't afford to sell her for just what the eggs are worth. Her time isn't worth anything, and if she keeps on "setting" she will hatch out these chicks.'

"Well," said Mr. Moody, 'I will pay for the chickens, too.'

"Said the woman: 'But, then, I couldn't take just what the chickens would be worth, because they can run around here and pick up a little feed here and there, and by Thanksgiving time they will be great big chickens, and worth a good deal.'

"Mr. Moody said, 'How much do you think they will be worth?'

"She replied, 'They will be worth several dollars.'

"Said Mr. Moody, 'Bring on your hen.'

"He paid her the money, put the hen under the wagon seat, and went home. He made a nice nest, and put the hen on the nest, but she had changed her mind about 'setting.' She did not want to 'set' on those eggs, but he just put her on the nest and turned a tub, or something of that kind, over her.

"The next morning he went out to see how she was getting along. When he raised up the tub he found that she, like Paddy's hen, "set standin."

"Mr. Moody learned then that he could not make a hen 'set' any more than he could make a suffrag-ette.

"Mr. Moody was a great friend to those who needed help, and those who were discouraged, as Mr. Pope has said. He was always giving help and encouragement. He was an optimist through and through, and he has helped many a student here. Many a man owes all he is, really, under God, to Mr. Moody, for what he has done here, at Northfield, at Mount Hermon, and in other places. He was an accurate judge of men. He very seldom made a mistake.

"But during the World's Fair a young man who was a student here lost a wonderful opportunity. Mr. Moody had taken a great fancy to that young man, and he would have done anything for him. He had not told the young man so, of course; but he would have put him through college, helped him, and done anything for him, because he believed he was going to be such a power for God.

"One night Mr. Meyer spoke down at the Central Music Hall, at one of those large meetings that you have heard about. Mr. Moody was so fond of this young man that he had him act as one of the stewards, so to speak, to go around in the meetings and help take up the collection. After Mr. Meyer had spoken this young man walked up to him, took him by the hand and said, 'I congratulate you on the splendid little talk that you gave us.' That was the end! Mr. Moody never took any interest in that young man after that. He lost his opportunity, because he did not have more sense, as a student in the Moody Bible Institute—where we are injecting sense all the time, and extracting it, too—than to go to a man like Mr. Meyer, after a wonderful address such as he gave, and congratulate him on his 'little talk.' That is just simply a warning to all of us, not to be too free to express ourselves.

"I was sick once; or, rather, I had a bad eye. I have it yet, so far as that is concerned. It was at Northfield that this happened, in the midst of the College Conference meetings and Mr. Moody sent me down to the Manhattan

Eye and Ear Hospital in New York to be treated there.

"I was all bandaged up so I could not see, but Mr. Moody was constantly writing to me, encouraging me, telling me that the students were praying for me, and all that; and I had the nurse write him a few lines each day. Among other things she wrote him was that they were fearful I would lose the sight of both eyes; that I would lose the sight of one eye, at least. When he received that message, of course, he at once sat down to comfort me. He wrote me a letter, telling me of all the men he knew, great men, some of them, who only had one eye.

"For instance," he said, 'there is P. S. Henson, that marvelous preacher. He has only one eye, you know; and there are many other successful men who have only one eye.' Finally he said, 'I am going to write to you with one eye closed.' When the nurse read that she stopped. I said, 'Go on,' as I could not see what he had written. The nurse replied, 'I cannot read it.' That was the part he had written with one eye closed. Toward evening that day Mr. Sankey came in to see me, and as I knew that he was very familiar with Mr. Moody's handwriting, I had the nurse bring out this letter for Mr. Sankey to read. He read through the first part of it, about Mr. Henson, and those other men, just as she did, but when he came to that point he stopped and cleared his throat. I said, 'What is it, Sankey?'

"He said, 'Well, I should think he was writing with both eyes closed.'

"You see, he was thinking of me in the hospital, while those great meetings were going on, with hundreds of young men there, and all that work upon him; but in spite of the burden he was carrying he took time to write to me, trying to encourage me, so that if I did lose the sight of my eye I would not be entirely discouraged.

"We have heard something of what Mr. Moody said and did to the boys over at Mount Hermon, from Mr. Norton. I used to ride over the hills there with him a good deal, back and forth, to Mount Hermon and around. He had a little black team of horses he used to drive frequently. Any of you who have ever been there know that there is quite a hill as you come up, just before going over to Mount

Hermon, so there is, of course, quite a slope in the road. A good team, with a light buggy, could trot up most of the way; and they would have to, when Mr. Moody drove, whether they wanted to or not.

"At the side of the road was a strawberry patch, and the boys were working there; weeding out the strawberries. At that time the school at Mount Hermon was a boys' school and the name used to be 'The Mount Hermon Boys' School.' There were little boys there as well as young men, and these boys were working in the berry patch. A day or two before that Mr. Moody had had occasion to go over and deliver to them a rather severe lecture. They had been rather obstreperous, and needed attending to, needed a father's counsel and care, so Mr. Moody had to go over and administer that.

"On this particular day, as he drove up over the hill and dashed past the boys with these little black horses, the boys were lying down between the vines.

"Now, when he had been over to administer the lecture to them, he had said, 'Boys, the devil gets after boys just the same as he does after men; and the trouble with you boys is, the devil is after you. You would be different boys if it were not for that.' So as he dashed by one of the boys said to another, 'I wonder if the devil ever gets after Mr. Moody?' The other fellow replied, 'Naw, he drives so fast he can't catch him.'"

Giving Dr. Gray a Buggy Ride

Dr. Gray: "I did not intend to say anything in particular this morning about my experiences with Mr. Moody, but Dr. Towner's reference to that team of black ponies reminds me of an incident.

"One summer, when I was at the Conference, Mr. Moody said, 'Would you not like to take a drive around Northfield and see the place?' I replied that I would. 'Well,' he said, 'I will call for you at the hotel early in the morning.' So early in the morning I was waiting for him. He drove up to the back of the Northfield Hotel in a buggy, with a white horse; perhaps it was old 'Nellie Gray,' I do not know. He knew the kind of man to take out with a team of spanking ponies, and the kind of man to take out with an old white horse.

"So he drove up to the back of the hotel. Some of the friends here will remember the location, and remember the red barn that stood probably seventy-five feet from the hotel, in the rear.

"I jumped into the buggy. 'Now,' he said, 'I want to talk to you about something important,' and then to the horse, 'Get up!' He shook the lines, and the horse started toward



Ira D. Sankey



Mr. Moody "had a little black team of horses he used to drive frequently." (Copyrighted, used by permission, F. H. Revell Co.)

the barn. When he neared it he showed a disposition to go in, but Mr. Moody pulled the line on the right and he went around it, for there was a road around it.

"The horse walked slowly around, Mr. Moody talking to me all the time about this important matter. Then he went around it

again, Mr. Moody still talking, and again, and again, and again. We took it synthetically.

"Finally, after about thirty minutes or so we drove up to the steps of the hotel, and Mr. Moody called out, 'Whoa!' to the horse, and 'Good bye, God bless you,' to me, and I had seen the place.



Another View of "Round Top," the Resting Place of Mr. and Mrs. D. L. Moody, till "the Lord shall descend from heaven with a shout, with the voice of the archangel"

A Striking Missionary Address on South America

By Rev. A. Stuart McNairn

An address delivered at Christ Church, Westminster Bridge Road, London, and stenographically reported for "The Christian Workers Magazine."

"Other sheep I have; which are not of this fold, them also I must bring." John 10:16.

I HAVE read this portion of the Word of God to you using the words of our Lord Jesus Christ to ask this question: Are there being found in South America today some of these other sheep of which He said, "Them also I must bring?" "I must bring," a divine compulsion that lies upon the Lord of glory! He must bring these other sheep, but it is impossible that God can work out His purpose, until His people put themselves unreservedly at His disposal to accomplish His great redemptive purpose through them.

We sometimes ask in these days why South America is in God's gracious providence being forced at last upon the minds of His people. Through all these years while He has been thrusting laborers into other nations of the earth, South America has been neglected, passed by, like the wounded, bleeding man on the road to Jericho. Now God is turning, forcing, compelling His people to look at South America. The people are asking, Why? Surely South America is provided for, is Christian. A Roman Catholic country, where they have had at least a form of religion all these centuries, has it not the elements of a saving faith? The question itself betrays the darkness that lies over the whole problem. Let me remind you that at the great parliament of missions in Edinburgh in 1910, that section of the great mission field was excluded under that same false delusion, that South America was provided for, that it was a Christian country. Let me answer that question.

What the Continent Says for Itself

I want to give the answer of the continent itself, what it says by its actual condition. I want to refresh your memories of the fact that South America is a vast land in size. It is one-eighth of the globe. In that great Republic of Brazil you could stand the entire population of the globe and there would still be room for millions more. The one Republic I want to speak more particularly about as typical of the whole continent, the Republic of Peru, which is larger than France, Germany, Switzerland, Holland, Denmark, Belgium, Italy, Spain and Portugal combined. Throw all these into one and it will hardly reveal the

size of Peru. Is that evangelized? Tonight the only Protestant society working in Peru is the Evangelical Union of South America with five men. Five men at work in a territory larger than France, Germany, Switzerland, Holland, Denmark, Belgium, Italy, Spain and Portugal! If I had a map I could show you a circle twenty-five times as large as England where there is not a single missionary. Brothers and sisters, there is more unexplored territory in South America than in all parts of the globe. You might travel from Panama and, with the exception of some places in the Argentine Republic, you might pass all the time through nations and tribes, that not only have not heard the gospel but myriads of whom never have seen a white man's face. Great stretches of pagan darkness there in the heart of that great continent. Civilized, cultured, educated in a measure, discovered and subdued some four centuries ago by Spain, a people took with them the religion of Europe at that time? But what religion? Roman Catholicism. What type of Roman Catholicism? You think of something you know close by, but go back in your mind to the days of Bloody Mary, of the Spanish Inquisition, of that infernal system that deluged England with blood, that perpetrated the vilest deeds that ever mind of man has descended to, that put up in authority more monsters than ever eyes have rested on. That was the system forced upon these unwilling people in South America. The paganism of the land was destroyed to a certain extent, but while old idols were torn from their shrines new idols were put in their place. This new religion appeared to triumph and the cross was erected on every hill-top, a Christless cross. Actually the triumph lay with paganism, because to the empty, deserted shrine of that lifeless faith crept the old spirit of paganism. What you have today in South America is a paganism, dressed up in the polluted garments of a dead faith, a horrible spectacle.

The Demoniactal Horrors

Words fail to tell of all the demoniactal horrors of that continent called Christian. Take the great procession of the Indians of Peru, which occurs every year on Easter Monday. At sunset a huge image is borne on the shoulders of a hundred Indians, crowds of people attending, priests walking in front, women bearing candles, dressed all in black, and

crowds of kneeling, worshipping Indians. But what is this image? A figure of Christ on a black, gigantic crucifix. And do you say, "What a touching picture! How beautiful to see that vast multitude rendering homage to Jesus Christ on the cross!" Let us go to one of these prostrate figures and say, "Tell me, who is this image?" "It is the lord of the earthquakes." "Why is He outstretched on a cross? What do you know about Him?" You would find that not one in all these thousands had the remotest idea of whom that figure represented. They never heard of Jesus Christ. They know nothing of His birth, of His life, of His death for sin. They do not know He is risen from the dead and sits at the right hand of God, a Prince and a Saviour. All they know is that this black image was brought out at the time of the earthquake and the earthquake ceased. Now it is the lord of the earthquake. That is all these Indians know of Jesus Christ.

Another procession one can see again and again in the little villages is a crowd of drunken Indians dressed in fantastic garb, going along the road shouting, singing, reeling to one of the dances that have been handed down from time immemorial. You will find sacred emblems among them. What are they? Pictures of the Virgin Mary, or a crucifix with the figure of our Lord extended on the cross. You ask, "What is this drunken procession, with sacred emblems?" It is a church feast, a procession of the local saints, one of the ordinances of the church. So, whenever their so-called Christianity is in evidence it has degraded them. It has attracted all that is vile and licentious in their filthy lust, so that today you have the degraded, debased spectacle of these Indians sunk in the lowest bestiality, and all with the symbols, the elements, the skeleton, of what was once a Christian faith.

But, after all, these are only Indians. What about the cultured, educated, Spanish people? I think their condition is even sadder. Religion, with the educated South American is a mere by-word, a mere system of fraud, of tricks and delusions, to impose upon the women and the children, and thereby support a fine army of priests and monks. He sees through the farce of the whole thing, and he says, "If that is religion I want nothing to do with it." He has cast the thing from him and is seeking by the light of reason to creep along that road that leads to atheism. The men are atheists, the women are gulled by the priests, and the children are brought up on the one hand under the superstition and the vice of this so-called religion, and on the other the example of abject irreverence, ridicule and contempt cast upon everything that bears the name of religion. It is an awful thing when the youth of a nation grows up with a contempt for God

and all that God means. That is the condition today of South America, and in consequence, honesty, truth, morality, are mere names, representing nothing, so that one cannot describe in such a gathering as this the social life of a South American city. This brief survey of the condition of things there speaks for itself and answers the question, "Does South America need the gospel?"

The Putumayo Atrocities

Oh, if one could tell only a tenth part of what is taking place today in the dark heart of South America! You have heard of the Putumayo atrocities, and the unspeakable things that are done there. That is one little corner. On the Putumayo River I have heard only today on the very highest authority, of conditions of things as bad or worse than anything that took place there and elsewhere on that continent, places that were vaunted as being perfectly clean and open to the whole world, that anybody could come in and see what they were doing. All the time it was a mere boast, a brag to cover a state of things worse than at Putumayo River. Oh, these dark places of the earth, these habitations of cruelty, such as you never could conceive of, cruelty that could never enter the mind of any but a demon-possessed man! The whole population of that dark heart of South America is being wiped out by it.

A native of the United States, a man who owns ten thousand square miles of rubber land that is full of fine, intellectual people, said, "They are no use to me, I don't want them. I am going to work my rubber with the Indians from the mountains. You are a missionary, it is up to you to convert them. I will give you all the land you want. Come and do something, if not, we are going to kill them off." That, of course, is going on tonight. I could put my finger on the map and show where these people are being killed off because the church of Christ in the homeland will not take up this great problem of South America. They are being killed off, not in a clean straightforward way, but shot at sight wherever they are seen. And infinitely rather than some things that have taken place, where people have been tortured and flogged and little babies hung up and shot at as targets for rifle shooting. Does it need the gospel? Has South America been evangelized?

The Doors Being Opened

Some say, "Evangelicalism is an inward religion and therefore it is not wanted. South America is quite happy. They have a religion that appeals to them. You are not invited. They want an outward and gaudy ceremonial, and the Protestantism you preach does not appeal to them. They do not want you." Is that true? The fact is, every Republic of

South America, with one exception till the other day, has altered its constitution, and opened its doors to Protestant Christianity. They have looked at the United States and the other progressive nations of the earth and said, "What is the cause of these things?" And they recognize that the heathen system that has lain like an incubus on them all the centuries, the system of the Roman Church, is the cause of their trouble. And so they have opened their doors and invited Protestant Christianity to come in and help them, recognizing that Protestantism means purity, truth, holiness, family life, individual life, recognizing on the other hand that Roman Catholicism stands for superstition, vice, darkness, ignorance, and all that they want to get rid of. Peru, the last stronghold of Satan, and of Catholicism, has held out to this point, and in the last week, I could hardly believe my eyes as I took up a paper and read that Peru, 66 votes to 4, has given its vote in favor of religious liberty. Today South America, from beginning to end, is free and open to the gospel, and that great land, the dimensions of which I have given you, is crying, "Come and help us. Take up the education of our children. Come, and try and cleanse the cesspool of our national life. Come and help us." And in that great land, we have only five men! Thank God there are one or two others from America. The American Methodists have two men, but altogether you can count on your two hands the witnesses for Christ in that great Republic of Peru!

Strange Stories of the Power of the Bible.

One other point, South America, is the one cultured land that has no sacred writings. The Chinese, the Buddhists of India, the Hindus, all have a sacred writing, the Koran. Only South America has no sacred Bible. Twenty years ago we could not get a Bible into Peru, because all books were held up by the Customs to be contraband. The head of the Bible society in Lima lay for months in a vile dungeon in the capital for the crime of trying to sell the Scriptures. Another colporteur who pursued his way and sold books was murdered in Bolivia and the priest would not allow his body to be buried inside the village. It was buried outside between the graves of a murderer and a suicide, for the crime of trying to get the Word of God to the people. The Bibles were burned by the priests. Anybody who dared to read the Bible was excommunicated, for that is the greatest curse in the church. You can wipe out sin by kissing the cross, but the crime of reading the Word of God knows no pardon. Today all that is changed. We have perfect liberty to circulate the Scriptures anywhere, and the books come in without money and without price, paying no duty. Today you can tread the streets of Lima, Arequipa, Cuzco, and all

its towns circulating the Word. God is using His Word to do the work the people will not do. Five men in Peru! When will we ever reach that land with the gospel? But God is doing it with His own Word.

In strange, unaccountable ways copies of the Scriptures get away into far off places. A colporteur heard of a race where people held some strange doctrines and beliefs. He found there an old lady with a family of ten sons. Years before she had bought a copy of the Scriptures from a colporteur. She never saw a church or heard a preacher or a missionary. She got a copy of the Testament and was led to know Jesus Christ as her Saviour, and she had brought up that family of ten sons to know Jesus Christ. That missionary said he had never heard the Word of God so opened up as he did when that woman opened the Book and brought out of His treasure things new and old.

A copy of the Scriptures was left by a colporteur in a prison in Bolivia; an old negro among them who was in for murder got that, read it and was led to Jesus Christ. He started testifying, with bitter persecution, but the more he was persecuted the more his light shone. He preached Christ in the prison and five other convicts in that prison were led to Christ, and one day when the missionary visited the prison he asked to be baptized. It was arranged, and that old negro was led out and baptized in witness of his faith. Then he thought, "I cannot get out myself, cannot I send the gospel?" He took up his trade of cobbling, mended the prisoners' boots, and sent the profits to our society to send the Scriptures to other people. At last, his conduct was such that he received a pardon, and that negro today is preaching Christ as a colporteur. No missionary helped that man; only the Word of God.

A verger of a church worked with a most fanatical priest, a man dead set against the Scriptures, burning them whenever he could. One day he collected a hundred copies of the Bible, and bade the verger destroy "these filthy, bad books." The old man began to wonder, "What is there in this book the priest is so dead against," and a little of the old Adam, the old curiosity, made him secrete one of them. When the priest was not looking he slipped it in his coat. When he got home he read, and read, and at length was led to Christ. He wrote some time ago saying, "Will you thank God with me that He ever led me to secrete that one copy of the Scriptures, and pray that He will forgive me for having burned so many others?" So I could go on telling you any number of these stories, that the Word of God is leading many into the light though the church of Christ has failed to go in and preach Christ to these people.

The Disappointed Indians

My time has nearly gone. Let me mention another phase. Two Indians, two weary, travel-stained Indians, were found one day sitting on the doorstep of our mission house. They had come nine days' journey over the mountains from their little town, commissioned by the elders of the village to say that this wonderful message, this story of Christ's love, was what they wanted. The people there had banded themselves together and put their names to a document pledging themselves to buy the land and build a chapel, and to follow this way of life if they could only have sent to them a teacher. The missionary read the appeal and talked the thing over with the two Indians, but had to tell them he could not do it. "But, why couldn't he do it?" Hadn't got the man to send. "You haven't one man! We thought England was a Christian country. We understood England was the richest country of the world. You tell us you have not got a man or the money to send us only one teacher." And these two simple men, looking very strange, turned their faces once more to their home in the mountain, to tramp back over the dusty trail and tell the people that we could not send them anyone to tell them

of Jesus Christ! They are waiting today, still waiting, and no one has gone.

Think what it means, a little Indian town, willing to embrace Christianity and accept Jesus Christ, if we had only somebody to send! A few paltry pounds, some sixty or eighty pounds, would put a preacher there to feed that little flock, and out of the wealth of Christian England we cannot get it. May God forgive us! There are scores of towns like that. When we think of those five workers tonight, we see these doors that God has opened wide to the wall urging, begging us to go in, and this last victory of all, that the government itself has gone aside and opened the door of opportunity, and tomorrow if we would, we might go to the Plaza and claim the victory on the lonely graves of men who have fought for this. Tonight Peru is free, and yet before that open door we are bound hand and foot. Help us! God gave His Son. Jesus Christ gave His life. We have money which will perish with us. We go into God's presence naked, taking none with us. It might have been used in leading these souls to a knowledge of Jesus Christ. Help us!

An Original Plea for Missionary Workers

Mr. Charles T. Studd represents the Heart of Africa Mission, and from a circular letter of his dated at Nala, we make the following extracts, which contain about as stirring a call for workers as we have read in some time, and which ought to move somebody.—
Editors.

THE devil's frontiers might be pushed back with ease now, but a little further delay on the part of the tens of thousands of lusty Britains and other Christians and the opportunity will be lost.

"Will the British Christian young men deliberately pitchfork these unevangelized crowds into the hands of the Roman Catholics or leave them in those of the devil while they themselves are thinking of health and prudence, or wondering if God's promises are true, and if He really can supply bread in the heart of Africa, and can He give flesh also? Let us cease our blatant chatter of holiness and fast from holiness and higher life conventions, at least until we are simple enough and consistent enough to trust the Almighty Living God we profess to believe in and to risk all for the glory of the Saviour whom we say we are indebted to and adore; until we are willing to deal our bread to the hungry instead of eating too much ourselves and manufacturing tasty, made-up dishes and serving them to those who are already suffering from a surfeit.

"Egyptian soldiers had to be dragged in chains from their homes in tears and parted from the arms of their weeping relatives in order to go and fight the dervishes. Must one of us three go home to Britain to try to drag out Christian soldiers from their safe and comfortable houses in England to fight the devil in these parts? Why did Paul tell us to quit ourselves like men?

Why Don't They Come?

"How many times more must I cry in agony, 'Why don't they come?' How many more times must I strip the envelopes from the letters of the fortnightly Europe mail with the burning hope, 'Somebody will surely be coming,' 'Some one will be coming to redeem his promise, to redress the odds and help turn the battle in the gate,' but only to say in amazement to God, 'O Lord, how long? How long shall brave, honest and holy Christian young men refuse to pay their debts?' How often shall I seem to hear the prayer of Stephen, 'Lord lay not this sin to their charge,' or that of our Saviour on the Cross, 'Father, forgive them, for they know not what they do.'

"You educated young men who, though unordained, use your time and talents to preach the simple gospel to the educated children of Britain who have all heard of God and Jesus Christ, does it never even strike you that for every one of your audience there which you have done your level best to entice by many artful dodges to give a hearing to your messages of good news, there are thousands of young, grown up and old children, for all are children here, who will come to listen to you here at the very sight of your white face without any need of banners or baby organs, lantern processions, athletic sports or picnics? If those children need not that you be ordained of men, do these who never heard of any such thing, require it?"

Not Theology, but Jesus Christ

"If a man is to be but a brick maker why should he waste his best years in a scientific study of geology? Why confuse your brains by a serious and protracted study of the in-

"Are the risks too great? Will you dare to say that to Jesus presently before the throne of God?"

"Are the overwhelming needs of these poor heathen of little consequence or unworthy of being satisfied at all costs? Then how can you ever hope to persuade your parishioners that their comparatively insignificant needs are of any importance whatever?"

"It is positively sickening to read the religious papers and see the questions that are supposed to be of vital importance at home when one sees the desperate importance of the simple issues out here.

"Let the Archbishops and Bishops and others in high authority among the churches first come and see the dense darkness and need of these heathen in the unevangelized portions of the globe and then depend on it, they will see a lot more clearly how to pull out the motes or beams from their own and



[Photo by E. A. Marshall.]

FRIENDS MISSION—AFRICA

The American Friends (Quaker) Mission in Africa is located a little north of Lake Victoria Nyanza among the uncivilized people of the Kavirondo tribe. This is a picture of their Sunday morning service. They came in troops from all directions, shouting and singing rhymes. After running around for some time they gathered under the trees for the meeting, as the mission has no church to accommodate them. While this picture was being taken they were listening to a talking machine render "All Hail the Power of Jesus' Name."

tricacies and contradictions of modern theology in order to be able to tell the story of Christ and those of the Bible in the simplest possible way? These old and big and little and young children need none of your scientific theology, they need but Jesus Christ. And remember that while you, wasting your time and clogging your heart and brains and refusing the call of Christian manliness, these children are dying without God and without hope. Is the journey long and not easy? Then are the days of chivalry and giant endeavor past? It cannot be impossible, for some have already come, and what is a Christian for unless it be to accomplish the impossible by the help of the omnipotent God? Do you doubt that your bread, water and clothing shall be sure? Then why did the Saviour say, 'Seek first the kingdom of God and His righteousness and all these things shall be added unto you?'

their brethren's eyes, as well as a true perception of the value of the things that are really vital to the cause of Christ today.

"Surely here is a splendid field for evangelization, none like it; truly this is the most populous and interesting part of the Congo and probably of all Africa. A fine race of people, friendly and more industrious than those we have hitherto come across, for their plantations were evidently the work of care and thought. Shall these people be left without the knowledge of Jesus Christ? Not if I can help it, not if the H.A.M. can help it. But what do you say, you young British Christian? A virgin field, a fine people, a lovely country, fertile to a degree, a good climate; if we leave this unevangelized what will we say to Jesus presently, what will you say? I mean you young Christian man; what will you say as an excuse for leaving these unevangelized?"

The Spirit Filled Life

By Rev. C. I. Scofield, D. D.

(Reprinted from the "Dallas News")

TEXT, John 4:14: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Let us think, this morning, of the Holy Spirit and the inner life of the believer. There is an inner life; an inner life so deep, so truly inner, that no one knows it but God and ourselves. It is a life so in which, in its deeper depths, we never speak to our dearest friends. There are defects there, there are victories there—heart-surgings, heartaches that we cannot put into words—we can only go with them before God, and the Spirit, who helpeth our infirmities, can make intercession for us with groanings which cannot be uttered.

Now, we are to think this morning of the Holy Spirit as indwelling the believer:

The Upspringing Fountain Within *

Oh, what a wonderful symbol it is! How apart from all other instructions, it speaks of the constant renewal of the spiritual life. You know the contrast was with Jacob's well, which was very deep, and out of which water must be laboriously drawn. When our Lord spoke to the woman about this living water, this water which was not down in the bottom of the well, but was upspringing, she asked a question: "Whence hast thou this water? Thou hast nothing to draw with and the well is deep."

Oh, dear friends, what a picture of the average Christian life! Somehow we get on; we manage to get through the day after a fashion, but it is just like that poor woman, laboriously drawing water out of Jacob's well. We draw it up just a little at a time, and some of us with a sense that we have nothing to draw with, and there is a constant effort to be spiritual; and over against that our Lord puts the picture of a fountain that springs up and throws its crystal flood into the clear air and dances and sparkles there in the sunlight, and then flows away to be kissed by the sun back again into the azure blue.

Now the Christian life, the true spiritual life in Christ's conception of it, is to be a life which has within it the source and renewal of its freshness and vigor and power; an upspringing fountain constantly fed from a higher source, coming down that it may

ascend again. Here is a little springlet in the valley that gets afraid that it is going to dry up; and the spring up on the mountain says: "No, you shall not dry up, for I am running all the time." Oh, what a contrast with the average life! Here is the plentitude of divine power, the omnipotent Spirit of God, who has not only taken up his abode in us, but wishes to be in the believer a living vital force, constantly renewed.

My friends, is your Christian life like that, or do you have to painfully draw it with a creaking windlass out of Jacob's well till your back aches? Which is it? Here is the contrast. Now, obviously, if the fountain is to spring up, it must have

Its Source Higher Than Itself

The inlet must be kept open and the outlet must be kept open.

There are two sins which Christians commit against the Spirit. We are said to grieve the Spirit, and we are told some of the things which grieve him. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamor and evil speaking be put from you with all malice." Now have you got a little bitter feeling toward somebody in your heart? "Bitterness! Wrath! Anger!" Oh, you don't care much about that. You say, "The Lord knows I was born with a hot temper; I am made up that way, but it is just a flash and all over in a minute." Yes, my friends, it may be all over with you, but is it all over with the heart you have wounded? Anger! Malice! Envy! Ah, my friends, all these things allowed in us, defended, petted, kept there, are but stones that choke and prevent the upspringing of the fountain.

And then we are told not to quench the Spirit; to let the Spirit have his way. But we do quench the outlet, and we don't let him have his way. Now

Just a Few Propositions

Do not imagine that because you are having a kind of Jacob's well experience that therefore you have not the fountain within you. In other words, don't imagine that if you are a believer of the Lord Jesus Christ, you have not the Spirit within. Every believer of the Lord Jesus Christ is indwelt by the Holy Spirit. You have not to intercede

for Him, you have not to seek Him, you have but to take account of the fact that you have Him already. "What?" says Paul in the sixth chapter of 1st Corinthians, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" And remember, the Apostle is addressing there a people whom he has just told, in the third chapter, that they are carnal—running after human leaders—babes in Christ, and yet we do not doubt that they were Christians, although living for the time being on a low level. To those he says, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Now, when that fact is received by faith, without waiting for feeling, you have taken a vital step toward better things. You can not recognize the fact that the Holy Spirit of God dwells in your mortal body without transforming your life.

What the Upspringing Fountain Does

First, the Spirit indwells the believer that he may control the old self life. A mightier power has come in and while the old, evil life of the flesh is there, omnipotence is holding it in the place of death and we may be free from the dominion of it. Not by good resolutions, not by struggling to keep a law, but by divine power within, to which we have yielded our whole being. Ah, it is a deep truth that old John Newton uttered when he said, "I hear a great deal of talk about the Pope, but the Pope who troubles me most is Pope John Newton." Now, the Spirit of God is there to govern, to control, to keep that self life in the place of death and to give us victory as we walk in the Spirit.

And secondly, he is there to make real the things of Christ. "He shall take of the things of Christ" as the promise was, "and show them unto us." Now that does not mean "exhibit" the things of Christ, but to make them real—actual to us.

And thirdly, he is here to make real to you the Fatherhood of God. You realize that God is your father by the Holy Spirit. And when you pray to God you are not merely praying to a Creator, to one who laid the foundations of the earth and who keeps the planets in their courses, but you are praying to your Father in heaven; and just as you go to an earthly father with your needs, wanting help and counsel, just so you may go to your Heavenly Father. So, because the spirit of sonship dwells in you, you realize the Fatherhood of God. Furthermore, the Spirit wants to take up every one of the blessings which you have in Christ and make them real to us. And when he is ungrieved and unquenched, he is doing that. That is the life in the Spirit. And then he takes up the problems, the difficulties that we have to do with our lives and settles them for us according to the will of God; so that the outer life is the unforced expression of an inner life which is pure and clean and high, and full of love and tenderness, looking about with the eyes of love on all humanity, watching for opportunities to put out the helping hand and to lift up the downtrodden and oppressed.

The whole problem lies, not in self-effort, not in painfully drawing water out of Jacob's well—that is going back to the law; to what the Apostle calls the "beggarly elements of the world;" to elementary things—and not going on to the fulness of what God has for us. Which is it to be hereafter? The upspringing fountain or Jacob's well?

Suite 401-2 Moody Bible Institute

UPON my arrival at the Moody Bible Institute recently I was entertained in suite 401-2. I had been entertained in this suite during other visits and therefore noticed the change wrought in the interior of these rooms. New draperies and decorations met my eyes. I sat down to become acquainted with my new environment.

"Over a mantel which enclosed a fireplace, I looked upon an enlarged crayon portrait of D. L. Moody, the founder of the Institute. But now he was gone. The memory of the shock which came to me when I heard 'D. L. Moody is dead,' was renewed within me. I had, myself, in years before, seen him moving about the Institute. I remembered many of his wonderful words and much of his won-

derful work. A sadness possessed me and a prayer escaped my lips. D. L. Moody was gone!

"I chanced to look upon an opposite wall, there to see a picture of Dr. A. J. Gordon, many years the pastor of Clarendon Street Baptist Church, Boston, editor of the 'Watchword,' and unquestionably one of the most faithful saints and fearless preachers of his time. I had known Gordon also, had been present at the Institute many times when he had lectured. The first sermon which I heard him preach in the Moody Church was recalled; a sermon I shall never forget, 'They looked unto Him and were lightened and their faces were not ashamed.' But now Dr. Gordon had gone also! The man to whom Christ came

in a dream was now present with the Christ of whom he dreamed and the Christian church had sustained a loss difficult to replace.

"I looked upon the mantelpiece, and there, in a small easel of brass, I saw another familiar face. It was the face of Dr. W. G. Moorehead of Xenia, O. He also was a warm friend of the Moody Bible Institute. Among the expositors of the Word, Dr. Moorehead has taken front rank. I remembered correspondence of recent date in which he made references to his failing ministry and his weakened body. He, with Moody and Gordon, had also gone to be with Christ. My soul was serious, sympathetic and sad. I longed for the Lord. There I sat in meditation. 'Moody is gone—Moorehead is gone—Gordon is gone'—a triumvirate of worthies.

"I chanced to glance at another wall, to behold this time, not a picture, but a beautiful wall motto which was artistically executed and neatly framed. It had upon it but two words, but these two words turned my heart from reverie to rejoicing, and from meditation to exultation. Upon beholding these words of the motto I was so moved with joy that I turned my little steamer trunk, which had preceded me into the room, into an altar, over which I knelt in praise and prayer to God.

"These two words were, 'Thou Remainest.' Moody was gone, Gordon was gone, Moorehead was gone, but God was present—'Thou Remainest.' O, omnipresent, immutable God, 'Thou Remainest' with the Moody Bible Institute. Servants may come and servants may go, but 'Thou Remainest.' I spent yet ten more days at this wonderful Institute, each day looking here and there to see if indeed God had remained present, and indeed, as I went from building to building, from classroom to classroom, I was led again and again to exclaim, 'Thou Remainest.' I have visited this wonderful institution many times, but it seems that never before was I so persuaded of God's presence and power!

"I attended the opening session of the new year. I heard Dr. Gray's address. I tarried for the prayer meeting. I arose declaring, 'Thou Remainest.' I attended the report meeting, saw present more than 500 students as Dr. Pope received their reports, and I left the room declaring, 'Thou Remainest.' I saw at the evening hour, happy students departing in many directions to bear the good tidings to wicked and weary Chicago, and again I was led to cry, 'Thou Remainest.' I saw the gospel wagons—as many as three—laden with workers, move out to the streets where the thousands pass by, and yet again I repeated my praise, 'Thou Remainest.' I saw books, tracts, Gospels, in abundance, and I saw wagons carrying them for distribution by mail and express to the ends of the world, and

again I was constrained to say 'Thou Remainest.' I had been told that only recently Dr. James M. Gray had been heard to say, 'We must stand faithfully by the fundamentals of the faith now and forever,' and my rejoicing heart exclaimed, 'Thou Remainest.'

"I was not surprised that while attending Immanuel Baptist Church, of which Dr. Johnston Meyers is pastor, Sunday morning, September 27, I read in the editorials of the church paper the following words: 'Immanuel Church is deeply interested in the work of the Moody Bible Institute. We have several students who are rendering valuable service to our church. There is no better religious school in the world than the Moody Bible Institute.' We said within our hearts, Amen! 'Thou Remainest.'

"How faithful is our God. How unchanged is He. Men fall, men fail, but He is faithful. Men pass from the work, but the work goes on. Moody moves up to God, Torrey goes forth with the Word to the world, Gray is the chosen of God, and the Moody Bible Institute remains, because 'Thou Remainest.'

"I was glad it was in the heart of this institution to receive me as a guest and assign me to suite 401-2, Moody Bible Institute, for I learned a lesson which lingers and will be lasting, for in my humble work, as in their honored work, 'Thou Remainest.' If I had money, I would put it in such institutions as these, where 'Thou Remainest,' rather than where nothing remains, neither the Lord nor His Word."—Rev. W. Leon Tucker, in the "Serial Bible Course."

On the night of January 12, a missionary rally was held in the Moody church in the interest of the Nyasaland mission of Central Africa, by the North American Council of the United States and Canada. Mr. A. F. Gaylord, of the Institute, presided, and reported over \$4,000 received during the year and forwarded to the field by the two branches of the Council. Rev. A. W. Roffe of Toronto brought a message of greeting from Canada, while Rev. W. R. Marshall, of Chicago, spoke of the work of the council in the States.

A stereopticon lecture was given by Rev. Norman H. Camp, a member of the council, and an appeal was made by Rev. Paul Rader for those who would support the work by their prayers and gifts, and for those who would go as workers. Some two hundred answered the first appeal and sixty-two the latter.

As the blind can have no true idea of color, or the deaf an idea of musical sounds, so one without spiritual discernment cannot know the deep and precious teachings of the Holy Spirit.—Selected.

Practical and Perplexing Questions

Answered by the Editors

DO CHILDREN NEED REGENERATION?

I believe that children dying in infancy are saved. Does that imply that Christian parents can so nurture and train their children from infancy as to make unnecessary regeneration by the Holy Spirit?

We believe not, on the ground of Christ's teaching in John 3.

THE LAST FIRST, AND THE FIRST LAST

Please explain Luke 13:30.

Primarily this refers to the Jewish nation as distinguished from Gentiles. The Jews were first so far as the Old Testament promises were concerned; but having rejected Jesus as their Messiah, they became last in the sense that during this dispensation they are rejected as a nation, while the gospel is being preached to the Gentiles, who are thus by faith becoming first.

AGAINST EVOLUTION

Please give me the names of some good books in reply to the evolutionists.

"Collapse of Evolution," and "Evolution or Creation," by L. T. Townsend; "The Other Side of Evolution," by Alexander Patterson; "Criticism and the Bible," by Sir Robert Anderson; "The Passing of Evolution," in "Fundamentals No. 7"; "The Decadence of Darwinism," and "Evolution in the Pulpit," in "Fundamentals No. 8"; "Modern Idea of Evolution," by Sir J. W. Dawson; "The Religious Aspect of Evolution," by J. McCosh; "God's Image in Man," by James Orr.

THE EFFECT OF THE ATONEMENT

I taught my Bible class that the atonement of Christ paid the penalty of the sins of the whole world past, present, and future. An elder said if that were true, God would be unjust to exact the penalty again from the sinner, i. e., it would be demanding the penalty twice. His idea sounds reasonable. Am I wrong?

Theoretically you are right in saying that Christ's atonement was sufficient for the sins of the whole world, past, present, and to come. But this does not mean that the whole world is saved or that it will be saved, because while the atonement is sufficient, it is efficient only for those who believe. Your elder is right in saying that it would be unjust in God to exact the penalty in the case of a sinner where it had been already paid by Christ. However, everything depends upon whether the sinner

has accepted Christ or not. If he has accepted Him there is no penalty to be exacted in His case, but if he has not accepted Him, the penalty remains upon him because the debt of sin remains.

THE UNIVERSALIST CHURCH

Should we class Universalists among the evangelical churches, and does the acceptance of the teaching of that church make one eligible for Heaven, or is it sufficient for salvation?

The first half of this question is easily answered by saying that the Universalist denomination is not evangelical in the commonly accepted sense of that word. The second half is somewhat vague as the teaching of that church differs with the personnel of its ministry. In other words, it has no creed strictly speaking, and no articles of faith to which all its people are expected to conform. Jesus said, "Except a man be born again he cannot see the kingdom of God (John 3:3)," and the only means of accomplishing the new birth is through acceptance and confession of Jesus Christ as Saviour and Lord (Rom. 10:8-10). Some Universalist churches may possibly preach this truth, but we are not aware of their doing so, and therefore warn our correspondent of the danger of such fellowship.

THE KINGDOM OF GOD

What did Christ mean in Matthew 21:43?

When Christ said to the Jews, "The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof," it is noticeable that He did not say, "The kingdom of Heaven." The latter is yet to be set up on the earth and will be given to Israel, when that nation shall have returned to God and to His Son in repentance and faith. "The kingdom of God" is the more comprehensive term and includes the kingdom to be given to Israel in the age to come as well as the gospel privileges of the present age. These gospel privileges are now taken from Israel not in the sense that an individual Jew is not saved when he believes, but in the sense that they do not belong to Israel as a nation as did the promises of the Old Testament. These privileges are now offered to the Gentiles as indicated in Romans 9:30-33.

This same inquirer quotes a certain phrase asking if it is found in the Bible. We need not publish it, but simply reply that it is not found there to the best of our knowledge and belief.

LEANING ON THE PROMISES

Editors: You state in answer to an inquiry that John 16:13 (last clause) was a promise to the apostles that the Holy Spirit would impart to them such foreviews of the future as are scattered through the Epistles and Revelation. This verse and the preceding one, however, have meant a great deal to me in learning to trust God in my personal affairs, and concerning my spiritual growth. Can we not, therefore, in this day, claim the promise, as well as those to whom they were personally addressed?"

We think we understand the sense in which this inquirer puts the question, and are happy to be able to answer, "Yes."

THE SACRIFICES OF THE OLD TESTAMENT

Why did God institute the altar and its sacrifices in the Old Testament, and what relation did they bear to forgiveness of sin?

The correspondent thinks that it was the obedience or the faith of the offerer rather than the merit of the offering that brought forgiveness in the Old Testament days; and he is right if, by the offering is meant only the particular victim laid on the altar. He finds some people, however, who think the people of those days were saved by looking forward to Calvary just as we are saved by looking back thereto. That is hardly the case, however, except in very exceptional instances. God looked forward to Calvary and on the ground of Christ's finished work which he foresaw, He accepted those who came to Him in obedience to the way He had ordained for them. That way was by means of the sacrifices of beasts which typified the sacrifice of His Son.

THE RELATION OF THE HOLY SPIRIT TO THE BELIEVER

A correspondent sends three questions:

1. Why does not the church claim the promise of Act 2:39?

2. Explain Acts 10:46,47, as I have been taught that we must receive the Holy Ghost as we come up out of the water of baptism.

3. Why do not we speak in tongues when we receive the Holy Ghost?

We reply to the first question by saying that the church gets that promise without having to claim it. In other words, every soul truly believing on the Lord Jesus Christ and confessing Him, receives the Holy Ghost to dwell within him (see John 14:15-17; I Cor. 6:19). We reply to the second by saying that our correspondent has been erroneously taught, as the gift of the Holy Spirit is not dependent on water baptism, although the two

not uncommonly go together. Our answer to the third is that the Holy Spirit distributes His gifts how and when He pleases. If there were need of our speaking with tongues to glorify God, the gift would be bestowed now as well as in the Apostolic days (See I Cor. 12:4-11).

"LEAD US NOT INTO TEMPTATION"

To the Editors:—"Referring in a recent number to the question, What is the meaning of 'Lead us not into temptation'? Why should our Lord lead us into temptation? the answer given is not satisfactory to me, however it may be to the one who propounded the question. In the first place, it appears to be controverted by other Scripture. That the Lord does not tempt men, we have the testimony of an apostle in James 1:13: 'Let no man say when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed.'

"In the second place it doesn't seem to me that the Lord's prayer thus read, is properly read. Without the change of a single word, we may read: 'And lead us,—not into temptation, but deliver us from evil,' making 'lead' the emphatic word, and separated by a pause from what follows. The phrase 'not into temptation' is antithetical, a contradistinction of that way wherein we would pray to be led, as one might address a guide, having in mind a path that his experience had already taught him to abhor, 'No, not there; but here, in this other direction.'"—M. W. K.

HE DOES NOT AGREE WITH US

"To the Editors: You take the position that sin, or carnality, is never eradicated from the heart in this life, neither by the first experience—the new birth—nor by a second experience which some so strongly contend is essential to its removal.

"To my mind it is clear that God's people are free from the inbred or inherited sin and should be free from actual sin (1 John 1:9). Furthermore, God's people are designated saints (Eph. 1:1, Phil. 1:1, Col. 1:2, 4, 26, etc.), and a saint is "one who has been sanctified." It is inbred sin that has made the new birth necessary and it is good logic to conclude that it should result in its removal. Our bodies are the temple of the Holy Ghost (1 Cor. 3:16, 17), hence they must of necessity be pure and holy, free from inbred sin or carnality (Rom. 8:6, 7).

"I would agree with your position perfectly if for carnality or sin, you would substitute the term, human weakness, or infirmities of flesh."

J. H. B.

We regret that our correspondent does not agree with us, but we cannot accommodate him by substituting "human weakness" for "sin," as in our judgment the two are equivalent in this case. In a postscript he asks us to further "ventilate" the subject, but we think enough has been said in our columns on this subject for some time to come. We have in mind, however, a more exhaustive article which may appear later.

PERSONAL ORNAMENTS

How do you harmonize the wearing of gold as a mere ornament with such Scriptures as Romans 12:2; 1 Timothy 2:9 and 1 Peter 3:3? Even granting it to be allowable, should it not be discarded as an unnecessary expense, and also on the stronger ground, that it is offensive to many of God's people (Rom. 14:21; 1 Cor. 8:9)?

Replying to the first of these questions, we note that Romans 12:2 admonishes us in general terms not to be conformed to the world, while 1 Timothy 2:9 urges women to adorn themselves modestly, i.e., "not with broided hair, or gold, or pearls or costly array," and 1 Peter 3:3 repeats the words in Timothy almost verbatim. We think all the passages apply to immodest, bold, gaudy extravagant adornment only. This seems to be emphasized in the last two where the adornment is set over against good works in the one case and a meek and quiet spirit in the other. That is to say, Christian women should be more careful to maintain good works and manifest a right spirit than to be adorned in their outward persons.

But should they not be suitably adorned? Our inquirer would not think his wife was commending the gospel if she neglected to do up her hair? And if she did it up, would it be sinful to adopt the most becoming form for her appearance? And does he think the custom of a plain gold wedding ring is wrong? We believe both the Old and New Testaments justify a certain kind and degree of adornment as perfectly compatible with the profession of godliness, but they give no encouragement to, but rather sternly condemn such extravagance in that direction as characterizes too many of our Christian women and some of our Christian men in these days.

As to the second question, it is not always clear what is an unnecessary expense, but no Christian should spend money for adornment which he cannot afford, or where it can be legitimately said that he or she is robbing the Lord's treasury to do it.

The same thing is true in regard to giving offense to God's people. Sometimes God's people take offense in such matters where it is not indicative of a good spirit for them to do so, jealousy or envy prompts them. And in such cases they should not be encouraged

to tyrannize over their brethren who are better off in this world's goods. But where offense may be taken legitimately, and where such adornment becomes a real stumbling-block to the weak, it is as sinful on the part of the Christian as any other species of worldliness can be.

THE EPISTLES TO THE SEVEN CHURCHES

Will you please state at some length the reasons for regarding chapters 2 and 3 of Revelation as covering all this present age? That is, on what ground can it be said that these letters give a foreview, in detail, of this age?

Proof that the seven churches are in their order representative of the predominant characteristics of the church in the seven periods of our history, is based entirely on the observation of history. In other words, there is a strong coincidence between these epistles and the after-course of the development of the church down to our own day. "That is not to say that the different periods have distinctly defined termini, but rather like the colors of the rainbow, the characteristics of adjacent periods, distinct in their central portions, blend into one another at each beginning and end."

It will be impossible for us in our limited space, to give this evidence in detail, but the inquirer will find it sufficiently wrought out in Lange's "Commentary on Revelation," by the pen of its American editor, Rev. E. R. Craven, D.D., pages 139-141, especially the last page. He will have access to this volume in the public, or some of the private libraries of his town. In the meantime the footnote on the subject in the "Scofield Reference Bible," may be all that he requires. We quote as follows: "These messages must contain that foreview if it is in the book at all, for no church is mentioned after 3:22. Again, these messages by their very terms go beyond the local assemblies mentioned. Most conclusively of all, these messages do present an exact foreview of the spiritual history of the church, and in this precise order. Ephesus gives the general state at the date of the writing; Smyrna, the period of the great persecutions; Pergamos, the church settled down in the world, 'where Satan's throne is,' after the conversion of Constantine, say, A.D. 316. Thyatira is the papacy, developed out of the Pergamos state; Balaamism (worldliness) and Nicolaitanism (priestly assumption) having conquered. As Jezebel brought idolatry into Israel, so Romanism weds Christian doctrine to pagan ceremonies. Sardis is the Protestant Reformation, whose works were not 'fulfilled.' Philadelphia is whatever bears clear testimony to the Word and the Name in the time of self-satisfied profession represented by Laodicea."

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted by James M. Gray

THE GOSPEL OF JOHN

Lesson 1

Introductory

The first three Gospels are called the Synoptics, from two Greek words which mean "a view together," the idea being that they set forth the same general view of the story of Jesus Christ, and contain much the same material although variously arranged. They were the earliest Gospels, in circulation probably within twenty-five or thirty years of the ascension, and did the work of an evangelist in carrying the knowledge of Jesus to peoples theretofore ignorant of Him. From among these peoples thus converted to Jesus, Jews, Romans and Greeks, the Christian church was founded, and to this latter body, composed of all three classes, the Gospel of John was addressed.

Thirty years, more or less, had elapsed since the Synoptics, and with the growth and development of the church had come up questions for investigation and settlement that the fourth Gospel was particularly designed to meet. These touched especially on the person and work of Jesus as the Messiah, His nature and the character and significance of His death, so that in answering them John reveals the deepest and profoundest truth found in the Gospels. For the same reason John's Gospel is nearly altogether new as compared with the Synoptics. This is not to say that John invented what he wrote, or that the substance of his Gospel was unknown to the other writers, but only that, in the wisdom of God, the relation of such things as he records was held back until the period when it was particularly needed and could best be understood and appreciated. John was the last survivor of the twelve, dying near the close of the first century, kept on the earth by divine providence, until, like his Master, he, too, had finished the work given him to do.

The proof of the later date of John's Gospel is found in such references as 1:32 and 3:24, which assume a previous knowledge of the facts on the part of his readers. It is found also in the omissions of all the material of the Synoptics down to the passion. There is only one exception to this, the feeding of the 5,000, which was retained in John probably in order to introduce the discourse on the bread of life (chapter 6).

There is a further evidence of the later date of John in that which at the same time affords an illustration of its deeper and profounder character, viz., the prevailing use of words belonging to the later rather than the

earlier experiences of Christianity such as: Sinner, Repent or Repentance, Righteous, Justify, Believe, Love, God, as Father, World as Renewed, Humanity, Truth, True, Light, Life and Eternal Life.

Further illustration of its profundity is found in the nature of the miracles it records, which seem to show a higher degree of power, for example, than those in the Synoptics, and testify the more emphatically to the divine origin of Jesus' message, and by inference to the deity of the Messenger. Witness the turning of the water into wine (chapter 2), the healing of the nobleman's son in the same chapter, and that of the impotent man in chapter 5. Also the man born blind (9), and the raising of Lazarus (11).

The nature of the discourses in John's Gospel illustrates the same thing. They are on the profoundest themes which fell from the lips of our Lord.

The New Birth, chapter 3; The Living Water, chapter 4; The Honor of the Son, chapter 5; The Living Bread, chapter 6; The Good Shepherd, chapter 10; The Farewell Discourse, chapters 13-16.

Consider also the doctrines emphasized in John's record. Take those related to the God-head alone. Observe how he speaks of God in the abstract (1:18, 4:24, 5:37). No such teaching about God is found anywhere in the Bible outside of the Epistles of this same evangelist and those of Paul. Observe how he speaks of God as Father (3:16, 5:36, 6:37, 8:18, 10:30, 17:11); of the person of Jesus Christ as related to the Father (1:1, 14, 18, 5:17, 18, 26, 14:9, 10); and as related to man (1:4, 6:46, 8:40-46, etc.); of the Holy Spirit (3:5, 4:14, 7:38, 14:12, 16, 26, 15:26, 16:7). Of course, in these instances it is frequently Christ Himself who is speaking and John simply reporting or quoting Him, but the point is, it was left for John to do this, to report Him in these deeper and profounder utterances which are so important for the church to know.

Questions on the Lesson.

1. Why are the other Gospels called the Synoptics?
2. What was their accomplishment?
3. How much later than they was this Gospel written?
4. What was the particular object of this Gospel?
5. How does it compare in character and contents with the others?
6. What was the date of John's death, speaking generally?

7. Have you examined the proof texts as to the date of this Gospel?

8. What further evidence of a late date can you indicate?

9. Give one or two illustrations of the profundity of this Gospel.

10. Name some of its great discourses.

THE GOSPEL OF JOHN

Lesson 2

The Deity of Jesus Christ

Chapters 1:2-1:12

This portion of the Gospel is chosen as a lesson because it gives an opportunity at one view to consider the deity of Jesus Christ as declared in the preface 1:1-14, witnessed to by the testimony of the Baptist 1:15-34, and demonstrated in the first visit to Judea after the baptism 1:35-2:12.

I. The Preface, 1:1-14. In the preface observe the earliest illustration of John's presentation of Jesus as the Son of God. Nothing corresponding is found in the Synoptics. John asserts the deity of Jesus, and shows Him to be the Creator of all things and the source of all life (vv. 1-5). He emphasizes the point by comparing Him with John the Baptist (6-9). He is careful, too, to proclaim Jesus as the source of the renewed spiritual life of man, the eternal life which is co-incidental with salvation (10-13). And yet side by side with these testimonies to Jesus' Godhead, he demonstrates His perfect humanity (14).

"Word" is the Greek *logos* which means, (1) a thought or concept, and, (2) the expression or utterance of that thought. And thus as a designation of Christ it is peculiarly applicable because in Him are embodied all the treasures of the divine wisdom or the collective thought of God (I Cor. 1:24; Eph. 3:2; Col. 2:2, 3); and also because from all eternity, but especially in His incarnation, is He the utterance or expression of the person or "thought" of God (John 1:3-5, 9, 14-18, 14:9-11, Col. 2:9).—"Scofield Bible."

II. The Testimony of John the Baptist, 1:15-34. Every student will be impressed with the originality of this Gospel concerning the testimony of John the Baptist. Nothing corresponding is found in the Synoptics. Observe his testimony to the pre-existence and deity of Jesus Christ (15-18), and to the sacrificial nature of His death (29). These words as well as the preface stamp this Gospel as that which especially reveals "the deep things of God" concerning the person and work of the Messiah. It was questions of this character which arose for settlement in the early church and which John was retained on the earth to answer. Was Jesus God, as well as man? Was His death a sacrifice for human guilt? How clearly the Baptist's witness bears upon these points!

III. The First Visit to Judea, 1:35-2:12.

It is a peculiarity of the fourth Gospel that it dwells upon the ministry of Jesus in Judea while the others mention more especially His ministry in Galilee. In Matthew, after the narrative of the baptism which took place in Judea, there is scarcely any allusion to Jesus visiting Judea until the nineteenth chapter, which was His last visit. A convenient division of the present Gospel will be along the line of these different visits.

This first includes the baptism, overlapping what we described as the testimony of John, and might be said to begin at verse 29 instead of 35. Besides the baptism it includes the call of the first four disciples (35-51), a call preliminary to the more formal call referred to in the other Gospels. In connection with the call of Nathaniel Christ's reference to the prophetic symbolism in Jacob's dream of the ladder points to the millennial age, when visible communication may be carried on between earth and heaven.

This first visit to Judea ended with His return to Capernaum in Galilee, on which journey was wrought the work of creation in the turning of the water into wine at the wedding feast. The nature of this miracle and the bearing of its record upon the peculiar position of John's Gospel has been alluded to.

Questions on the Lesson

1. Why have these chapters been chosen as a lesson?

2. How is the deity of Christ brought out in the "preface"?

3. What does "Word" mean, and how does it show the deity of Christ?

4. Have you examined the texts in Corinthians, Ephesians and Colossians?

5. How does John the Baptist witness to the deity of Christ?

6. On what features of Christ's ministry does this Gospel dwell?

7. What events are included in the first visit to Judea?

8. What kind of a work was the turning of water into wine?

THE GOSPEL OF JOHN

Lesson 3

The Second Visit to Judea

Chapters 2:13-4

With reference to what occasion, and hence at what period of the year, did this visit take place (2:13)? With what display of Jesus' authority and power is it associated (14-17)? Comparing this with Matthew 21:12, 13, it would seem that this transaction was repeated at the last Passover. In what manner did He refer at this time to His death and resurrection (18-22)? What great discourse of Jesus is associated with this second visit to Judea (3:1-21)? Where did this discourse occur

presumably (2:23)? How does the theme of this discourse demonstrate the profundity of this Gospel, and bear out the theory that it was written for the church? How further does John the Baptist bear testimony to Jesus on this visit (3:25-36)? An analysis of this testimony like that in the first chapter, would make an excellent sermon, or Bible reading. He testifies (1) to Jesus' relationship to His people (verse 29); (2) His growing influence and authority (30); (3) His exaltation (31); (4) His truth (32, 34); (5) His supreme power and grace (35, 36).

What reason is assigned for Jesus departure from Judea at this time (4:1-3)? Whence did He journey, and what route did He take (3, 4)? What exhibition of loving grace was associated with this journey (5-42)? Select some passages in this part of the chapter which harmonize with the particular design of John's Gospel, as already indicated. What about verses 10, 14, 24? Do you find any teaching sounding as deep a note in the Synoptics? How long did Jesus remain in Samaria, and where did He next go (43)? What miracle is connected with this return journey to Galilee, and how does it bear on the general purpose of John's Gospel (46-54)? An allusion to this miracle was made in the introduction to our study of John.

We can not dwell on all the great things in these chapters, but must not pass the teaching in 3:3-8 about regeneration. We see how essential it is because the natural man can not "see" (apprehend) the kingdom of God without it. Read here Ps. 51:5; Jer. 17:9; I Cor. 2:14; Rom. 8:7, 8; Eph. 2:3. As to its nature or source it is a supernatural, creative act of the Holy Spirit, not reforming our old nature, but giving us a new one alongside of the old (John 1:12, 13; 2 Cor. 5:17; Eph. 2:10; 4:24). There is but one condition for our receiving it, viz., faith in the crucified and risen Lord (John 3:14, 15, 16; Gal. 3:24). This fourth Gospel is richly set before us in the so familiar sixteenth verse referred to above. Salvation may be said to be its theme, and we find in it (1) its source, the love of God; (2) its means, the gift of Christ; (3) its means, faith; (4) its need—"should not perish"; (5) its result, eternal life; (6) its extent, "whosoever." That word "perish" must not be misunderstood. It is translated "marred" in Mark 2:22, and "lost" in Matt. 10:6 and other places, but nowhere does it signify cessation of existence.

The great teaching in chapter 4 is suggested in verses 6-14 about the Holy Spirit, whose indwelling in the believer is set before us in the symbol of the living water. Other truths are the nature of God (24); the revelation of the Messiahship (26), the governing

motive of Jesus (34), and the miracle of verses 46-53.

Questions on the Lesson

So many questions are asked in the text of the lesson that but few are required here.

1. What is the doctrine in chapter 3:3-8?
2. Tell what you have learned about it in this lesson.
3. How many of the corroborative Scriptures have you examined?
4. Analyze John 3:16.
5. What do we learn about the Holy Spirit in chapter 4?

"BEHOLD I COME"

By F. A. Edwards

Hear the message of the ages,
Ringing down the shores of time,
To beloved John in Patmos,
From the Son of God divine;
"Fear not"—O thou weary pilgrim,
Earth's long night is nearly done;
See! the heavenly hosts are gathering,
Victory waits—"Behold I come."

Hark from out the golden portals,
Voice of angels, countless throng,
From the starry dome descending,
Reach the "Watcher"—tarrying long;
Lion of the tribe of Judah,
Root of David, Morning Star,
Lo! His chariot, cloud empinioned,
Resteth near the pearly bar.

Bride of Christ—arrayed in beauty,
Without wrinkle, without spot,
Church of God, triumphant, glorious,
Loved through aeons—long blood-bought.
List—the cherubim in glory,
List—the seraphim refrain,
List—the Spirit's sweetest story,
Christ your King doth come to reign.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

- Day of Prayer for Schools and Colleges, Feb. 11, 1915.
- International Christian Endeavor Convention, Chicago, July 7-12, 1915.
- Lord's Day Congress, San Francisco, Cal., July, 1915.
- Martin Luther, Quadricentenary, October 31, 1917.
- National Board of the Y. W. C. A. of America Convention, Los Angeles, Cal., May 5-11, 1915.
- Quinquennial International Prison Congress, London, Eng., 1915.
- Soul-Winners Conference, Philadelphia, Pa., Feb. 2-4, 1915.
- World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1916.
- Missionary Education Movement Summer Conferences for 1915, as follows:
 - Blue Ridge, N. C., June 25-July 4.
 - Silver Bay, N. Y., July 9-July 18.
 - Ocean Park, Me., July 22-July 30.
 - Asilomar, Calif., July 2-July 11.
 - Estes Park, Colo., July 16-July 25.
 - Lake Geneva, Wis., Aug. 6-Aug. 15.

International Sunday-school Lessons

By E. O. Sellers

February 14

Samuel Called to Be a Prophet

I Samuel 3:1-13, 19, 20

Golden Text.—“Speak, Jehovah; for thy servant heareth.” I Samuel 3:9, R. V.

Samuel was the last Judge and the first of the order of Prophets. His name means “asked of God,” and he was dedicated to God (1:11) as a Nazarite. In fulfilment of his mother’s vow he was brought to the temple when he was a young child (1:24). Josephus says at twelve years of age. Hannah’s song of rejoicing (2:1-10) is the expression of a great soul and a choice piece of literature. Samuel had the advantage of being well-born, but after studying Eli’s household we are not so confident as to the environment in which he was placed.

I. Samuel’s Vision, vv. 1-10. The young child entered heartily into the temple worship and duties as directed by the aged priest, Eli, who was not faithful in giving the people the Word of God. “It was rare” (Margin) and the consequent result was that “there was no frequent vision” (R. V.) The Word is also “precious” (v. 1; Ps. 19:9, 10) yet men frequently set but little store by it. God will judge men for such laxness even as He judged Israel (Amos 8:4-6, 11, 12). Eli and his sons had no vision and a people lacking in a vision perish (Prov. 29:18). Jehovah is about to make known to Israel His will and in so doing He passes over this indulgent father and chooses the teachable and obedient child Samuel (See Matt. 11:25, I Tim. 4:12, Matt. 21:6). Samuel was faithful to his duties, respectful to his elders and did not boast of his accomplishments. He slept in the Holy place of the “sacred tent” near Eli, for the great Temple was not yet built. As such he is a type for the Christian (see Ps. 27:4). One of Samuel’s duties as the special attendant of Eli was to open the house of God every morning, also to tend the sacred lamp which burned from evening to morning (see Ex. 27:20, 21) and as he attended to these duties God revealed Himself to him (v. 4). Samuel had not yet received a direct revelation, hence he “did not yet know Jehovah.” Thinking at once of the priest Samuel ran to receive orders or to render service. Had he disregarded the voice, in all probability he would not have any further calls (see Prov. 1:24, 25, 28.) God wants, for special service, those who make glad response to His first call (see Isa. 6:8, Luke 9:59-62, Acts 9:6). Three times the call comes and three times Samuel makes reply.

There are three periods in the unfolding life that are most susceptible to the leading of the Holy Spirit—nine to twelve, fourteen and fifteen, seventeen and eighteen—especially if the child has had a religious atmosphere and training.

The teacher needs to be ever alert to take advantage of these opportunities to unfold and enforce the claims of Christ and to challenge an immediate decision of the soul. Happy are they who like Samuel hear and recognize, though it be a progressive revelation, the voice of Jehovah and obey it. There is little need at present for the audible voice for we have the Word and the still small voice of the Holy Spirit. The voice Samuel heard became a vision (v. 15). The Bible everywhere assumes that God speaks to men. We do not find Him so much by searching for Him for He is made known (manifested) in the person of His Son (see I John 1:1, 2; John 17:6). Hudson Taylor, founder of the China Inland Mission, received his call at seventeen. Eli in times past must have heard Jehovah speak, else he would not have recognized who it was that was speaking to Samuel (2:27). Samuel’s call was to serve as a prophet. Our commission is to witness and to serve (Mark 16:15). Samuel received Jehovah’s word not at Eli’s side, but in his own resting place. It is well for us to be sure we are truly hearing the voice of God (John 4).

II. Jehovah’s Verdict, vv. 11-13, 19, 20.

The next chapter following this one tells of the defeat of Israel, the capture of the ark and the death of Eli and his sons. These were the things “at which both the ears of everyone that heareth it shall tingle.” The word of Jehovah stands fast and what He speaks that He performs (see Luke 21:32, Numbers 23:19). The word of Jehovah to Samuel about the house of Eli was one calculated to strike terror and silence into the lad’s heart. The iniquity of the fathers is visited upon the children, so also are the iniquities of the children visited upon the fathers who neglect duty to their children. Eli learns from Samuel Jehovah’s message. Eli was a great and good man submissive to God’s will, but he was a weak man, rather than simply piously resigned. He might better have prayed for mercy and strength to deal with his wicked sons. However, it was too late to change their lives. Judgment came because Eli knew the iniquity of his sons and “restrained them not” (2:27-36). His efforts were weak and ineffectual (2:23-25). A foolishly indulgent

parent sacrifices not only the welfare of himself and his child, but endangers the family and the State also. Israel's interests are neglected, Jehovah's worship is degraded, the ark is desecrated, all because of Eli's laxness and indulgence.

"And Samuel grew and Jehovah was with him" (vv. 19, 20; see also Luke 2:52). Jesus also grew normally (Luke 1:80). "When God calls He qualifies; when He qualifies, He calls"—Matthew Henry. Samuel was trained in the House of God to be a great Prophet (1) by the dedication of his parents and the prayers of his mother; (2) by the teaching of Eli the priest of God; (3) by the routine of service in the duties assigned him; (4) by the testing of temptation in his contact with the sons of Eli.

February 21

The Death of Eli and His Sons

I Samuel 4:1-13, 18

Golden Text.—"Be ye doers of the word, and not hearers only, deluding your own selves."—James 1:22, R. V.

All Israel, God's people, soon knew that God was speaking through a new prophet.

I. No Help at Ebenezer, vv. 1, 2. Ebenezer was that place where Samuel later set up the stones of commemoration (I Sam. 7:12). Here the aggressive Philistines overcame, put to rout, and made public shame of the Israelites. Israel had sinned and needed correction (see 7:3, Ps. 106:40, 41). When God's people neglect Him they easily become the prey of their enemies. The church of today often stands, defeated and disgraced, because it harbors sin and sinners in its ranks (see Josh. 7:12).

II. Seeking Help, vv. 3-9. If Israel really desired to know the cause of their discomfiture they did not need to go far to seek it. The trouble was that they were not willing to see and own it (see I Cor. 11:31). The reasoning upon the part of these elders seems to be, "Why have we Israelites been smitten by these Philistines who are not God's chosen people?" We hear this reasoning today, but God would have us search our hearts lest the Lord will not hear us. At Shiloh, Eli is caring for the ark, and with the fatalism and superstition that still governs the ungodly, Israel sends for it that it may save them (v. 3). Their trust was in the ark and not in the God of the ark. Carrying the ark about Jericho trusting in Jehovah, was quite different from harboring the sons of Eli, and expecting that God could not let the ark be captured. The people of God are the saving salt, but "if the salt hath lost its savour," if Hophni and Phinehas bear the ark, nothing but defeat and disgrace can be expected, though the enemy may tremble (v. 8). The Philistines were strong enough because of the weakness of Israel to smite

them. They recognized the shouts and remembered the mighty deeds of Jehovah, which exploits would have been repeated had Israel truly turned to God. The Philistines began to exhort themselves, and their call (v. 9) was a good one, and was used later by Paul (I Cor. 16:13).

III. The Lost Battle, vv. 10-11. The two reprobate sons of Eli were slain as a punishment for their sins, and in fulfilment of the Word of God, (2:12; 3:13, 14). Their punishment came in connection with the holy service they had defiled. These bad sons of a good father abused their holy office, profaned the sanctuary and brought the true religion into contempt with the people. Eli was partly at fault, but these young men suffered the fate of those "who hate knowledge" and will "not choose the fear of the Lord." Doubtless the Philistines boasted when they took the ark from the people of God, but chapters five and six are the record of their mistake.

IV. The Death of Eli, vv. 12-18. Eli, now ninety-eight years old, was anxiously awaiting news of the battle, "for his heart trembled for the ark of God." This anxiety was quite unnecessary, (v. 13). Eli is a type of those indulgent parents who refuse to use discipline in the care of their children. A lovable character cannot atone for weakness, nor will remonstrance after habits are firmly fixed atone for failure to bring up the young child aright. Eli's words were ineffectual for they carried with them no note of authority. Careless, insincere parents have no sense of the authority of God are a menace to the land.

The ark after various vicissitudes found an abiding place in the house of Abinidab, whose son Eleazer was sanctified to take charge of it. Later it was taken to Jerusalem, and in the meantime Shiloh passed into oblivion. Two bad boys from a godly home, ruined not only themselves, but their father and his family, and their home town as well.

The Golden Text. That we learn to do by doing is a fundamental principle in pedagogy. Mere human words do not change character. Youth does not acquire purity of character by listening to beautiful statements about the virtues. Religion must be practiced in youth if it is to give strength, courage and comfort in old age. It is not a matter of creed and formula, but a life. Parents today seem to be lax in discipline; too often it is the child that brings up the parent. We need to accustom the child to virtue and obedience, to teach him truth and while at the knee to "honor thy father and thy mother."

While some children of good parents go astray, that is not the rule. A true Christian atmosphere and spirit of service in the home, the Sunday-school and the church are the greatest possible safeguards for the young.

February 28

Samuel, the Victorious Leader

I Samuel 7:1-17

Golden Text.—“Hitherto hath Jehovah helped me.”—I Samuel 7:12, R. V.

Having prepared a “guilt offering” (6:4-9), the Philistines started the ark back towards Shiloh. As a punishment for their sacrilege and perhaps for their boastful pride, God punishes the man of Beth-Shemesh and finally the ark finds rest in the house of Abinidab (6:10-21; 7:1, 2). For twenty years Israel was under discipline in bondage (v. 2).

I. “And Samuel Spake. . . Saying.” vv. 3-8. It is possible that at times Samuel was a fugitive, but that he was praying, teaching and preaching “the Word of Jehovah” we are assured. At last Israel was “drawn together” (v. 2, R. V. marg.). Undoubtedly Samuel’s pure life and his faithful witnessing had as much to do with this assembling as did the oppression of the Philistines. Samuel told the people plainly that in order to be delivered from the Philistines Israel must “return unto Jehovah with all their heart.” The putting away (judging) of sin and all idols is the first step of any real, genuine repentance towards God (Isa. 55:7). When Israel adopted Ash-taroath and the “strange gods” they possibly did so with no thought of forsaking Jehovah, but rather with the idea of “enriching” their worship. Such a federation of religions is weakening to the cause of Christ, repugnant to God and results inevitably in the shipwreck of faith (see Matt. 6:24; I John 2:15; Jas. 4:4). Samuel might be called “narrow,” but his exhortation to Israel that they return to the love and worship of Jehovah, to the obedience of His laws with whole-souled devotion, was the first, and the most essential requisite to their freedom. Israel’s response (v. 4) meant a revolt against the Philistines, and the giving up of amusements and profits which might accompany such worship. The word “heart” includes the will, affections, motives and powers of the soul. This was a reformation, not a regeneration (8:8), but such is usually the history of an emotional action. One day, however, we shall see one that will last (see Rom. 11:26). Samuel is a type of Christ as a prophet and also as an intercessor (see Heb. 7:25). Gathering the people at Mizpah (a look-out) he caused the people to look to God. Such a gathering was an evidence of that unity of the people of God which must ever precede prevailing prayer (see Ps. 99:6; Heb. 10:25). The meeting began by a prayer by Samuel who was nearest to God. They then poured out water upon the ground (see 2 Sam. 14:14; Ps. 62:8). Israel also

“fasted,” an expression of sorrow for sin which was so deep that they could not eat (see Dan. 9:3; Acts 13:2, 3). They made confession of sin (see Ps. 51:4).

II. “And Samuel Offered. . . a Burnt Offering.” vv. 9-12. Twenty years of bondage caused the Israelites, in their extremity, to turn to Samuel to intercede for them. Christians have a better Intercessor (see I John 2:1; Heb. 7:25; Rom. 8:34). Israel no longer places its trust in an outward symbol such as the ark (4:3). The only ground we have upon which to approach a holy God is the shed blood (Heb. 10:19; John 14:6). This is also a type of entire consecration. The lamb of Samuel’s sacrifice is a type of Christ who entered into God’s presence for us by His own blood (Heb. 9:11-12). In the midst of this procedure the Philistines gave battle (v. 10) even as Satan often makes his fiercest assaults upon us in the midst of our holiest exercises. God “thundered with a great voice” (v. 11, marg.), bringing discomfiture and fear upon the enemy (see I John 5:14). The storm which destroyed the Spanish Armada and saved England; the unusual winds and tides which saved Leyden came in connection with the most earnest prayers (see 2 Kings 19:35). In this we see a fulfillment of Hannah’s prophecy (2:10). In our last lesson Israel was defeated (4:10), now they pursue the Philistines as far as Beth-car and Shen, an unknown place west of Mizpah. Between the latter and Mizpah, Samuel erected a memorial pillar and called it “Ebenezer,” (the stone of help), where twenty years previous Israel had suffered defeat and the ark of God was captured. So this stone was a monument of victory, and also of deliverance from twenty years of bondage. Persecution and corruption have not yet prevailed against the true church of God (see Matt. 16:18). This victory was quite complete but its duration was only that of the days while Samuel judged Israel.

The Heart of the Lesson. This lesson is a great revelation of the power and effectiveness of intercessory prayer. “Moses and Aaron among His priests, and Samuel among them that call upon His name” (Ps. 99:6) seems to place Samuel at the head of Israel’s intercessors. Prayer for others is not only a duty but a privilege and joy as well.

This lesson also emphasizes the need of appreciation of God’s mercies. Abraham erected his altars; Jacob and Joshua erected memorial stones to recall signal blessings; Samuel calls the one he erected Ebenezer, for “Hitherto hath Jehovah helped us.” The best way to banish fear is to recall the experiences of the past which are the warrant for hope.

March 7

Saul Anointed King**I Samuel 9:17-10:1**

Golden Text.—“Fear God. Honor the king.” I Peter 2:17.

Because of the acts of Samuel the people petitioned for a king (8:5), and are plainly told what to expect in consequence (8:19). God, however, granted their petition and spoke “in the ear” of Samuel, saying, “I will send thee a man,” and tells him of the work which this man is to undertake (9:15, 16).

I. “Samuel saw Saul,” vv. 17-21. Saul was a man to gaze at and to admire (9:2). His fruitless search for his father’s asses led him to the city where Samuel was residing. There he is advised to consult the “man of God” about his difficulty and Samuel appears in a new light. The word “seer” indicates one who sees the things God makes manifest in dreams (See Num. 24:4-16). The modern term clairvoyant is not the successor of the Old Testament “seer.” He is rather the successor of the false prophet (Jer. 17:14), and the dealer with familiar spirits (I Chron. 10:13, 14; Isa. 8:19, 20; 2 Kings 21:1, 2, 6). Saul did not evidently know Samuel (vv. 16-18). There is no necessary conflict in this account and that recorded in the tenth chapter. Samuel’s warning to the people was useless, and lots were then cast that the people might have a visible token that the choice of this obscure youth was from God.

Samuel took Saul with him for the night to take his mind off his father’s asses and to prepare to receive the word from God. What were a few asses to Saul; he “for whom is all that is desirable in Israel” (v. 20, R. V.)? Christians ought not to set their affections on the poor possessions of earth (Col. 3:1, 2; 2 Cor. 4:18). In response to Samuel’s information, Saul deprecates any greatness, being from an obscure family of one of the smallest of the tribes (v. 21). Such humility gave great promise for Saul’s future usefulness. Such was the mental and spiritual attitude of the man whom God chose to be king (15:17). It was later when pride and power had puffed him up that the kingdom was taken away from him (15:23; 16:1; see Luke 14:11; Heb. 13:1).

II. “Samuel took Saul,” vv. 22-24. Saul was then led into the guest chamber and placed in the chief seat. Read our Lord’s parable found in Luke 14:7-11. Samuel then bade the cook to bring the thigh which was a choice portion especially reserved for those thus honored (Ezek. 24:4). Such a portion belonged to the priest (Lev. 7:32). That which did not belong upon the altar Saul was to eat (v. 24). Samuel and Saul may have had the preference and eaten before other guests (v. 13), and Saul is made acquainted with the special honor conferred upon him.

Following the feast, they return to Samuel’s home, where Saul is conducted to a couch upon the flat house-top (See Acts 10:9). Here Samuel had private conversation with Saul (v. 25, R. V.). This nocturnal conversation reminds us of a similar one which gave to the world God’s most precious summary of His love (John 3:1-16). Such rare experiences are of short duration and the summons to be off came to Saul at the “spring of the day.” Our summons is to those duties which lie between us and our promised crown. There are times for us to be up and away (v. 26), but there are also times when we should hear the command “stand thou still awhile, that I may show thee the word of God” (v. 27).

Samuel poured oil upon Saul’s head. Prophets, priests, kings, and cleansed lepers were so anointed, a type of the Holy Spirit (see I Kings 19:15, 16; Lev. 8:12; 14:2; 16-18; Isa. 61:1; I John 2:20, R. V.). This act was also a symbol of entire consecration to God, and pointed forward to the coming Messiah King whom God Himself would anoint (Ps. 45:7).

Saul was anointed to be “a prince” and to save God’s people (9:16; see Acts 5:31).

Saul’s appointed task was to save Israel out of the hands of the Philistines (see Luke 1:69-71). God’s eye sees the oppression of mankind and His ear is always open to the cry of the poor and needy; of innocent children suffering because of the sins of parents; of men defrauded of justice; of Europe because of blood-lust, and the struggle for commercial supremacy. Mankind is today crying for a king (sometimes it is termed “democracy”) and will not have God to rule over them. Various kings rule in the lives of men—ambition, pleasure, power, commercial supremacy, social accomplishments, but in every case man chooses the harder task-master, even as Israel found Saul to be a cruel oppressor. Saul’s humility rapidly gave place to pride and pride to ambition, ambition to oppression, and finally to disobedience. When our King comes the skilfully constructed scheme of man’s government, wherein graft and pride, ambition and lust, find such a prominent place, will be set aside for a kingdom wherein justice and love will be meted out to every man; one wherein high ideals will become realities.

“HE KNOWS”

I never had a sorrow,
But what my dear Lord chose;
So I force the coming tears back,
With the whispered word, “He knows.”

If the sorrows of my case
Seem peculiar to me,
He hath promised needful grace,
“As thy days thy strength shall be.”

The Gospel in the World

Edward A. Marshall, Editor

The Peking Y. M. C. A. has a membership of 1,300 Chinese young men.

Twenty-six German missionary societies, represented by 2,115 foreign and 8,766 native workers, are working on the foreign fields.

The Kiukiang city authorities are allowing the Confucian and Buddhist temples of that city to be used for Christian Sunday-schools.

The United Free Church of Scotland has 384 missionaries, 166 wives of missionaries, and 4,700 native workers, in fifteen foreign fields.

Japan has 772 cities with more than 5,000 inhabitants. There are missionaries and evangelists in about 200 of them, leaving 572 cities untouched.

The island of Hainan, off China, has a Presbyterian church membership of about a thousand in three stations. The population of the island is 2,500,000.

Seven mission stations in Basutoland and Barotsiland are without supervision as the result of the recall of missionaries to join their regiments in France.

Kentucky has a Baptist membership of 389,000, which comes but a little short of equaling the number of members of all other denominations, including Catholics.

The American Bible Society circulated in Korea 176,880 Scriptures and portions in 1913, which is twice the number sold in 1912 and four times the number sold in 1911.

The thirty colporteurs of the American Bible Society in Mexico visited 911 towns and villages in 1913 and circulated 23,369 volumes, an increase of nearly 4,000 over the preceding year.

The British and Foreign Bible Society has issued, since 1804, about 260,000,000 books. Nearly one-fifth of its issues last year, about 1,880,000 books, were circulated on the continent of Europe. Of these, 600,000 copies were distributed in Germany, Austria and Hungary. This society has circulated the Scriptures in eighty-three different European languages and dialects.

The "Foreign Field" quotes Milne, who worked with Morrison in China one hundred years ago, as saying: "If all prospers, and God's blessing is upon us, we may expect 1,000 members of the church by the end of one hundred years." Today there are more than 200,000 baptized Christians in China, while 3,500 missionaries are on the field.

According to the Year Book, twenty-eight per cent of the Protestant Christians and adherents to Christianity in China are Presbyterians; twenty-three per cent are Methodists; ten per cent are Lutherans; ten per cent are Anglicans; ten per cent are converts of the China Inland Mission; nearly nine per cent are Baptists; early eight per cent are Congregationalists; the remainder belonging to smaller societies.

MOHAMMEDANS AND CHRIST'S RETURN

Rev. F. A. Steven

In a letter recently received from a lady missionary at Jebba, Nigeria, reference is made to the war, as one of the indications that the day of our Lord's return is drawing near, and she adds the surprising news that the Mohammedans in that district are speaking among themselves, and to the foreigners, to the same effect, though without the gladness and hope of the Christian. They have come to believe that this war marks the end time, and that just as soon as it closes Jesus will return.

From China there comes an even more remarkable story of the changing attitude of some at least among the Moslems of that land. Whilst there has been a great effort made to revive the activity of the Islamic propaganda in parts of China, and their missionaries are trying to offset the success of Christian missionaries, by the preaching of the Koran, there has developed a new sect among them which advocates the reading of the Bible. Mrs. O. Burgess writes from Hingan Fu in Shen-si that her husband "gets good crowds in the Preaching Hall and has lately noticed numbers of Moslems listening very well." "One gentlemen told Mr. Burgess that their priest had exhorted the followers of this faith to reach christian books, as Jesus had and still has wonderful power, and is coming again for His people." She adds, "This is quite a new development and we pray that many who read may learn to love and serve our Lord." In this prayer, will the reader join?

The American Board reports that its missionaries in Turkey are keeping up their work as usual, they and their work being fully safeguarded. Fifteen new missionaries, ready to sail for that field, are being held back, not because of conditions on the field, but because of the dangers of travel at present.

The Methodist Episcopal Church (South) has 43 missionaries to Korea, counting those under appointment and those on furlough. The native force consists of seven ordained men and twenty-three licensed preachers. The church membership numbers about 6,000, with something over 1,200 probationers. Contributions for the year amounted to \$5,611.

During the last three years the inhabitants of Si Ma Ts'un, a wealthy market town in China, has sent request after request to the missionaries at Fenchow for a preacher of Christianity. Last year one of the missionaries visited the town, and one after another the people came to him, pleading for a missionary. One old man past seventy years of age said he had been waiting fourteen years for the church to come, after having been convinced of the truth of Christianity in 1900 through reading, but never had had the opportunity to learn what the teachings of Christianity really were.

Mrs. Carl Gowman writes from Wutingchow, China: "A thing that has been of much interest to us has been the preparation for this year's weddings. The Miao have come to think that nothing but a Christian wedding will do, so to have an evangelist at each wedding, the missionary sets the dates. There will be at least seventy weddings this year. Last week a man came asking for a date for his brother's wedding. Upon inquiry it was found that his brother was leader of the Christians in his village, had 'lived with his wife,' as he put it, for over ten years and had several children; yet he had never had a marriage ceremony, so he wanted it now."

When Colporteur Kaschin was traveling last year to Irbit Fair (Western Siberia) he met a peasant who asked him for two copies of the New Testament. "With pleasure," answered Kaschin, "as many copies as you like." Handing our colporteur the money, the peasant said: "When I bought a copy of this book from you in 1910 I was a different man from what I am now. The effect of studying the Scriptures was that my life became purer and my neighbors noticed the improvement. Now I am buying these copies for some of my neighbors, who told me, if I ever met a colporteur, to be sure and get New Testaments for them."—"The Bible in the World."

The "Foreign Mail," giving a report of Sherwood Eddy's meetings in Peking recently, says that more than 2,000 inquirers of the student class expressed their desire to study the Bible in classes. The twelve Chinese newspapers of the city published reports of the lectures, and many of them are continuing a series of articles on Christianity. Over one hundred newspapers in China are already co-operating in this Christian campaign.

At the Foreign Missions Conference, held the second week in January at Garden City, N. Y., statistics were given showing that the income of American foreign mission boards for 1914 was \$17,168,611, an increase over 1913 of \$1,124,980, but \$148,755 short of the total for 1912. Contributions from natives on the fields occupied by American missionaries amounted to \$4,243,967. The list of American missionaries numbered 9,969. The number baptized during the year was 159,286 as compared with 121,811 for 1913. This report also gave the number of churches as 9,946, colleges, theological seminaries and training schools as 606 and other schools numbering 12,969, with a total attendance for all schools of 547,730.

Mr. H. G. McMaking, a former student of the Moody Bible Institute now working in Chekiang Province, China, writes under date of Nov. 5th concerning the work as follows: "Our conference for Christians lasted three days, about ninety Christians attending. The different Biblical themes were taken by Chinese and foreigners, and many spoke afterwards of the blessing they had received. Some Christians bought literature for distribution among their neighbors, thus manifesting their love, for this year money is scarce on account of partial failure of crops. Many came a distance of forty English miles, and all ate their own rice. This gives evidence of the power of God's word in their lives, for by nature they are probably the most mercenary people in the world. This week we attended an idol worship and fair, there being several thousands of people gathered together. The idol is over forty feet in height and is named Lu-ching. He is worshiped because many years ago he is said to have brought a river into being, thus bringing good crops and prosperity to the people. We preached to many hundreds during the day and sold many Gospels. We also passed through a village in which the people were making a thank-offering to an idol for the recent rains which had fallen. The offering consisted of one thousand basins of food, made up of very many varieties. The people afterward eat the food. This will give you some idea of the heathen darkness prevailing here."

For Sermon and Scrap Book

HITHERTO, HENCEFORTH

1. Hitherto of blessing Josh. 17:14
2. Hitherto of help 1 Sam. 7:12
3. Henceforth of consecration..... 2 Cor. 5:15
4. Henceforth of reward 2 Tim. 4:8

NOT ASHAMED OF THE GOSPEL

Romans 1:16

1. Because of what it is—"The power of God."
2. Because of what it accomplishes—"Salvation."
3. Because of its extent—"To everyone" (unlimited).
4. Because it is within the reach of all through faith—"Believeth."

—G. A. Swanson.

A PRECIOUS PROMISE OF DIVINE DIRECTION

Prov. 3:6

1. The Blessing Promised. "He shall direct thy paths."
 1. The nature of the blessing—divine direction. God's personal intervention, supervision and guidance. The Bible is full of illustrations of God directing the paths of His people as a whole and as individuals.
 2. The need of the blessing. This is the supply of a need.
 - a. In daily "humdrum" experience. We need God in the commonplace as as well as
 - b. In questions of duty. He will answer the question: "What shall I do?"
 - c. In the matter of our eternal destiny. He will answer the question: "Where am I going?" (Ps. 73:24).
- II. The Condition to be Met. "In all thy ways acknowledge Him."
 1. We must acknowledge God as Spectator of our lives (Gen. 16:13; Prov. 5:21).
 2. We must acknowledge God as the Sovereign who may dispose of our lives as He chooses.

He may blot out us or our sins, just as He chooses.

"All souls are mine" (Ezek. 18:4).

"My glory. I will not give to another" (Isa. 48:11).
 3. We must acknowledge God as Saviour who alone can bless our lives (Isa. 45:22; Rom. 10:9, 10).—John S. Hall.

WHAT IS A CHRISTIAN?

Seven Elements

1. In Faith, a Believer.
He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16).
2. In Knowledge, a Disciple.
Then Jesus said to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed. (John 8:31).
3. In Character, a Saint.
To all that are in Rome, beloved of God, called to be saints; Grace to you, and peace, from God our Father and the Lord Jesus Christ (Rom. 1:7).
4. In Influence, a Light.
Ye are the light of the world. A city that is set on a hill cannot be hid (Matt. 5:14).
5. In Conflict, a Soldier.
Thou therefore endure hardness, as a good soldier of Jesus Christ (2 Tim. 2:3).
6. In Communion, a Friend.
Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you (John 15:15).
7. In Progress, a Pilgrim.
These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth (Heb. 11:13; 1 Pet. 2:11).

—Jas. E. Rogers.

ETERNAL LIFE

(1) The life is called "eternal" because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ who is God (John 1:4; 5:26; 1 John 1:1, 2). (2) This life of God, which was revealed in Christ, is imparted in a new birth by the Holy Spirit acting upon the word of God, to every believer on the Lord Jesus Christ (John 3: 3-15). (3) The life thus imparted is not a new life except in the sense of human possession; it is still "that which was from the beginning." But the recipient is a "new creation" (2 Cor. 5:17; Gal. 6:15), (4) The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members—(1 Cor. 6; 17; Gal. 2; 20; Col. 1:27; 3: 3, 4; 1 John 5:11, 12, John 15:1-5; 1 Cor. 12: 12-14).—"Scofield Reference Bible."

GOD'S LAST INVITATION

"Whosoever will, let him take the water of life freely."—Rev. 22:17.

Introduction.—This is God's last invitation. With it this great Book of invitations closes.

I. What is the Water of Life?

1. The water of life is the Holy Spirit (John 7:37-39).

2. The Holy Spirit is a divine person who is ready to come into any man's being and take possession of it and rule it and fill it with joy and peace and beauty.

II. Why the Holy Spirit is called the Water of Life.

1. Because He satisfies thirst (John 4:14).

2. Because He not only satisfies but brings life (John 4:14).

The moment you take the Holy Spirit you get everlasting life.

III. How to Get this Water of Life.

"Whosoever will, let him take."

Two words to emphasize then, "will" and "take."—R. A. Torrey.

PAUL'S PRAYER FOR THE PHILIPPIANS

"And this I pray," etc.—Phil. 1:9-12.

There are three things Paul here desires for his converts:

I. The Development of Their Love.

1. That it may abound.

2. That it might be intelligent "in all knowledge."

3. That it might be wise "in all judgment."

4. That it might be discriminating, "that ye may approve things that are excellent."

II. The Growth of Their Holiness. Two particulars are spoken of:

1. Sincerity. Opposed to all shams, devoid of all Phariseism and hypocrisy.

2. Inoffensiveness. No part of the Christian character is more beautiful than its meekness.

III. The Manifestation of Their Fruitfulness. No mere useless life came up to the apostle's ideal. Such brings neither glory to God nor honor to religion. The word suggests:

1. That righteousness is the end of religion.

2. That this righteousness comes by life in Christ.

3. That the consummation of all is the honor of the great King.—"Twentieth Century Pastor."

SUGGESTIONS FOR SERMON PREPARATION

1. We must think ourselves empty.

2. Then we must read ourselves full.

3. Then we must write ourselves clear.

4. We must pray ourselves keen.—"The Work of the Ministry."

AN UNKIND WORD

The moment it had left my lips

I sighed for its recalling,

But bitter tears were then in vain,

Howe'er contritely falling.

I know 'twas but a thoughtless word,

Unmeant though fraught with meaning;

But one, alas, remembers yet,

Though years are intervening.

His only answer was a look,

A silent anguish leaving,

That like an arrow pierced my heart,

And long has been my grieving.

The years have taught him to forgive,

But there is no forgetting;

I know he is not quite the same,

Although the change regretting.

How like an arrow is a word,

At random often speeding,

To find a target never meant

And set some heart a-bleeding.

Oh! pray that heaven may seal the lips

Ere unkind words are spoken,—

For heaven itself can not recall,

When once that seal is broken.

—Arthur Lewis Tubbs.

SOME REASONS WHY PREACHERS FAIL

We do not get close enough to men because we do not get near enough to God.

1. We are drawn away by the gravitation of the world; its manner, thought, feeling, purposes.

2. By the fascination of the glittering; the praise of men, not honor of God.

3. By the stupefying influences of our office.

—J. H. Jowett.

THE GOSPEL

In Miniature

GOD so loved the world, that He gave His

Only begotten Son, that whosoever believeth in Him

Should not

Perish, but have

Everlasting

Life—John iii:16.

This is a wonderful verse. It has been the means of the salvation of thousands of souls.

HAS IT BEEN THE MEANS OF YOURS?

"THE QUESTION"

Were the whole world good as you—not an atom better—

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty quirks;
All extortion, all deceit;
Schemes its neighbors to defeat;
Schemes its neighbors to defraud;
Schemes some culprit to applaud—

Would this world be better?

If the whole world followed you—followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,

Would the world be better?

—"The British Weekly."

SIMPLE BIBLE PREACHING**A Footnote to the Secret of the Pulpit Power of Alexander Maclaren**

At the age of thirty-three Dr. Maclaren was called to occupy one of the most influential pulpits in Great Britain. At that time he explained his ambition as a preacher, which was to concentrate his whole strength upon the proclamation of the gospel from the pulpit. "Many people in the congregation," he wrote, "wish simple Bible preaching. Now I feel that I have a great deal more sympathy with this class of people than I had. I have learned, I shall never unlearn, lessons that after all our sole power lies in the true, simple, sincere setting forth of the living Christ, and I abjure for ever more all the rubbish of intellectual preaching. I would rather serve out slops for the people to live upon than lumps of stone cut into the form of loaves."

For over forty years, Maclaren occupied the same pulpit, and in this quotation from one of his early letters lies the secret of the permanency and the breadth of his appeal. His first aim in preaching was to speak to men of Christ in a language which they could understand.

His method of preaching was almost informal. "I depend upon the moment for the word," he said. But for the substance of what he had to say he continually labored and studied. There was no preacher in England during the forty years of Maclaren's ministry in Manchester who was better informed on the latest literary movements. Throughout his life he kept up his habits of scholarship, reading the Bible in Hebrew and Greek, contin-

ually seeking for deeper and truer meanings.

Sir William Robertson Nicoll has described his pulpit appearance. "The printed page cannot give you the figure of the speaker, the high bearing, as of a Highland chieftain, the fearlessness and tenderness of a prophet of God. What a speech! The superb finish, the ease and grace that marked it were unforgettable. No living man can come within measurable distance of it and yet all was effortless."

To him preaching was the highest effort on man's part to serve as a vehicle for the expression of the eternal and the divine. Anything less than that was not preaching.—"Monday Morning."

THE PERSISTENT GRIP OF SIN

Rev. G. Campbell Morgan was watching the carcass of a sheep floating down the swift current of the Niagara River above the Falls. There was an eagle which had her nest in a tree not far away. She saw the sheep, and, swooping down upon the carcass, began to tear it with her talons and to devour it. The falls were not far away. She thought that she could feast upon the carcass until the last moment and then fly away.

But there was an element in the situation that she had not reckoned upon. The air was cold and her claws froze fast to the fleece of the sheep. She did not know of this until she had reached the very edge and the roar of the falling water was heard all about her. Then she spread her wings, but she could not withdraw her talons from the fleece, and eagle and carcass went over the fearful precipice and were dashed to pieces on the rocks below.

When Mr. Morgan told his story in a sermon, he cried out with telling emphasis, "At first we cling to sin and then sin clings to us."

This is always true. At first sin seems to be as passive as the carcass of the sheep was to the eagle, but the time comes when it awakes and seizes us and will not let us go.—Exchange.

DAILY BIBLE READING

"I am sorry for the men who do not read the Bible every day; I wonder why they deprive themselves of the strength and of the pleasure. It is one of the most singular books in the world, for every time you open it, some old text that you have read a score of times suddenly beams with a new meaning. There is no other book that I know of, of which this is true; there is no other book that yields its meaning so personally, that seems to fit itself so intimately to the very spirit that is seeking its guidance."—Woodrow Wilson.

Notes and Suggestions

SAILORS TO RECEIVE BIBLES

Every sailor passing through the Panama Canal will receive a Bible, it was stated, by James Wood, president of the American Bible Society. Colonel George W. Goethals, governor of the Panama Canal Zone, has selected a place at Bilboa, on the Pacific side, for the establishment of a Bible distributing station, Mr. Wood said, and when Colonel Goethals returns to Panama in January from Washington Mr. Wood will accompany him.

According to the present plan, half a dozen men with motor launches will distribute the books, which will be printed in many languages.—"The Public Ledger."

CONGRESSIONAL VOTE ON NATIONAL PROHIBITION

The officers of the national legislative committee of the Anti-Saloon League of America have sent out this statement:

"The temperance forces of the country have reason to be deeply gratified by the results of this day. It is the first time in the history of the Republic that the question of national prohibition has gotten upon the floor of either branch of Congress. The fact that the first effort should show a clear majority of eight, exclusive of pairs, with both floor leaders, the chairman of the Rules Committee and the prestige of the President and the Secretary of State invoked against us, in view of the further fact that no member of the present Congress was elected on this issue, is exceedingly gratifying."

WILLIAM JENNINGS BRYAN ON THE SALOON

Mr. Bryan, according to a dispatch from Lincoln, Neb., will say in a coming issue of "The Commoner," reference being made to the recent vote on a national constitutional amendment:

"It only requires a majority to pass laws, and the liquor interests see in the vote on the amendment the beginning of the end of their supremacy. The death knell of the saloon has been sounded, and it is only a question of a few years when the business, now made an outlaw, will be driven from the highways and forced into secret places, where, after a few years more of fugitive life, it will meet its death. From now on the liquor business can consider itself a fugitive from justice, living in constant fear of arrest and punishment."

For the information of our foreign readers we would say that Mr. Bryan is Secretary of State of the United States.

REVIVAL AMONG BRITISH SOLDIERS

Mr. George T. B. Davis writes that a remarkable Bible revival is in progress among the British soldiers quartered on Salisbury Plain and elsewhere in England. Already more than 10,000 of the troops on Salisbury Plain alone have joined the Pocket Testament League, and have agreed to carry a Testament with them and to read a chapter daily, and over 3,000 have declared their acceptance of Christ and enlisted under the banner of the King of Kings.

The movement began some time ago when Charles M. Alexander, the well-known Gospel song leader, accompanied by two soloists, a pianist, and a representative of the Pocket Testament League, spent five days travelling from one Y. M. C. A. marquee to another on the Plain, holding Gospel meetings. From the beginning the meetings were a great success. The soldiers crowded into the marquees, and when the tents were filled, they let down the sides and the men stood outside during the service.



Mr. Henry J. Lane and Mr. A. J. C. Thomas and two of the ten thousand soldiers on Salisbury Plain who are in the Carry-your-Bible movement

LORD ROBERTS AND THE BIBLE

It is said that the late Lord Roberts of England sent New Testaments to all the British soldiers and sailors with the following message over his signature in each copy: "I ask you to put your trust in God. He will watch over and strengthen you. You will find this little book guidance when you are in health, comfort when you are in sickness, and strength when you are in adversity."—"Watchman and Examiner."

PHILADELPHIA CHURCH MEMBER-SHIP

Philadelphia has a larger Presbyterian and Methodist communicant membership than any other city in the country. There are 54,643 Presbyterians and 49,163 Methodists.—“The Continent.”

LUTHERAN GROWTH IN THE UNITED STATES

The Lutherans are growing rapidly in America. There are today a total of sixty-five synods in this country. They are subdivided into 304 conferences, comprised of a total of 14,794 congregations served by 9,352 pastors. The grand total of confirmed members is 2,352,385. Lutherans have church property valued at \$99,019,621. They gave for benevolent purposes during the past year a total of \$3,214,644.02 and for local work \$13,489,913. Too often we think of the Lutherans as newcomers. It is true that their ranks have been greatly augmented by immigrants. But let us not forget the recent celebration of the 250th anniversary of the beginning of Lutheran work in New York City.

WAS C. A. BRIGGS ANTIQUATED?

The “Christian Observer” in noting the recent death of Rev. C. A. Briggs, D.D., who was some years ago suspended from the ministry of the Presbyterian church because of his liberal views, says: “It had been known for some time that his younger colleagues and the great body of the students in Union Seminary regarded him as antiquated and out of joint with the times, because of his belief in the Virgin Birth of Jesus and his fidelity to other articles of the historic faith.” It also says that “he had been greatly distressed at the conditions in the seminary and the radical views held by teachers and students at the present time.”

BIBLE STUDY AT WEST POINT

A bishop of a church was speaking at West Point not so very long ago, expressing his regret that students in college are so little interested in the Bible. He was somewhat confounded to find at the close of his service a group of cadets who came up to inform him that for ten years there had been from 200 to 300 of the West Point men studying the Bible each week in voluntary group classes at the Academy, using regular courses of Bible study prepared for the purpose. And this is happening at an institution where the students have less than an hour a day to themselves. The cadets are leaders of small groups numbering about ten men each, while the chaplain and one or two of the instructors meet these student teachers beforehand, preparing them for their important leadership.—“Christian Work.”

“SKY PILOT,” FRANCIS E. HIGGINS, DEAD

Rev. Francis E. Higgins died at Sherburne, Can., Jan. 4. His great work was among the lumber-jacks of the great northwest of the United States. For many years he tramped from camp to camp preaching the gospel. He was strong of body, and his strong right arm and fist were sometimes called into action to preserve order in his congregations. He had a big heart and won many a lumber-jack to the better life and to Jesus Christ as a personal Saviour. The editor of “The Presbyterian Banner,” thus speaks of him:

“He was dead in earnest and flamed with fervency, conviction leaped out of him in burning contagious words, a great heart in him throbbed in sympathy with the temptations and weaknesses of the men he knew, and he drew them to himself in wonderful confidence and devotion. He was rough in apparel and ready in speech, but a great fine soul shone through all the outer trappings of his life and shed the radiance and beauty of a Christlike spirit around him.”

A SUGGESTION FOR UNIVERSAL PEACE

High among the peaks of the Andes, between Argentina and Chile, there is a great bronze statue of the Prince of Peace. In the year 1900 those two countries were going to war about the rectification of their frontier, but at Easter a sermon was preached in Buenos Aires on peace. It made an impression in the whole country. It passed beyond the Andes into Chile itself, and there another preacher took up the burden and preached peace, and that sermon again passed all through the country of Chile. Both governments were overwhelmed with petitions from all classes of the population that peace should be made, and that an agreement should be reached between the contending parties and Edward VII undertook to act as arbitrator. The treaty was signed, the frontier was corrected, the armies were reduced, and the great arsenal of Chile was turned into a school of agriculture. That statue was made of the bronze guns of the forts, and the soldiers and the sailors carried it up, 11,000 feet, and planted it there in March, 1904. It was unveiled in the presence of a great concourse, and of set purpose the soldiers of either side camped on the territory of the other, and then, at a given moment, the whole multitude knelt down and prayed for universal peace. On the pedestal of that great bronze statue of the Redeemer are written these words: “Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace, which, at the feet of Christ the Redeemer, they have sworn to maintain.”

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

We have received Judges and Ruth in pamphlet form as the latest addition of Mr. A. C. Gaebelein to his Bible Study Course. Single copies 20 cents, postpaid; 25 copies or more 16 cents a copy; 100 copies \$12.00 postpaid. Our Hope Publication Office, 456 Fourth Avenue, New York City, N. Y.

J. M. G.

Misunderstood, by H. D. Kennedy.

As opposed to that feeling of utter loneliness which comes at times, to everyone set apart for Christian service, this book is an inspiration. To those who have permitted the "loneliness" rather than their "high calling in Christ Jesus" to master them, it is a clear call to action. On the other hand, there is expressed throughout the book a note of solemn warning against accepting the voice of the people of the age as the voice of God. These thoughts are not expressed in the form "Thou shalt not," but, positively, through the purpose, life and ministry of Jesus Christ, the Son of God.

The title of the book might well be different. It has a sound of the melodramatic, which does not harmonize with the subject matter.

105 pages. 5¼x7½ inches. William Briggs, Toronto. Cloth, 75 cts.; paper, 50 cts.

E. G. J.

Mind and Spirit. A Study in Psychology, by Thomas Kirby Davis, D. D.

The book contains five chapters 1. A Personal Reminiscence; II, Revelation; III, True Psychology; IV, Second Birth and a New Life; V, Holy Spirit of Promise, with an addenda.

The author shows a mental and spiritual poise which is refreshing to the reader. One lays down the book with the feeling that the author has spoken out of his heart, with a conviction that is born of a life of experience. One, however, cannot fail to be impressed with the feeling that he has not gone far enough. The reader feels that he is essentially a trichotomist, yet so far as terminology is concerned he remains a dichotomist.

This book is to be commended for its reverent spirit, and along with literature of its class, one could freely grant its having a place.

115 pages, Sherman, French & Co., Boston; \$1.00 net. P. B. F.

"Current Events," by Arno C. Gaebelein, Editor of "Our Hope," Author of "The Annotated Bible," etc.

Mr. Gaebelein has put earnest Christians under real obligations to him by compiling in book form the intelligent and outspoken editorials on current events which have appeared in "Our Hope" from time to time during the past eight years. They touch on politics, social conditions, modern delusions, religious apostasy, and especially recent archaeological confirmations of the Bible, in such a way as to be most helpful not only to laymen, but pastors and Christian workers of every description. While looking through the volume, the thought arose as to what a blessing it would be to our missionaries on the frontiers and in heathen lands. It is neither large nor expensive; why not send it as a New Year gift far and wide?

216 pages. 7½x5¼ inches. Our Hope Publication Office, 456 Fourth Ave., New York City. \$1.00.

J. M. G.

Worry and Nervousness, or the Science of Self-Mastery, by William S. Sadler, M. D.

At the outset it is but due to say that a layman is always at a disadvantage in attempting to review a book written by a member of a profession. He is likely on the one hand to fail in appreciation of the real merits of the book, and on the other hand to misunderstand its declarations.

The book contains two parts: Part I is a story of the nervous states; Part II, is a treatment of the nervous states. The book shows on the part of the author wideness of experience and keenness of penetration. While it will doubtless be of help to some, it will also be of injury to others. To this particular danger the author has repeatedly called attention.

The author has most of the way through the volume made a wrong use of "faith," making it to mean little more at least than simply a frame of mind. This he in part corrects toward the end of the book. Many of its readers may, however, fail to note the correction.

Properly read and understood in the light of the author's viewpoint, the book is to be commended.

535 pages; A. C. McClurg & Co., Chicago; \$1.50 net. P. B. F.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Leroy Enslow reports a splendid meeting at Richardson, Ill.

Sands and Slocum reported good meetings at Oswego, N. Y., early in January.

Mr. and Mrs. Aldridge have been having a successful union meeting at Gentry, Ark.

A. A. Walsh recently conducted meetings at South Gorham, Scarboro and Bar Mills, Me.

F. M. Ross announces that his party is planning to work entirely in Southern cities.

Miles L. Wagner writes from East Salamanca, N. Y., that he has been having fine meetings.

Burke and Hobbs reported a good meeting at Piedmont, Mo., with a large number of conversions.

Dr. W. E. Biederwolf held meetings at Alton, Ill., the early part of January. Good attendance and results.

Slocum and Bennett closed a three weeks meeting at Alton, N. Y., resulting in ninety professed conversions.

John M. Currie, assisted by A. N. Peters, closed a successful meeting in Fall River, Mass., where 115 accepted Christ.

C. W. Williams and party have so far this season held four successful meetings. They are now in a meeting at Roseville, Ill.

J. Wilbur Chapman and Charles Alexander began a revival meeting at Lima, O., in Memorial Hall, early in January. Some 1,500 people were in attendance at the first service. Preparations were made for a good meeting, and it was expected good results would follow.

D. E. Reed reports "A gracious revival at Stockbridge, Mich. At least twenty conversions first week, good audiences and much interest."

J. Otto Newton has decided to resign his pastorate at Gallipolis, O., to take up evangelistic work. His first meeting was held at Youngstown, O.

Dr. Ray Palmer conducted meetings at the Parkland Baptist Church, Louisville, Ky., the early part of December. Fifty-nine were taken into the church.

The Mealing-Leonard party closed a meeting at Catawissa, Pa. Hundreds were converted and reclaimed. The party next went to Lestershire, N. Y.

Albert A. Gordanier closed a successful meeting at Mt. Gilead Church, Greene County, Ill. The church is in a better condition than it has been for years.

Wilson A. Pugsley reports successful meetings in New York and New Jersey the past few months. He was at Calvary Church, Trenton, N. J., in January.

"S. David Sikes and his singer D. Harry Scott commenced a campaign at Little Marsh, Pa., Jan. 1. Good crowds and attention. Pray for the work."—D. Harry Scott.

H. B. Seese assisted Rev. H. M. Cook in an evangelistic campaign at Clover Run, near Troutville, Pa., resulting in 91 conversions, and also in a meeting at Troutville.

The Mills-Huggins party wrote from Eddyville, Neb., they were having a glorious meeting, and it seemed as though everybody was going to church and souls being saved.

W. S. Colgrove and George Preston, writing from New Hampton, Ia., report 61 having gone forward to confess the Lord. The meetings were held in the Methodist church.

"John S. Hamilton and party recently closed a very successful meeting at Ashtabula, O., with 1,650 renewals and professed conversions. The party is now at Coshocton where there are great crowds in attendance—many times hundreds being turned away."—John R. Snyder.

P. P. Bilhorn recently returned from Seattle, Wash., where he assisted in evangelistic meetings with good results. He assisted Dr. A. W. Leonard at the Y. M. C. A. Sunday Club.

The Erskine-Imrie party held union meetings in Mancelona, Mich., for three weeks with about one hundred conversions. The evangelists next went to Cassville, Wis.

Hart and Magann began a tabernacle meeting at East St. Louis, Ill., early in January. The attendance and interest was very good, and all the workers anticipate good results.

The Bulkley party began work at Allen, Kan., Jan. 3. Ray G. Swartzbaugh has joined the party as choir leader. The party will return to Arkansas after a brief time in the north.

J. Dimmick Taylor began a union meeting in Astoria, Ore., Dec. 27 with good prospects. Mr. Taylor will appreciate the prayers of our readers in behalf of his evangelistic work in the west.

L. K. Peacock, with his assistants, H. C. Warth and L. C. Davidson, closed successful meetings at Prosperity, Irwin, and Philipsburg, Pa. They are now at Burgettstown. They report a large number of conversions at each place.

The churches of Elkhart, Ind., closed a revival meeting in December with Milford H. Lyon. Nearly 2,000 signified their intention of becoming Christians. Dr. Lyon and party next went to Fort Wayne, Ind.

Otto D. Gilbert is working with the Hay Bell evangelistic party as director of the choir. Their last meetings were at Equality and Galatia, Ill. There were about seventy conversions at the former place.

L. C. Smith has become associated with E. J. Forsythe and party as business manager, and J. Harold Rhodes has joined the party as pianist. They are now in meetings at Fulton, Mo.

Twelve hundred converts are a result of five weeks of union meetings held in Ludington, (Mich.) after five years of prayer and effort for a revival by Rev. Arthur P. Bourns, Presbyterian pastor. To care for these converts various follow-up methods are being used, including interviews by the pastor, communicant classes for those of the "teen" age and organization of a personal workers' league of 250.—"The Continent."

The evangelistic campaign conducted by W. E. Biederwolf at Watertown, N. Y., Nov. 8-Dec. 20, had a wide influence upon the community, and there was a large number of professed conversions.

H. D. Kennedy and wife began a meeting at Ames, Ia., Jan. 2. The attendance was good and also the interest. H. G. Tovey is now assisting Mr. Kennedy, and has proved a great help in conducting the singing.

Dr. Len G. Broughton, who has been serving a church for some time in London, England, has sent messages to Clarendon Street Baptist Church, Boston, encouraging the members to believe he will accept a call to its pastorate.

The Petticord party held meetings at the Evangelical church, Hutchinson, Kan., in January. There was a good spirit and the outlook is encouraging. This party especially asks prayers of our readers in their behalf.

J. J. Lowe conducted meetings in the Emmanuel Church, Bethlehem, Pa. This was a hard district to work in, but at the end of two weeks there were 59 conversions and at the end of the meetings 225 had professed conversion.

Richard W. Lewis reports from Biloxi, Miss., that at his last meeting in Chattanooga, Tenn., there were 133 professed conversions, and he expected to go to St. Cloud, Fla., in January.

The Business Men's Praying Band is organized to assist churches and missions in general work. J. Vanderbilt Ryerson is the leader. His address is 5423 Dorchester Ave., Chicago, Ill. The band will be glad to assist wherever possible.

The "Billy" Sunday meetings in Philadelphia opened under favorable circumstances in the largest tabernacle he has yet had erected. Fully 45,000 people composed the great congregation in one day, Jan. 15. In that day there were 636 converts.

"The Springfield Republican" last month reported the death of Clifton N. D. Powers at Brewer, Me., aged 49. Mr. Powers was a well-known gospel singer, who first came out into the work with the Chapman-Alexander campaign in New York. He then labored with Dr. Gray off and on for a year or two. He was a sincere Christian and a very gentlemanly man. He married late in life and we believe left no family.

"We are having a great work in Akron. I am finding it hard to find churches large enough to hold the crowds that are anxious to learn how to win souls. I wish you could see it. Pray for us."—C. L. Evarts.

S. D. Goodale writes as follows: "We closed a union meeting at Cumberland Ridge, Mo. Though the weather was stormy most of the time and severely cold, we had a real revival. Most of the people are or were professing Christians, but we had about twenty-eight professions."

The Hamilton and Gould meetings at Bedford, Pa., resulted in 621 conversions and the greatest religious awakening ever known in Bedford. A. G. Fath, of Cincinnati, O., pianist and personal worker, and Mrs. Ellen Nixon Shumaker, of Chambersburg, Pa., woman's worker, assisted very ably in the meetings.

L. E. Finney sends a report, after a silence of several months, about his meetings in Texas, where he says he has had the pleasure of seeing many souls won for the Lord. He will again be assisted by Hugh L. Hiett who has been out of the work for some time. A new helper also is added in the person of E. Marvin Yeakley.

Walt Holcomb and Jerry Jeter, who has been Conference evangelist of East Oklahoma Conference, will work together the coming year. Mr. Jeter will have charge of the music. Mr. Holcomb's address is Nashville, Tenn., and Mr. Jeter's address is Muskogee, Okla. Mr. Holcomb is now conducting an evangelistic campaign in Spartanburg, S. C.

Edwin R. Dow and party began a meeting at Chariton, Ia., during the holidays. The interest at the beginning was not deep, but on the second Monday night the M. E. church, in which the meetings were held, was filled to its capacity. On Jan. 10, 57 professed conversion. The evangelists expected to remain two more weeks.

Fife Brothers began, the first Sunday in January, at Falls City, Nebr. They report a good interest in the whole community, and it is hoped as a result of the evangelistic work in that place the territory will be voted dry. The evangelists closed a campaign before the holidays in Terre Haute, Ind., where about 800 people joined the churches.

C. E. Crawford spent a day in Joliet with Peter McCarty, superintendent of the Morning Star Mission, speaking both afternoon and evening. There was a good attendance and five

men came forward at the close of the meeting. Mr. McCarty has had much encouragement during the past year in the work; nearly 500 men have confessed Christ.

Archie E. Laraway writes from Peabody, Kan., that at the end of the first week of the meetings the outlook was very encouraging. The tabernacle was packed the first Sunday night and the cottage prayer meetings also were excellent. Mr. Laraway is working with Mr. Rayburn. At their previous meeting in Dexter, Ia., nearly 200 were added to the two churches of that town.

Good reports reach us of Dr. Henry W. Stough's meetings at Altoona, Pa., where he began Dec. 27. His former meeting at Harrisburg was the greatest campaign he has yet conducted, the tabernacle being the second largest built, seating over 9,000 people, and with a chorus of 1,000. There were over 7,000 professions—about one-tenth of the population of the city—or the same proportion of confessions that "Billy" Sunday had in Des Moines.

"God has richly blessed Dr. Charles Reign Scoville and party in the union tabernacle meeting at Aurora, Mo. Up to the present (January 21) 1,558 people have lined up for Christ. The campaign has spread out to the surrounding towns. We close here January 31 and open at Akron, O., Feb. 7. Dr. Scoville will have twelve workers with him."—Harold R. Coffin.

J. Q. Brown writes as follows: "Just closed a very successful two weeks revival effort at Rippey, Ia. In this short meeting there was manifestation of God's presence and power from the very beginning. The meeting resulted in 86 coming forward to accept Christ. Many of these were prominent men of the town and community. The pastors of the Methodist and Baptist churches did the preaching. I had a fine chorus of enthusiastic young people. Mrs. Brown's large junior chorus added much to the music and was quite an attraction in the meeting. We are just beginning a meeting with the Calvary Baptist Church, Omaha, Neb. Dr. J. A. Maxwell, the pastor, is preaching."

Mahanoy City, Pa., has 16,000 inhabitants, about 9,000 of whom are Catholics—Roman and Greek. There are 168 licensed saloons in the place—one for every 96 of the population. Of course the Evangelical Protestant churches are neither numerous nor strong. Some of them got together and resolved upon a union campaign. Dr. L. W. Munhall was called to conduct it. A tabernacle, large enough to accommodate 2,000, was erected.

The campaign lasted five and a half weeks. Upwards of 600 persons, from all classes of the community, including 21 Catholics, were converted, the church greatly revived and all departments of church work wonderfully stimulated.

H. L. Stephens and H. E. Storrs have had a very good season, beginning at Watervliet and Coloma, Mich., Sept. 13 to Oct. 11, following these meetings up at South Haven, Mich., from Nov. 1 to Dec. 6. At the former place there were 426 converts. There has been a very marked change in the spiritual life of all the churches and community where these evangelists have been working. Five divorce cases were prevented. After closing the meetings at South Haven the business men of Watervliet asked the evangelists to return and give another week of meetings. In this last effort there were fifty-four converts. The evangelists then went to Alexandria, Ind., where they were engaged from Dec. 27 to Jan. 31.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Frances C. Allison—Until Jan. 31, Noblesville, Ind.; Feb. 7-Mar. 7, Hartford City, Ind.; Mar. 14-Apr. 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumpter, S. C. George Wood Anderson—Feb. 14, Plymouth, Pa.; Apr. 4, Millville, N. J.; Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.

Jno. B. Andrews Party—Jan., Honey Grove, Tex.; Feb., Leslie, Ark.

James A. Armstrong and wife—Jan., Dow City, Ia.; Feb., Blythedale, Mo.

Baker and Hutchins—Jan. 21-Feb. 15, Smithton, Pa. Hay Bell and Joe F. Lauderdale—Jan., Table Grove, Ill.; Feb., Concord, Ill.; Mar., Hansen, Neb.

Chester Birch—Until Jan. 30, Barnesville, O.; Feb. 2-15, Forest, O.; Feb. 17-Mar. 2, Reading, Mich.; Mar. 2-17, Zanesville, O.

E. J. Brown—Until Feb. 14, Mt. Pleasant, Ia.; Feb. 15-Mar. 7, Hamburg, Ia.

Burgess and Burtis—Until Feb. 7, Medina, N. Y.; Feb. 14-Mar. 14, Dansville, N. Y.; Mar. 18-Apr. 18, Bath, N. Y.

Chapman-Alexander—Until Feb. 1, Lima, O. Will A. Cheesman—Jan., Mount Pleasant, Pa.; Feb., Washington, Pa.; Mar., Boswell, Pa.

W. S. Colegrove and George Preston—Until Feb. 14, Riceville, Ia.

H. T. Crossley—Until Feb. 9, Tweed, Ont., Can.; Feb. 14-Mar. 2, Hickson, Ont.; Mar. 7-30, Amherstburg, Ont.

John M. Currie—Until Feb. 21, Tionesta, Pa.

Edwin R. Dow and party—Jan., Charlton, Ia.; Feb., Altoona, Ia.; Mar., Grand Junction, Ia.

Erskine-Imrie Party—Until Feb. 7, Odell, Ill.; Feb. 10-28, Freeport, Mich.

Edward D. Fellers—Until Feb. 14, New Martinsville, W. Va.; Feb. 14, Harrisville, W. Va.

A. John Flitt—Feb., Iola, Kan.; Mar., Model, Colo.; Apr., Colo.

E. J. Forsythe and party—Jan.-Feb., Fulton, Mo.; Feb.-Mar., Kendallville, Ind.

T. D. Franklin and J. H. Leonard—Until Feb. 7, Massena, Ia.; Feb. 8-28, Anita, Ia.

Charles R. Goff and party—Jan. 31-Feb. 21, Sigourney, Ia.; Feb. 28-Mar. 21, Greenfield, Ia.

S. D. Goodale—Jan., Diller, Neb.; Feb., Savannah, Mo.

John W. Ham and party—Until Jan. 30, Philadelphia, Pa.; Feb. 1-15, Madison, N. C.

John S. Hamilton and party—Until Feb. 14, Coshoc-ton, O.; Feb. 21-Apr. 4, Murphysboro, Ill.; Apr. 11-May 23, Clarksburg, W. Va.

Hamilton and Stewart—Until Feb. 15, Independence, Mo.; Feb. 15-Apr. 1, Nowata, Okla.; Apr. 1-May 15, Great Bend, Kan.

Mr. and Mrs. Clare Harding—Jan., Wheeling, W. Va.; Feb. 16, Cameron, W. Va.; Mar. 9, Shinnston, W. Va.

Hart and Magann Party—Jan.-Feb., East St. Louis, Ill.; Feb.-Mar., Johnstown, N. Y.; Mar.-Apr., Racine, Wis.; May-June, Green Bay, Wis.

Hobson Party—Until Jan. 30, Tulare, Cal.

I. E. Honeywell—Until Feb. 14, Aberdeen, S. Dak.; Feb. 21-Mar. 28, Decatur, Ind.; Apr. 4-16; Newcastle, Ind.

Mr. and Mrs. Charles M. Huggins—Until Feb. 14, Hebron, Neb.

The Bob Jones Party—Until Jan. 31, Noblesville, Ind.; Feb. 7-Mar. 4, Hartford City, Ind.; Mar. 4-Apr. 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumpter, S. C.; Aug. 1-15, Elkin, N. C.

W. H. Jordan and J. W. Paterson—Until Mar. 1, Pleasant Prairie, Blue Grass, Newton and Sugar Creek and Wilton, Ia.

J. B. Kendall—Until Jan. 30, Kansas City, Mo.; Feb. 1-28, Hillrose, Colo.

H. D. Kennedy and wife—Jan., Ames, Ia.; Feb., Osceola, Ia.

John M. Linden and J. Walton Strahl—Until Jan. 31, Homestead, Pa.; Feb. 3-28, Taylor, Pa.; Mar. 3-21, Shinglehouse, Pa.; Mar. 31-Apr. 18, Tyrone, Pa.; May 30-June 27, Charleroi, Pa.

Lowry-Moody Party—Until Feb. 7, Wellington, Kan.; Feb. 14-Mar. 21, Cedar Falls, Ia.; Mar. 28-May 2, Fairbury, Neb.; May 9-June 13, North Platte, Neb.

Joseph C. Ludgate—Jan., New Castle, Pa.; Feb., Sheffield, Ia.; Mar., Beaver Falls, Pa.

J. W. Mahood and party—Until Feb. 7, Mitchell, S. Dak.

Frank Mathis and party—Until Feb. 21, Fayette, Ia.; Feb. 26-Mar. 28, Kingsley, Ia.; May 9-June 6, Cherokee, Ia.

Geo. "Irish" McGowan—Until Feb. 3, Boswell, Ind.; Feb. 8-28, Olean, N. Y.

Mealing and Leonard—Until Jan. 31, Lestershire, N. Y.; Feb. 7-Mar. 7, Sidney, N. Y.; Mar. 14-Apr. 11, Susquehanna, Pa.

Miller and Vinaroff—Jan., Toledo, O.; Feb., Ulrichsville, O.; Mar., Fulton, Ind.

Mills-Huggins Party—Until Feb. 14, Broken Bow, Neb.; Feb. 16-Mar. 7, Fremont, Ia.

Charles Mundell—Feb., El Paso, Tex.; Feb.-Mar., Phoenix, Ariz.; Mar.-Apr., Albuquerque, New Mex.

F. C. Nelson and J. P. Garmon—Jan., Pittsburg, Kan.; Feb., Longmont, Colo.

Mr. and Mrs. J. Otto Newton—Jan., Youngstown, O.; Feb., Seville, O.; Mar., Springfield, O.

Nicholson-Hemminger Party—Until Feb. 1, Bloomsburg, Pa.; Feb. 7-Mar. 14, Milton, Pa.; Mar. 21-Apr. 25, Chester, Pa. May open.

J. W. Oborn and party—Until Feb. 21, Westerville, O.; Feb. 25-Mar. 14, open; Mar. 14-Apr. 11, St. Marys, O.

Henry Ostrom—Mar., Modesto, Cal.

Henry J. Petran—Jan., Pine City, Minn.; Feb., Hinckley and Sandstone, Minn.; Mar., Bruno, Minn.; Apr., Willow River, Minn.

Uason A. Pugsley—Jan., Trenton, N. J.; Feb., Valley Stream, N. Y.; Mar., Peekskill, N. Y.

Rayburn and Lawway—Feb. 7-Mar. 7, Coldwater, Kan.; Mar. 14-Apr. 4, Gresham, Neb.

C. Fenwick Reed and party—Jan., Indianapolis, Ind.; Feb., Geneva, N. Y.; Feb. 21, East Liverpool, O.

D. E. Reed—Feb. 21, Wheeler, Mich.

Milton S. Rees—Jan., Troy, N. Y.; Feb., Boston, Mass.

Henry B. Roller—Until Jan. 31, Indianapolis, Ind.

F. M. Ross—Jan. 24, Factoryville, Pa.

Sands and Slocum—Until Feb. 7, Macedon, N. Y.; Feb. 14-Mar. 14, Perry, N. Y.

Harold F. Sayles—Until Feb. 2, Thompsonville, Mich.; Feb. 7-28, Bronson, Mich.; Feb. 28-Mar. 16, Grand Rapids, Mich.; Mar. 21-Apr. 6, Kalamazoo, Mich.; Apr. 11-27, Grand Rapids (suburb), Mich.; May 2-18, Reed City, Mich.; May 23-June 8, White Pigeon, Mich.

H. B. Seese—Until Feb. 1, Troutville and Helvetia, Pa.

W. F. Shearer—Until Feb. 18, Pauling, O.

Chas. Cullen Smith and party—Until Feb. 15, Lone Tree, Ia.; Feb. 16-Mar. 11, Ainesworth, Ia.

Lewis E. Smith and Reuben S. Smith—Jan. 27-Feb. 7, Milo, Mo.

Strawbridge-Conner Party—Until Feb. 7, Booneville, Ind.; Feb. 8-23, Sidney, Ind.

Edwin S. Stucker—Until Jan. 31, Kirwin, Kan.; Feb. 1-8, Gaylord, Kan.

W. A. Sunday and party—Until Feb. 28, Philadelphia, Pa.; Mar. 7-Apr. 25, Paterson, N. J.; May 2-June 13, Omaha, Neb.

Albert Turkington and party—Feb., Coalport, Pa. E. B. Westhafer—Jan., Oakwood, O.; Feb., Hartsburg, O.; Mar., Williamsburg, O.

Charles T. Wheeler and party—Until Feb. 14, Staunton, Ill.; Feb. 17-Mar. 16, Edwardsville, Ill.

C. W. Williams and party—Feb. 21, Viola, Ill.

M. V. Williams and Myron J. Smith—Jan., Williamson, N. Y.; Feb., Binghamton, N. Y.

R. Hayes Willis and wife—Until Jan. 31, Mt. Pleasant, O.; Feb.-Mar., open.

E. L. Wolslagel—Feb. 7, Marion, Ill.; Feb. 28, Rome, Ga.; Mar. 16, Marshall, Tex.; Apr. 4, Dallas, Tex.; Apr. 25, Beaumont, Tex.

Wood and Brooks—Until Feb. 14, Bonair, Ia.

Wm. Malcolm Young—Jan. 27-Feb. 28, Charlotte, Mich.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray gave the inspirational address at the opening of the Evening Classes Tuesday, January 5, his theme being "What is Christian Unity?"

He also took part in the Christian Workers' Conference at Grand Rapids, Mich., under the auspices of Mel Trotter's Rescue Mission. In the class-room he lectured on Bible Doctrine as well as Bible Synthesis.

Mr. Sellers addressed a meeting in Muncie, Ind., Sunday, January 17, under the auspices of the Y. M. C. A. of that place.

Mr. Sutcliffe will conduct a Bible Institute at Charleston, W. Va., January 24-30.

Mr. Hammontree was in Oakdale, Ia., in meetings during the latter part of December and the first part of January.

OPENING OF WINTER TERM

The winter term began Thursday January 7, with the prayer hour. The enrolment of students in the Day Classes, as compared with that of the fall term at the same date, was as follows:

	Fall Term	Winter Term
Men	361	375
Women	204	224
Total	565	599

The enrolment of the Evening Classes for both men and women was 126, which was 24 more than last year at the same time.

SPECIAL LECTURES

During January two lectures were given, one at the 11 o'clock hour, and one before the Union Bible Class, by the Rev. D. S. Adam, professor of church history and systematic theology in Ormond College, University of Melbourne, Australia.

The Rev. P. W. Crannell, president of the Baptist Theological Seminary, Kansas City, Kan., lectured at the Institute January 26-30. His subjects were: "Foreign Missions as a Life Investment," "The Bible as Literature," "The Value of the Uniform Lessons," "Fishers of Men," "Winning Assets in Christian Work."

Prof. George L. Robinson, D. D., of McCormick Theological Seminary will be at the Institute for an hour seven Friday mornings beginning February 12. He will lecture the first four Fridays on "Biblical Geography," and the last three on "Biblical Archaeology." He will also take the eleven o'clock hour on February 6, speaking on "The Trial of Jesus Christ."

EXTENSION WORKERS

In January the workers of this department were engaged as follows: Frances C. Allison, with Bob Jones, Noblesville, Ind.; George E. Guille, Bible classes in Warsaw, Ind., Steubenville, O., and Crowley, La.; C. P. Meeker, evangelistic meetings in Marcellus, Mich., and Odesa, Minn.; John C. Page, Hermosa Beach, Cal. Miss Angy Manning Taylor has not yet been able to resume her work.

REUNIONS

The Moody Institute students of St. Louis and vicinity have recently had two reunions, the last being held at the Euclid Avenue Baptist church on New Year's night, at which time the following permanent organization was effected: T. Bertrand Frary, '99, president; Frank Moss, '11, secretary-treasurer; Robert L. Evans, '04, vice-president. There were about fifteen persons present at each of these meetings.

In the account given of the reunion at Adrian, Mich., appeared the name of C. B. Hawkins, '09, Thompsonville, among those present. This should have read, William Parker, '09, Thompsonville.

MARRIED WOMEN'S GUILD

For nearly a year past, the wives of the married students have been coming together weekly in what is known as the Married Women's Guild. A fellowship meeting has been arranged for them and a class for Bible study, followed by other classes in Hygiene, Home Nursing and Household Management, all of which are entirely free.

During the same period classes are held for the children of the married students whose ages run from 5 to 12 years, while those younger are cared for in the nursery of the Moody Church.

The work is under the general direction of Mrs. Gray, who is aided by some of the wives of the trustees and faculty and other ladies of the Institute council. It has proven of much practical value to the women for whom it is particularly intended.

A MOODY STUDENT IN THE BALKANS

Rev. Paul L. Kishkoff, '08, evangelical pastor and editor of "The Christian World," Varna, Bulgaria, writes of his work as follows:

"Just now we are in the midst of a great revival. This city never has seen such things before in all its history. The whole city is stirred up. While I give the invitation after every sermon preached, the altar is crowded with sinners crying for salvation. Glory be to God, many souls are converted. Last Sunday we took into

membership twenty-four men and women. Many young men accepted Christ and now are studying for preachers in our missionary school. I have preached sermons to fallen women, and many of them came to the altar. Praise God for all He has done and still is doing. In this revival I have had some good experiences, of which I would like to tell everybody who writes to me.

"Will you permit me to tell you some of our needs. I know there are people who are looking for some chance to help. Three of the newly converted boys are studying for preachers. The church supports one of them. The other two I am providing for, as I promised them that I will try to find some good Christians in America who will donate funds for their school expenses. They are accepted in the school for 120 francs (\$24) each per year. So they need for this year \$48. If you see any chance to get some help for these boys, I think you will have a part in our revival here. May God move the heart of somebody to donate this fund.

"If you have some old books and pictures out of use, send them to me. They will help us a great deal."



Ethel Closson, Soprano Singer

THE CLOSSON SISTERS

Misses Mary and Ethel Closson, '13, evangelistic singers, are being greatly used of God in conducting evangelistic campaigns. Soon after graduating from the Institute they received a call to assist in meetings in Pennsylvania, following up Mr. Sunday's work in Wilkes Barre.

They organize and train a choir for the meetings, handle all the service but the sermon, which is preached by neighboring pastors or an employed evangelist. They conduct cottage prayer-

meetings, afternoon meetings for children, open-air and shop meetings. They have even organized evangelistic parties for special tabernacle campaigns, and conducted the "Ingathering" services which followed them. The secret



Mary Closson, Alto Singer

of their success is largely attributed to the fact that they are not only gifted singers themselves, but are good conductors and organizers as well. Seldom do young evangelists meet with such immediate success as that which has marked the efforts of the Closson sisters. Their future engagements are Dorranceton, Pa., January 17-31, and Chesapeake City, Pa., February 7-28.

PERSONALIA

R. A. Boynton, '13, is pastor of a church in Stoddard, Wis.

Anna R. Creighton, '93, is nurse at the Victoria Hospital, Benares, India.

Charles F. Hummell, '10, is located at Miango, Nigeria, Africa, via Naraguta.

R. G. Heddon, '04, Jewell, Ia., began special services in his church January 10.

W. P. Pearce, '13, is located at Blue Island, Ill., as pastor of the Baptist church.

T. Bertrand Frary, '99, is pastor of the Grand Avenue Baptist Church, St. Louis, Mo.

Florence E. Smith, '94, is missionary in Valparaiso, Chile, under the American Presbyterian Mission.

Edwin F. Wright, '03, is now located at Steamboat Springs, Colo., as pastor of the Congregational church.

C. E. Ireland, '14, is supplying the Presbyterian churches at Dwight, Welcome, and Morris, Kan.

Wilmot C. Stone, '00, Kansas City, Mo., is editor of "The Youth's Comrade," a weekly paper for young people.

Ruth Paxton, '98, is engaged as Student Secretary by the Young Women's Christian Association of Shanghai, China.

Ida Wescott, '08, is teaching music in Bennett Academy, under the Methodist Home Missionary Society, at Mathiston, Miss.

William Shultz, '04, has been invited to assist in the work of the Educational Department and chiefly in the Practical Work Course.

Elizabeth A. Christie, '09, missionary to Batanga, Kamerun, West Africa, under the American Presbyterian Mission, is home on a furlough.

Edgar O. Campbell, '97, has been transferred from Gambell, to Sitka, Alaska, where he is now working among the Thlinkits, or totem pole people.

G. E. Crockatt, '11, supplying the Presbyterian church at White City, Kan., was licensed to preach the gospel by the Presbytery of Emporia, Jan. 14.

Mary E. Logan, '04, has recently completed ten years of service as home missionary in North Carolina under the Presbyterian board. Her headquarters are at Pensacola.

John W. Mahoney, '04, and George F. Orloff, present student, spent two weeks at Lanes, Ill., with Pastor Filkins of the First Christian Church. There were over forty converts.

He will assist in opening up new activities for the students in shops, jails, missions, etc., and in observing their work. He will also accompany groups of students in places of assignment and induct them into the work, co-operating with the director in keeping in touch with the various fields of labor.

J. R. Smith, '90, is pastor of the Olive Branch Congregational Church, St. Louis, Mo., where Percy Spangler, '12, pastor of the Baptist church at Collinsville, Ill., gave an illustrated lecture on "The Moody Bible Institute of Chicago, its Work," and a brief sketch on the "Life of D. L. Moody, its Founder."

Harriet Carstens, '11, is assistant in the Union Mission, Charleston, W. Va. The mission has a kindergarten school, a children's nursery with forty children, also a men's and women's department. Twenty-five children were adopted from the mission during the past year. Through its efforts two young men are now studying for the ministry, and another mission has been started in Huntington, W. Va.

Adelaide L. Stone, '92, is doing missionary work at Knob, a little mining camp in the mountains of northern California, 2,700 feet above sea level, and sixty miles from a railroad. She writes: "I have had two terms of service on the foreign field, first in Venezuela, S. A., and second in Puerto Rico, but I have found a deeper depth of wickedness in this camp than I ever

knew of in those heathen lands. Yet in the midst of it all there are a few hungry hearts and it is a joy to minister to them.

Percy W. Stephens, '11, pastor of the First Baptist Church, Jacksonville, Ill., writes that recently while Russell's Photo Drama was being shown in Jacksonville, he was led to preach a series of sermons on Christ's second coming and also distribute freely the colportage tract, "Beware." He reports a wonderful victory, his church being crowded, many people attending from a distance; while at the Russell meetings the attendance was almost nil before the course had been completed.

MARRIED

Harry J. Baldwin, '12, and Elsie Luella Denison, '12, at Warren, O., January 2, 1915. At home after January 28, Girard Apartment, 1426 Arch Street, Philadelphia, Pa.

Frank J. Kloppe, '11, and Hannah Alice Steen, at Belvidere, Ill., December 19, 1914. At home after March 1, 1915, Wayne, Neb.

W. P. Pearce, '13, and Esther E. Hagstrom, at Chicago, Ill., January 27, 1915. At home, 384 Greenwood Av., Blue Island, Ill.

BORN

To Mr. and Mrs. W. J. Bonner, '03, Marshall, Va., November 16, 1914, a daughter, Miriam Rhule.

To Rev. and Mrs. J. M. Humphrey, '08, Carson, N. Dak., November 5, 1914, a son, James M., Jr.

To Mr. and Mrs. Leo L. Dunn, Detroit, Mich., Jan. 15, 1915, a son, Willard Hanson.

DIED

Arthur J. Barnes, '95, at Pasadena, Cal.

Mrs. Louise E. Barnes, writes of the home-going as follows: "Although confined to the bed two years, and for three years unable to walk, his life grew brighter and brighter until a few days before his departure, when he cried out, 'Is this the beginning of heaven?' He seemed to be so near the other world that he caught glimpses of its glory and held converse with his Lord. 'He is true! Oh, He is true! and he calls me his child,' were the words that came from his glad but feeble lips. Just before he sank into unconsciousness, a look of great joy came into his face and he cried, 'Christ is here!' Oh, it is worth everything to have such a glad home-coming. The Moody Bible Institute helped bring this victory into our lives."

Dr. W. L. Watkinson said some preachers have the gift of prayer; but he said that every preacher should certainly think about his prayers before he enters the pulpit, and then added: "My own practice is, sometimes, to ponder the value and object of the act, sometimes the example of our Lord Himself, and sometimes to study the prayers of men who are accounted masters of the art."

The Bible Institute Colportage Association

A TESTIMONY AND A PLEA

The Untold Usefulness of a Book

Who can tell what help the healthy book in the home has been? It is a priceless boon to have ready to hand a good book for use in our leisure moments, to stimulate thought and to kindle the fire of noble deeds—above all, the Book of books.

The Influence of the Personal Visit

There are many living in scattered hamlets in our countryside that look forward to the visits of the colporter, and in addition to the book there is the personal word spoken with the one object, of bringing help and spiritual hope to souls, and many are the God-given opportunities which they have embraced of helping the anxious and arousing the careless. The colporter can often reach by conversation those who otherwise would not be touched by ministrations of an ordinary kind. He is one of themselves, he understands their way of thinking, and he can often more really enter into their needs, and by his personal influence accomplish as much or more than the books which he sells.

The Value of the Individual Life

We are so accustomed to speak of the masses, and to think through committees, and act through organizations, that we are in danger of forgetting the importance of the individual soul. The aim of our work is to reach each life by itself. A visit is paid to each house, it is the individual life that is reached. If we realized the value of one soul in the sight of God, we should consider the work of the colporter not wasted, if he only turned one life into the way of salvation. We thank God that many have been greatly helped, but it is done "one by one," and doubtless we shall find in the great day that the harvest of result has been due to the patient and plodding work bestowed upon individual souls. Pray that God's richest blessing may ever rest upon the publications sold, and upon all the personal work that is so earnestly undertaken for His glory.—Rev. S. M. Warner, in "With Tongue and Pen." Condensed.

THE UTILITY OF TRACTS

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccles. 11:6.

In an American city a godly young woman placed a searching tract upon the dressing-case of her mistress, whose eyes fell upon it while

preparing for a fashionable fete. Her attention was arrested, her heart was touched, deep conviction of soul took possession of her, and soon she was led to know Jesus to the pardoning of her sins. Though possessed of great wealth and worldly honors, being a leader in society, she laid them aside, became a humble Christian, and devoted her talents to the Lord, giving part of her time to tract work.

The circulation of tracts as a means of preaching the gospel is older than the art of printing. Wickliffe, the Reformer, was a great writer and distributor of tracts, employing his friends and pupils to multiply copies. Luther was a worker on the same line, but with the help, however, of the printing press, which came to his aid. Two hundred years after, Count Zinzendorf, another devoted German reformer, made extensive use of the printing press in the spreading of gospel tracts, etc. Toward the close of the eighteenth century Hannah More, from her own pen, produced the Repository Tracts which were so extensively used in her day. Still later on, Christians of various nations have been utilizing the facilities afforded by press, paper and ink for preaching the gospel by the printed page.

Harlan Page, that devoted soul-winner, was possessed with a burning desire for the salvation of others, and it is asserted that through his instrumentality over one hundred were brought "out of darkness into light." He was a faithful tract distributor, and was for years identified with the publication of tracts.

A professional diver, while at the bottom of the sea, along the coast, noticed an oyster holding a piece of printed paper between its closed shells. The diver secured the slip, and through the goggles of his headress began to read. It was a gospel tract, and coming to him thus strangely, so impressed his heart that he said: "I can hold out against God's mercy no longer, since it pursues me thus." He became while at the bottom of the sea a penitent and, as he was assured, a forgiven man.

Tracts have advantages peculiar to themselves. Their very silence commands the notice of those to whom a verbal appeal might not be acceptable. They often confront the reader, too, unexpectedly.—A. H. Gottschall.

READ, THEN THINK

A man may as well expect to grow stronger by always eating as wiser by always reading. 'Tis thought and digestion which make books serviceable and give health and vigor to the mind.—Jeremy Collier.

A COUNTRY PASTOR SPEAKS

Regarding the Deplorable Spiritual Conditions Which Prevail in Many Rural Communities

Our situation is similar to that of many another country church. We have a steadily decreasing native American population, and as steadily increasing German and Swedish population. Hence, while our Sunday-school and other work among the young people keeps up, our financial support diminishes. We find it very difficult to get competent helpers in the Sunday-school, Endeavor and other work. Our work languishes and discourages both pastor and people. We cannot hold the evangelistic or gospel services we should like, for lack of the means to pay for extra coal and evangelistic help. With the exception of one or two extra meetings during the "week of prayer" and "holy week," we have held no week-day services for about two years.

I speak of this because to my certain knowledge it is the condition of things in a large number of churches in our country towns. We get very little benefit from the great religious meetings held in the cities under the direction of such men as Drs. Torrey, Chapman and Gypsy Smith, and our religious life is stagnant. The people do not observe the Sabbath, as formerly. They do not go to church. But they ride about, visit, and entertain visitors, especially city visitors, who wish to get out of the city for over Sunday and who rarely bring their religion, if they have any, with them. Baseball and automobiling are rampant on the afternoon of the Lord's day, and the churches are kept alive by a little handful of God's people who just can't see the doors closed. But they are having very small influence upon the manners and morals of the community, scarcely touching the fringes of the surrounding community. There is consequently a population growing up in our rural communities that cannot bring the religious or moral strength to the cities which a former generation of such people brought.

* * *

What a blessing the wise placing of attractive and helpful evangelical literature, in short, "the gospel in print"—could be in such a community as that described above and doubtless duplicated a thousand times in our own country!

TWO MOST HELPFUL AUTHORS

John MacNeil was born October 19, 1854, in Dingwall, Scotland. Six years later the MacNeil family left for Australia. John was an earnest student in the Melbourne University, and showed positive fitness and liking for the work of the ministry. In 1876, he entered New College, Edinburgh, for theological study. Completing his divinity course, he returned to South Australia and took a charge. In 1884, he left for Waverly in Western Australia, and before going

to the gold fields in 1894, did considerable mission and evangelistic work in different sections. The first edition of "The Spirit-Filled Life," (the book for which he is well known), was published in August, 1894, and was sold out before Christmas. The author died suddenly on August 21, 1896.

Thomas Champness was an English clergyman and author. A portion of his early manhood was spent as a Wesleyan missionary in West Africa. Returning to England he became a circuit preacher for village churches, and later, a worker among the colliers. In 1885, he founded the "Joyful News Home" at Rochdale. This institution is at once a missionary training school and depot for gospel literature. His delightfully graphic manner of presenting Bible truths and incidents, makes his writings especial favorites among young people. Mr. Champness visited America in 1898. He was the author of "Tales of Adventure from the Old Book," and other evangelical volumes. He died on October 30, 1905.

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The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from Dec. 6, 1914, to Jan. 15, 1915, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

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J. H. RALSTON, *Associate Editor*.
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We are pleased to note that a prominent printing firm, The Hammond Press, Buffalo, N. Y., which issues each year a handsomely printed motto, poem, or verse to send to its patrons and friends, this year selected Dr. Gray's editorial from the Christian Workers Magazine, December number, "The Prince of Peace."

There is no question in our mind but what The Christian Workers Magazine is well worth the price of a dollar a year. Yet we have followed the precedent of many publishers and given small premiums for renewals and more expensive premiums in the way of books, to induce new subscriptions, during special campaigns, until very recently. Then we weighed the matter well in our mind and thought of taking our subscribers into our confidence with regard to the matter. First, because the magazine is not self supporting. Every premium, though costing us but a trifle, added to our deficit. We decided that if our subscribers knew the fact they would not complain at not being favored with a premium. Second, because of the general conditions affecting business and the increased expenses because of the war, resulting in decreased gifts

to the Lord's work. The above does not apply to Bibles, dictionaries, etc., which are added to the price of the magazine.

In a recent report from our accounting department we find we paid out \$21.00 in exchange on bank checks! We are not complaining at receiving bank checks, let them come, but please, if you will, add the exchange.

Another small item of expense has been in notifying subscribers when their subscriptions were out, or ahead of time. We usually have a good response to our letters of this character, but now we are not sending such notices until we have given the subscribers a reasonable time to renew of their own accord. Watch the wrappers on your magazines. The numbers under your name indicate the month and the year respectively when your subscription will be out. We are very thankful to the friends who have renewed the past month without having to be notified. If you are not sure as to when your subscription will be out, just send a dollar for renewal and ask for a receipt notifying you of the time. No receipt sent unless asked for.

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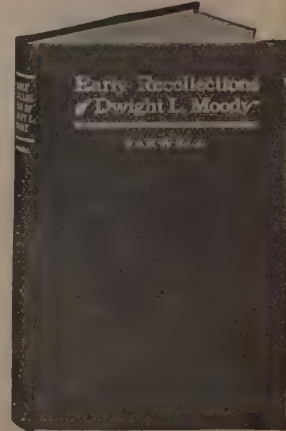
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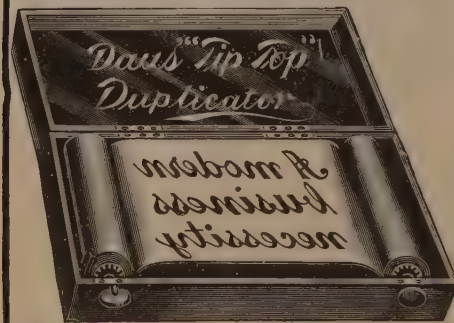
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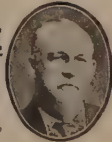
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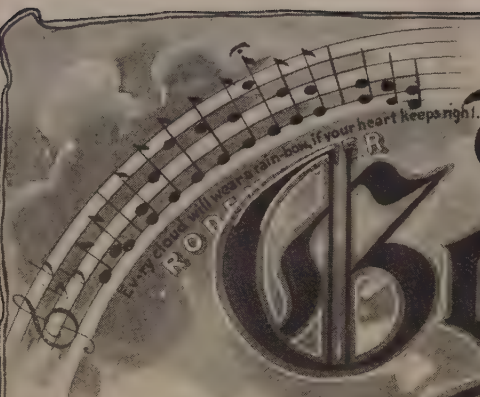
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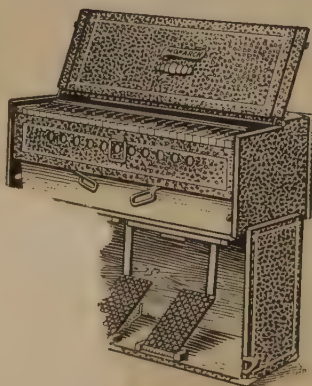
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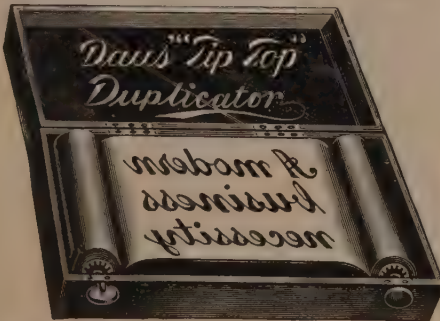
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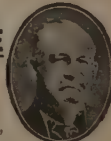
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THE Christian Workers Magazine

MARCH, 1915

Editorial Notes

"But of him are ye in Christ Jesus, who was made unto us wisdom and righteousness and sanctification and redemption."—1 Cor. 1:30.

The Rev. Evan H. Hopkins, D.D., editor of "The Life of Faith," London, renders this text thus: "Who was made unto us wisdom

Cut from God, both righteousness, and
from the is: God's wisdom, as revealed in
Loaf Christ, includes all these. He illustrates it thus: "Suppose I give you a purse, and in the purse are three sovereigns. Wisdom is the purse, and the three sovereigns are righteousness, sanctification, redemption."



The National Education Association, Ann Arbor, Mich., offers a prize of one thousand dollars for the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

Its prospectus says that religion must be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed are "A Heavenly Father, who holds nature and man alike in the hollow of His hand;" the commandment of Hillel and Jesus of Nazareth, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself"; and the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

We do not refer to this offer believing that any of our readers will be interested in competing for the prize, but for other reasons. Our readers are not interested in "Religion" as such, but in the gospel of salvation through faith in our Lord and Saviour, Jesus Christ. Any religion which will run counter to the creeds of Protestant, Roman Catholic, or

Jew can have little of the Bible in it, and while it may be of some use as a system of ethics, and possibly interest a few to go further in their reading and study of the Word of God, yet the wise will question whether its introduction into our public schools would not do more harm than good. Indeed, evangelical Christians might well protest against it as strenuously as Roman Catholic or Jew ever protested against the simple reading of the Bible in the schools. Any teaching about "A Heavenly Father," which ignores man's separation from Him through sin, and fails to show explicitly how that sin is put away through Christ, is deadening to spiritual hope; while the placing of Jesus of Nazareth as a teacher on a par with Hillel, approaches blasphemy as we regard it.

We should like to see the Bible read in our public schools every morning, read without note or comment, just as it used to be when we were a boy. The protests of the Roman Catholics and Jews were not so serious in those days, and we wonder why they should be more serious now. However, we recognize their rights as citizens of this free and independent land, and we respect their conscientious convictions on the subject of religious teaching. We would not force our convictions upon other people, but we would ask whether all might not agree on a selection of Bible readings to be read in the public schools? We believe this has been tried in some communities with acceptance, and that it is decidedly preferable to the teaching of "Religion." This method would exclude the reading of some parts of the Bible that to us are very precious and very vital, but nevertheless the Bible would be read, God's Word would be heard, and as it is in a very real sense a living Word, we could trust it to win its way.



By "religion" just now we mean particularly the gospel of Jesus Christ—the only

true religion. There are those who sneer at it, because it takes with what

Religion Abraham Lincoln called the "plain
"a Staple people" rather than with the in-
Article" tellectual "highbrows" of the aris-
tocracy of culture. There might

be something to sneer at if this meant that the plain people were unable to think, but this faculty, thank God, is not tied up to either education or culture. Some of the strongest thinkers have had very little book learning, and some of the weakest have had much.

But there is another argument, drawn from the nature of religion itself. As was pointed out some months ago by the "Living Church," "Experts may be needed to state as a formula this technicality or that; but a religion whose theory is revealed and whose events are historic, which is chiefly concerned with a cradle and a Cross is designed to be dealt with and handled by the common man. If religion were an accomplishment, it would be of no consequence to the illuminati what truck-drivers might think of it, but since it is not an accomplishment, but a staple article, plain people not only must have it, but they actually get it and use it. There are a great many more plain people than any other sort, and consequently the question of where they get religion, and what they do with it, is of greater importance than the reception of religion by any other class."

We believe this to be true, and it makes us glad to think that the common people heard Him gladly, and that He Himself could say, "I thank thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

✽ ✽

We were unusually interested some time ago in the suggestion of the Dean of the Law School of Northwestern University, that the

Law School class-room should
"Living" use the instruments and docu-
Education ments of actual business. He

would place leases, bills-of-lading, bills-of-exchange, wills, deeds, etc., in the hands of students in order that text books and oral instruction regarding these things might mean something, and carry significance and point. The "Chicago Tribune" in remarking on the suggestion said: "It is a commonplace of law offices that brilliant graduates who can discuss profound legal questions with the boss, have to consult humbly and meekly the fresh office boy with reference to the simplest practical step in the law business."

However this may be in the legal profession, we know it is correspondingly true in the calling of the ministry. Frequently have

we heard learned and brilliant men of the pulpit say that they did not know how to expound the Bible or to lead a soul to Christ. As the "Tribune" said, the trouble with most education is that it is not living, it is abstract, remote, and unrelated to life and its common prosaic problems.

This was precisely the conviction of D. L. Moody leading him to found the Bible Institute of Chicago now called after his name, and whose output during the last quarter century has fully justified his acumen as an educator, and his spiritual statesmanship. "Give students the documents and take them to the places where the things are done" is the doctrine of the secular editor, and it is the very principle on which the curriculum of the Moody Bible Institute is built up. While the morning hours are put into class-room study, a large part of every afternoon or evening is devoted by the students to putting into practical application what they have thus learned. They go to the shops and mills, to the poor-houses, the hospitals and asylums. They go where the world lives and works and trades and governs itself. They go to the boys' clubs, to the social settlements, to the rescue missions, and on the Lord's day to the churches and Sunday-schools where they themselves do, and see the things done, for which they are being fitted as a life work. This makes it true of them that when they get out into that work they are immediately of use, and whether it is in the slums of a great city, or on the outposts of some mission land, they give a good account of themselves in the work of the coming Kingdom.

The Institute appeals to its friends all over the world to keep its work constantly before the throne of grace that both teachers and taught may be filled with the Holy Spirit, and that those who have the means, and are looking for investments for the Lord, may remember their large and growing needs.

✽ ✽

We have learned with deep regret of the death last month of Dr. H. M. Hamill, of Nashville, Tenn., the alert president of the International Sunday-school Association.

Dr. H. M. We are glad that he attained that
Hamill deserved honor before he passed
hence, even though he was permitted to enjoy the distinction for but part of a year. He belonged to the old school of Sunday-school workers and Bible teachers, and was one of the few who remained among those who knew and served with D. L. Moody in his work for the young. We shall ever remember with gratitude one or two conferences we were privileged to have with him last summer, prior to his election as presi-

dent of the International Association. He was ill and weak at the time, but it was inspiring to see the energy with which he laid hold of the serious problems before us, and the characteristic devotion he expressed to the teaching of the Bible as the revelation of God and for the evangelization of the youth of our Sunday-schools. He was a firm and unfaltering believer in the uniform lessons of the International Series, and his death at this time will be seriously felt in the crisis upon us in connection with their continuance in the work of the Sunday-school. He was not slow to appreciate the value and necessity of graded instruction, but believed it should be limited to the contents of the Bible and presented after the manner of the uniform lessons. He was a man of the people who had felt their pulse on that question, and who believed that he represented a large majority of the Sunday-school teachers and workers of the country in taking the stand he did. We recall the tenderness of the prayers he poured forth on that subject in the communion we had with him, and if his hopes were not to be realized we are thankful for his sake that he is not here to suffer the disappointment. We think he was right in the principle for which he stood, and he has left behind him consecrated followers, trained largely by himself, who will not allow them to die. Whatever modern theology may accomplish in changing the character of the teaching of our Sunday-schools, the old guard will stand firm for the Bible, the whole Bible and nothing but the Bible, no matter what the cost and the consequences may be. Dr. Hamill has not lived in vain, and his testimony will not die until another generation has caught it up and passed it on to them that are to come.

THE BATTLE STAR

By Florence A. Wilson

Thro' clouds of years, thro' nights of fears,
Thro' pain of woman's love and tears,
Lighting our sky, now near, now far,
There comes a blood-red Battle Star.

On land, on sea, above, below,
The winds of Hell, hate's bugles blow.
Men gasp with awe, "The world's at war!"
Struck mad by gleaming Battle Star."

For weal or woe, we're in its glow;
Must follow on, the truth to know;
If greed of kings in lands afar
Shall sing thy praise, O Battle Star!

'Tis Ho! Ho! Ho! Mount, up and go!
Over the line to meet the foe,
Speeding steed and flying car
Guided by flaming Battle Star.

Congressman R. P. Hobson plans to assemble the poll lists of all the States and to send a copy of his speech delivered in the House of Representatives last December, entitled, "The Scientific Truth About Alcohol," into practically all the homes in America, about 16,000,000 in number. His thought is to mail the speech direct from Washington to each individual, and to mail an individual standard letter to each, to insure attention to the speech.

The personal expense involved, over and above that to the government, will be about \$150,000 and he asks contributions from our readers, which we will be pleased to forward him.

❖ ❖

Sometime since a subscriber thanked us for leaving out of a certain issue "all unchristian remarks regarding our fellow Christians."

Other issues, he said, had contained "slurs" on "our brethren in the Roman Catholic Church, and those who believe in the so-called higher criticism." We will thank any reader to call our attention to such "slurs" when they appear, for they are never intended, and should receive an apology. But this does not mean that we shall desist from instructing and warning our readers concerning either of the dangerous foes named, or any others that are assailing the Word of God or the gospel of our salvation. We have no enmity against individuals, and mean to treat all with courtesy, but we hate error and propose earnestly to contend against it.

Lift flags on high! Flash signal cry!
Men who are free—now—ere we die!
Down hate and greed nor dare to mar
God's world or work, thou Battle Star.

We meet, we fight, by day, by night,
Midst screaming shell, in fury's light.
Its blazing banners lead this war
That hosts slay hosts for Battle Star.

Thus thro' the years, thro' hopes and fears,
Thro' pain of woman's love and tears,
The hearts of men lust-filled for war,
Have homage paid the Battle Star.

But lo! the dawn! God's world moves on;
Bethlehem's Prince for Him has won.
He wrongs no right, His love is law,
When earth shall lose her Battle Star.

Modern Alternatives for the Gospel

By D. S. Adam, D. D.

Professor of Church History and Systematic Theology in Ormond College of the University of Melbourne, Australia

An address at the Moody Bible Institute of Chicago

Text: "Lord to whom shall we go?"—John 6:68.

THE circumstances under which these words were spoken were full of pathos. Just the day before, Jesus had been at the height of His popularity in Galilee, when, after the feeding of the five thousand, the people, roused to enthusiasm, wished to take Him by force and make Him their King. Jesus withdrew Himself from them to the solitude of a mountain, and the next day in the synagogue at Capernaum, on the other side of the lake, He preached to them a searching sermon in which He rebuked them for their carnal-mindedness, and unfolded to them in figurative language the spiritual nature of the Kingdom He had come to establish among men and its blessings. He spoke of Himself as the bread of life, who was to give His flesh for the life of the world, and invited them to eat of this bread that they might live forever.

The enthusiasm of the multitude rapidly cooled as the result of this sermon. They saw He was not the kind of Messiah they were looking for to restore again the Kingdom to Israel and bring them temporal prosperity. They were disappointed in Him, and looked upon Him as an impracticable deceiver, and many who had followed Him with enthusiasm to that time then went back and walked no more with Him. It was in these circumstances that Jesus addressed to the twelve the pathetic question, "Will ye also go away?" And Peter, acting as spokesman of the little band, replied nobly, "Lord, to whom shall we go? Thou hast the words of eternal life."

Three main thoughts are suggested to us by these words, viz.: Man's need of what true religion alone can bring; the unsatisfactoriness of all other fountains but Christ; and the sufficiency of Christ and His gospel to meet our need.

I. The Soul's Need—"To Whom Shall We Go?"

Why go anywhere or to anyone? Why all this anxiety about religion, all this seeking and searching and trouble? Why cannot men be content with their daily work and wages, with sowing and reaping, with buying and selling, with eating and drinking and sleeping and enjoying the pleasures of life? Why all

this concern about God and the soul, about sin and salvation, about a spiritual world and a day of judgment?

Some people, indeed, try to banish such thoughts about God and another world from their mind, and to live in this world and for this world alone, giving their attention to the things that are seen and temporal, and seeking to find a satisfactory portion in these. But it is in vain. Try as they may, even the most worldly-minded cannot escape altogether from thoughts and questionings, from feelings of dissatisfaction, from prickings of conscience, from longings after a peace and satisfaction which they do not have. It is not possible for man to attain to a satisfactory portion for his soul in the pursuit and pleasures of this world, however eagerly and successfully these be engaged in.

Earth's pleasures do not satisfy and they do not last. They pall upon us, as do earth's pursuits and the reward they bring. And when death comes and knocks at our door, how vain and empty seem all the possessions and pursuits and pleasures of this world. The successful merchant after long years of struggle and effort and calm absorption in business has amassed perhaps a fair fortune and looks forward to enjoying it, but there comes the voice, "Thou fool, this night shall thy soul be required of thee."

One cannot look upon death, or stand by an open grave, without being turned to serious thought and to a realization of the vanity of all earthly things. Where is my friend now, we ask ourselves, as the familiar form is lowered into the cold grave, where is my friend now, with whom I had pleasant intercourse in life, and how will it be with me when I come to this? Our minds demand a knowledge which natural science cannot give us—our hearts demand a satisfaction which the pursuits and pleasures of this world cannot give. Our hearts cry out for the living God. "Thou hast created us for Thyself, O Lord, so that we can find rest only in Thee."

II. The Unsatisfactoriness of Other Fountains but Christ

When this dissatisfaction with the world and sense of need becomes urgent within us, as it does sooner or later, the cry arises, "To whom shall we go?" Let me briefly pass it.

review some of the modern answers to this cry of mind and heart which contradict, or come short, of the distinctively Christian answer.

1. To whom shall we go to help us in our perplexities, to sooth us in our sorrows, to stimulate us in our work? Is it to the atheistic materialist who tells us that God, and the soul, and the spiritual world, are fictions of man's imagination, that blind matter is the sole ultimate reality, that mind is but a function of the brain, and that death ends all for us as individuals? Does this teacher who claims to speak in the name of modern science, satisfy the demand of the mind, or the conscience or the heart? I say emphatically that he does not. He fails to satisfy the inquiring mind in its search after intelligible truth as a place of rest.

We know that mind or spirit, and matter, are intimately related in our experience of life in the body. But to attempt to explain mind, or soul, with its spiritual life of self-conscious thought, and feeling and will as a function of matter, or an effect of which matter in motion is the cause, is to use words that have no intelligible meaning.

You must add the mystery of life to matter before you get even a step onward toward man, and life is an added something which is not already present in dead inorganic matter. And you must add self-consciousness to life before the living creature can belong to the human sphere or have what we call mind or soul, and self-consciousness is an added something which is not already present in the lower forms of living bodies.

Explaining Life by Matter

To attempt to explain life first of all, the self-conscious life as intertwined in the individual human soul, with its thoughts and feelings and volitions, as the product of particles of matter arranged in certain formations, and acting and reacting on one another, is hopelessly unintelligible and unsatisfying. Besides matter itself, from which the start is made as though it were given as the primary reality, is void of explanation. What is it and how came it to be? As known to us of course it exists only as an object of knowledge to a knowing mind and therefore presupposes mind as a precondition of its extreme qualities. So that to explain mind as originating out of the matter we know is to argue in a vicious circle. Whether matter has, or can have, any sort of existence apart from the mind that knows it is a question we cannot solve. Even as an object of our knowledge it is by no means easy to grasp what is meant by matter. Time was when men of science

used to speak of indivisible atoms of solid material substance capable of combining into various groups of solid. But now the solid, minute atoms are declared by the latest sciences to be no longer simple or indivisible, but dissolved into groups of infinitely minute "electrons" or units of electric force. And what electric force is remains in the last resort a mystery. So that instead of "matter" furnishing the philosopher with a solid basis of reality from which to start in accounting for the universe, it is now itself a perplexing problem to the scientist which he carries back into the vague region of electrical energy. Perhaps the time will come when electrical energy may be found to be but a form of spiritual life, and the scientist will then learn to look upon the material world as the religious man looks upon it, viz., as part of the language by means of which God the infinite Spirit reveals Himself to the finite spirits that He has made in His image.

And if atheistic materialism with its crude doctrine that the mind or soul is but the function of the material brain and ceases to be when the brain is dissolved in death, fails to satisfy the inquiring mind, much less does it satisfy the heart and conscience of man. Conscience with its imperative sense of moral obligation, its intuitive feeling of the infinite difference between right and wrong, leads most earnest reflectors to the conviction that as men we are subjects of a moral power working in and behind the universe to whom we are answerable for our conduct. And our hearts within us rise in living protest against the idea that our life as individuals ends forever with death, or that the cold grave is the end of all the hopes and aspirations of our spirits.

A Personal Confession

How little the creed of materialism is fitted to satisfy the human heart and its aspirations may be seen from the following confession of one who had been brought up in Christian faith, but abandoned that for the materialistic position under the influence of modern scientific study.

"I am not ashamed to confess," wrote the late Professor J. H. Romanes, "that with the virtual negation of God the universe to me has lost its soul of loveliness; and although from henceforth the precept to work while it is day will doubtless but gain an intensified fire from the terribly intensified meaning of the words that 'the night cometh when no man can work,' yet when at times I think, as think at times I must, of the appalling contrast between the hallowed glory of that creed which once was mine and the lonely mystery of existence as now I find it,—at such times I shall

ever feel it impossible to avoid the sharpest pang of which my nature is susceptible." It is pleasant to know that he who wrote these sad, pathetic words, regained his Christian faith after days of eclipse, and lived a humble and believing Christian afterwards.

The Agnostic Position

2. Here is another modernist teacher who professes to be a lover of the truth, the whole truth, and nothing but the truth, who as regards religion styles himself an agnostic. To all the deep questions which we feel constrained to put regarding God, and the soul and the future life the agnostic has but one answer, "We don't know, and we can't know."

The shallow, though definite, negative answers of atheistic materialism are seen by these thinkers to be inadequate and inconclusive. But the Christian revelation is also set aside as unscientific and unproven, and the position is taken that we must necessarily remain in absolute ignorance and suspense of judgment regarding those deep questions of the soul, and content ourselves with knowing only what is finite and limited to what belongs to this present life. The ultimate reality if referred to at all, can only be spoken of as "the unknown and unknowable."

This agnosticism is a fairly widespread attitude among men in these days. As a reaction against a confident and dogmatic materialism whose fallacies it has shown up, this agnosticism is not without its value and use. But it is not an attitude which can afford satisfaction either to the mind, or the heart, or conscience of reflecting men. The unanswered questions ever keep forcing themselves in upon us, and the mind refuses to believe that they are and must remain unanswerable.

Unanswered Questions

Such questions as whether there is a living personal God to whom we are answerable, and a future life for us as individuals are not mere speculative puzzles which we can be content to set aside. They are far too important, and have far too serious a bearing on our practical lives for us to be content to leave them unanswered. The mind refuses, and rightly refuses, to admit that such questions which it is capable of asking upon matters of so much practical importance are to remain unanswered.

Nor can the heart or moral nature of man long rest satisfied with this attitude of suspense in regard to questions the answer to which so deeply affects the moral life. It may indeed be true that in this probationary life we may have to rest content with a knowledge of God, the ultimate reality, which is partial

and imperfect. "Who can by searching find out God?" "Now we know in part." But it is a very different thing to admit that our knowledge of God is meantime only partial and imperfect, and to contend with Huxley and Spencer and other agnostics, that we can have no true knowledge of God at all, such as to furnish a basis for worship, trust and obedience.

What Deism Says

3. "To whom shall we go?" The agnostics leave us in an agony of suspense, with our deepest questions unanswered, and with no foundation for intelligent worship or trust or hope, but here is still another set of teachers, or theorizers, bidding for popular favor and adherence—the philosophic deists, or rationalists, who offer us what they call a religion within the limit of pure reason with all elements of superstition eliminated. They are largely influenced by the teaching of the Bible but they do not occupy the distinctively Christian position. They bid us believe in a living personal God as creator and sustainer of all, and in a future life as justifiable on grounds of reason, but God is a far-away being, our knowledge of whom can only be vague, indefinite and hesitating. With them the Bible is a record of human experience of value for helping us in the religious life, but not the inspired record of an authoritative revelation from God to men. With them Christ Jesus is a good man who has left an inspiring example for us to follow, but He is not the Son of God, or God manifest in the flesh, nor is His death of vital importance for the redemption of sinful men. With them human sin is a mistake perhaps unavoidable, due merely to ignorance, and easily forgivable by the good God so that the ultimate salvation of all men is assured.

The influence of Christianity, particularly of Christian morals, is seen in the teaching of this school, but the heart of Christianity, viz., faith in Christ Jesus, the Son of God, delivered for our offences and raised again for our justification, is taken away. It is but like the aftershine of Christian faith and hope when the sun that gives true light and warmth has gone down. This feeble attenuated form of Christian faith and hope was widely prevalent in Scotland during the reign of moderation in the eighteenth century, and we see its effect in the writings and life of children of that period such as the poet Burns:

"Thou knowest Thou hast formed me
With passions wild and strong,
And listening to their witching voice
Hast often led me wrong."

"Where with intention I have erred,
No other plea I have
But Thou art God, and goodness still
Delightest to forgive."

Burns' religious faith was not strong enough to save and sanctify his own life; and it does not seem to have given him much comfort when the end of life drew nigh, as we may gather from the epitaph he left for his friend Rankin to place over his grave:

"He * * * lies still and dead,
And a green, grassy hillock hides his head.
Alas! Alas! a devilish change indeed."

"To whom shall we go?" Materialism comes to us with a lie in its hand and offers us a stone for bread. Agnosticism is an agony of suspense. A vague philosophic deism is a weak and useless creed that fails to produce strength of conviction, sanctity of life or sustenance in sorrow.

III. The Call to Christ

To whom shall we go for light on the meaning of our life, for strength for life's duties and comfort in life's sorrows? I call you to Christ, the Christ of the Gospel narrative, the Christ of the Christian faith as handed down by the church throughout the ages. He alone hath the words of eternal life. What are our deepest needs as men? Not those of a material kind. Man liveth not by bread alone, and the multiplying of material comforts though worthy enough to aim at can never bring satisfaction to the deep need of our souls. Our deepest needs as men are:

1. The need of a satisfying knowledge of God, the supreme reality, in whom we live and move and have our being.
2. The need of deliverance from sin's guilt and power.
3. The need of support and comfort in sorrow and trial.
4. The need of victory over death.

And these are the needs which Jesus Christ with His gospel meets and satisfies for all who receive Him as their Prophet, Priest and King.

Do we need a satisfying knowledge of God? If so, is it not revealed to us in Jesus Christ, who said to his disciples, "He that hath seen me, hath seen the Father"? Is it deliverance from the guilt and power of sin for which we crave? Hath not He been made unto us "wisdom from God and righteousness and sanctification and redemption"? Is it sustenance in sorrow and trial? By His teaching and example Christ leads us to accept the sufferings and trials of life in the same spirit in which He did, as discipline sent by a loving Father's hand—the cup that our Father giveth us to drink. "Ills have no weight and tears no bitterness," when behind the frowning

providence there is seen the smiling face. Is it hope and triumph in death? For Him as a man, death had no sting since He said, "Father, into thy hands I commend my spirit," and for us it has no sting since because He lives we shall live also.

Good reason had Peter and his fellow-disciples to adhere firmly to Jesus as their Saviour and Lord. And good reason have we also amid the problems and perplexities of our modern life, to cling closely to the same Saviour and Lord. When temptations to unbelief, like fierce winds, beat upon us, and we see others carried away by the power of the blast, to this Rock let us cling. When the floods of sorrow and trial threaten to overwhelm our souls, on the Rock let us firmly plant our feet. When the burden of our sins crushes us down and we are in darkness, on this Rock let us take our stand. When the swelling waters of the black river of death roll over us, our Rock will not fail us. Through the gathering mists a strong hand will appear stretched out to help us, and when the din of earth has ceased, we shall hear our Saviour's kindly voice bidding us enter into the joy of our Lord.

THE MONTH OF MARCH

Before March is gone some scores of species of spring flowers will be found in the fields, and a few will have poked their heads up through the mold of the woods. March is an expectant month for the man who tramps the fields. He knows that each day is to turn up something new and worthy. The robin on the 4th perhaps, the phoebe on the 5th, the bluebird on the 6th and the meadow lark on the 7th, to say nothing of the succession of treasures which do not come by the migration route, but spring up over night at the feet.

March is a maligned month, and it probably will continue to be maligned so long as people think that one necessarily must catch cold because the wind blows. The old, old story of the old, old woman still lives. Her feeling is that of most of mankind and womankind. "I have noticed all my life," she said, "that if I managed to struggle through the miserable month of March I always lived through the rest of the year."—Chicago Evening Post.

A MESSAGE FOR PRECENTORS

"O Christian Precentor! Standing between God's people and Him on whom they have believed, in that hour when they, with one accord, essay to worship Him—beware of the responsibility! Learn, oh, learn, in His name and for His glory, learn to read the story well, of hymn and harmony."—Author Unknown.

The Romance of Bible Chronology

By the Rev. Martin Anstey, M. A., B. D., London

(The first of two lectures given in The Moody Bible Institute of Chicago, and stenographically reported for the "Christian Workers Magazine.")

I HAVE been asked to give two lectures on Bible chronology, the subject dealt with in my book. Dr. Gray asked me to explain the way the chronology is gotten out of the Scriptures, and the bearing of the accuracy of Biblical numbers upon the trustworthiness of the records. You will see, therefore, that it is a branch of biblical criticism, and I may also say, that I do not know of any more complete vindication of the accuracy and authenticity of the biblical records against the assaults of modern biblical criticism than that which you will find in my book. Figures are supposed to be dry things, but you will not find this book dry. It is really a philosophy of life from the Christian standpoint. It not only shows the accuracy of the Bible as regards figures or numbers, but deals also with questions affecting the modern mind. It deals with evolution and with the antiquity of man as well as Biblical criticism.

The way I went to work was this: I first got my Bible, and underlined in blue pencil every statement of the Old Testament bearing on dates; and then I prepared these tables and allowed a line for every year; and every event as it came I took out of the Bible and put into the table in the year to which it belonged.

My object was not to defend the Bible, but to let it speak for itself and to put before the people in an attractive form what the Bible says. Dr. Parker used to say, "You don't need to defend a lion. Let him out of the cage and he will defend himself." And if we can only get people interested in the Bible and let the Bible have a chance to speak on its own behalf it will defend itself. In this lecture I will deal with the Bible itself and in the next with modern discoveries. I call it "The Romance of Bible Chronology" because of the wonderful revelation of the consistency of the Bible and the absence of contradictions in it.

As Clear as Mathematics

We begin with the creation of Adam, and step by step, by simple addition, and sometimes simple subtraction, we get on year by year until we reach the last link. The last link points forward to the death of Christ, and that must be a prophecy. Every link except the last is history and as clear as any sum in mathematics or Euclid. The last link is the prophecy of Daniel which fixes the

period between the going forth of the commandment to restore and to build Jerusalem (in the first year of Cyrus), to the cutting off of the Messiah (the crucifixion in the year A. D. 30) as a period of 483 years. You do not have to go to Josephus to learn how long it was from one point to another—you do not have to go to any other statistician or book of chronology outside of the Bible. It is all there. All I have done is to put together what is embodied in the Scripture itself, and in all this list of thousands of chronological statements there is not one in conflict with any other chronological statement in the Bible.

Another important point is the relation of the Bible chronology to modern discoveries, and I shall endeavor to show that there is not a discovery made of any monument or inscription in Babylon or Persia, or anywhere else, which proves that the Bible is in error in regard to any particular event. I will show you the method by which this is done.

When you are surveying you must have some fixed point from which to begin to measure. We begin with the creation of Adam (Gen. 5), where we are told that Adam was 130 years old when Seth was born.

130—age of Adam at birth of Seth (Gen. 5:3).

105—age of Seth at birth of Enos.

90—age of Enos when Cainan was born.

70—age of Cainan when Mahalaleel was born.

65—age of Mahalaleel when Jared was born.

162—age of Jared when Enoch was born.

65—age of Enoch when Methuselah was born.

187—age of Methuselah when Lamech was born.

182—age of Lamech when Noah was born.

1056

600—age of Noah at the Flood (Gen. 7:6).

1656—date of the Flood, 1,656 years after the creation of Adam.

This is the method the Bible adopts. It takes a line of descent and tells you how old the first man was when one of his sons was born, then how old that son was when one of his sons was born, and by simple addition you get the exact number of years from the creation of Adam until the birth of that particular son. Noah was 600 years old when the flood came; you add that to the date of his birth,

1056, and 1656 is the date of the flood. You see how simple it is.

The Five Chronological Gaps

In addition to simple lists of this kind there are certain difficulties that are called gaps. For instance, how will you get from Noah to Shem? The record does not tell how old Noah was when Shem was born, but there is a way to figure it. There are five of these gaps. We are not told directly how old Terah was when Abraham was born, but we can find out by comparing other Scriptures. There is a difficulty, also, in going from Genesis to Exodus. Genesis ends with the death of Joseph, and in Exodus you begin with the birth of Moses. How long was it between Genesis and Exodus? It does not tell you directly, but there is a way of discovering it and you will find that between the death of Joseph and the birth of Moses was just 64 years. There is also a gap between Joshua and the Judges and one between Eli and Saul.

Let us take the Genesis to Exodus knot and untie it. In Exodus 12:40, 41, we are told that from the call of Abraham to the Exodus was 430 years. That period of 430 years is made up of three parts. The first is from the call of Abraham to the birth of Joseph, and that we are told in Scripture is a period of 286 years. The second is the one we want to find which is from the death of Joseph to the birth of Moses. I cannot put that in because it is nowhere told us directly, but the third period, from the birth of Moses to the Exodus is 80 years. If you know what the whole is, and if you know it is divided into three parts and you know two of them, how would find out the other? By simple addition 286 and 80 is 366, and by subtraction 366 from 430 leaves 64, so from the end of Genesis to the beginning of Exodus, or more accurately from the death of Joseph to the birth of Moses is a period of 64 years. This is one illustration of the way in which these five connections sometimes called "gaps" are established and made good. It is all contained in the Scripture itself although you have to go to some other part of it to bring the points together.

A third point has to do with higher criticism and the historical character of the biblical records. It is a fundamental postulate of Kuenen, one of the leaders of higher criticism, that the supernatural cannot be admitted to be true. His words are, "As soon as we allow the supernatural or immediate revelation to intervene in even a single point, so long our view of the whole continues to be inaccurate. It is the supposition of a natural development alone which accounts for all the phenomena." This he applies not only to the

early chapters of Genesis, but even to the words of our Lord himself. He says: "We must either cast aside as worthless our dearly bought scientific method, or else cease forever to acknowledge the authority of the New Testament in the interpretation of the Old." That is to say, this scientific method, as he calls it (which is not a truly scientific method at all), cannot be upheld if we are to allow Jesus Christ and the writers of the New Testament to interpret the Old Testament. It would appear that there must be something wrong with the scientific method of the higher critics. I therefore point out where the fallacy comes in. If the only effect of this study is to rehabilitate the early chapters of Genesis and make them live before you not as myth, legend, allegory or poetry, but as an authentic record of actual historic facts, it will have accomplished its purpose.

Christianity Based on Fact

All science is based upon fact. The first thing a scientific man does to establish a truth is to collect the facts, and then sift and classify them; but he must have facts to begin with. It is the same with religion. It must not be evolved out of the brain of some philosopher who merely speculates.

The New Testament is divided into three parts: First the Gospels and the Acts of the Apostles, which contain historical facts; then the Epistles in the first part of which you get doctrinal truths, or interpretations of the facts. In the Gospels you get the fact that Christ died on Calvary—in the Epistles you get the interpretation of that fact. He died for our sins. The third part of the New Testament arises naturally in the form of duties. These are found in the latter part of the Epistles. If you have a truth—the interpretation of a fact, it follows that something must be done. The laws of duty spring spontaneously out of the truth.

But this applies to the Old Testament as well as the New. In the Old Testament we begin with facts. God does not speak to us through the telephone and say what He wants us to do, but the revelation is embodied in historical facts. God was going to send His Son who would be the Redeemer of mankind, and the prophets tell us what kind of Redeemer He was going to be, what line He was coming from and all about Him. It is all preparatory, and it is all fact, and there is not one discrepancy in any of these records to which I have referred.

Next take the Mosaic authorship of the Pentateuch. There have been six different theories about it, among the higher critics. When the first theory was found incorrect, they adopted a second, and when that was

found unsound, they adopted a third and so on to the sixth. As you know, every fresh attack on Christianity shows that all previous attacks have failed because Christianity is still living. Would it be necessary to write another book against it if the previous attacks had been sound and held good? So these theories drop away one after another, and we have to deal with the matter in the particular form in which we have it today.

Jacob Not a Youthful Lover

I ask this question, How old was Jacob when he left home and went to Padan Aram to the house of Laban? Have any of you worked this out? Follow it this way: Genesis 41:46 says that Joseph when he interpreted the dreams of Pharaoh was 30 years old. The dream was of 7 years of plenty and 7 years of famine. At the end of the 7 years of plenty Joseph was 37; then his brothers came down into Egypt to buy corn and the first year they went back. The second year they came down again and afterward sent for their father Jacob, and he went down in the second year of the famine, when Joseph would be 39. But you read in Genesis 47:9 that when Jacob went down into Egypt he was 130 years old. So when Joseph is 39 Jacob is 130. If Joseph was 39 when Jacob was 130, how old was Jacob when Joseph was born?—39 years less, i.e., when Joseph was born Jacob was 91. How old was Jacob when he went to Padan Aram? He served Laban 14 years before Joseph was born, which takes 14 years more off to the time when he left home. Therefore he was 77 when he left home and had that vision at Bethel. Think it over. I dare say you have preached sermons on the young man leaving home and the perils of going up to the great city, and you think Jacob was about 21; but if you read and know your Bible you will be startled at the revelations that will come to you. Jacob was 77 when he left home for Padan Aram.

Here is another difficulty. There are three statements in the Bible respecting the number of men that went down into Egypt: Genesis 46:26 says there were 66; Genesis 46:27 says there were 70, and Acts 7:14 says there were 75. How can it be 66, 70 and 75? It is perfectly clear if you read the account with care. It says, "those who came out of the loins of Jacob that went down with him were 66," then, "all the souls that went down were 70." That is four more. But who were already down there before Jacob went? Joseph and his two sons Manasseh and Ephraim. Then there is Jacob himself. Sixty-six went with him—3 there before, and Jacob himself make 70. But why does Stephen say 75? He says

all the kindred of Jacob—not his sons only. His kindred includes five more. Who were these five? Their names are taken from other parts of Scripture, and Stephen, quoting the Septuagint translation, includes them all. So that reconciles this discrepancy of the three numbers by showing that when one number is mentioned it means one class, and when another number is mentioned it means another class, etc. It could not be more than 66 that went down with Jacob that came out of his loins, but it was 75 individuals who went down into Egypt including his kindred.

Professor Kent's Mistake

Regarding this misleading hypothesis of the higher critics you have here in America the distinguished professor, C. Foster Kent, of Yale. In talking about the years of the sojourn in Egypt he gives four figures, and says they are inconsistent with each other. First of all, they go down into Egypt and are there four generations and then come back. He says that must have been a period of 100 or 150 years. These are Dr. Kent's own figures. He says a later editor puts the period as 400 years, and another compiler says 430 years, while the Septuagint says 215 years, which Dr. Kent regards as "manifestly a compromise" between the 100 or 150 and the 400 or 430. Let me show you what these four periods are, for every one of them is absolutely correct. First we have the call of Abraham, then a period of 30 years, or the time that Abraham sojourned in Canaan before he had his seed. We mark off another period of 185 years and this will be the time that his seed sojourned in Canaan. Thirty years Abraham alone sojourned in Canaan, 185 years the seed of Abraham sojourned in Canaan, and from the time that Jacob went down into Egypt with all his family to the Exodus is 215 years. The number 215 is perfectly correct. It is not stated in Scripture, but it is implied there and it is stated in the Septuagint translation. They put two and two together and specified it. Add together these three and what do you get?—430 years.

Thirty years, Abraham sojourned in Canaan; 180 years, Abraham's seed sojourned in Canaan; 215 years, the Children of Israel sojourned and were afflicted in Egypt.

You will see that when 400 years is mentioned it is the 400 years that the seed of Abraham sojourned—not Abraham himself. It says that the seed of Abraham shall be afflicted and be sojourners in Egypt. They sojourned in Canaan and were afflicted in Egypt for 400 years. How did we get our 430? Add them all together and you will see that "Abraham and his seed" would be sojourners and

strangers for 430 years. The thing is clear as daylight, and you do not need to say one man said one period and another, another period—one 400 and one 430. You do not need to divide the Bible up, and say wherever there is a contradiction one statement must be by one man and another by another. The thing is clear if you see that wherever there is a different predicate there is a different subject. Where there is a different period named there is always a different event specified.

The higher critics are correcting and amending the Bible, and saying here is an error that has crept in and this is manifestly a mistake, and so on. They go on amending it until there is hardly anything left but the covers that you can rely upon. It reminds me of a veterinary surgeon who had to look after the cattle of a farmer, and when he sent in his bill one of the items was, "To curing your cow until she died." That is the effect of the higher critical conjectural emendations. They amend the Bible until there is no Bible left to amend.

Rules for the Chronology of the Kings of Israel and Judah

The kings of Israel and the kings of Judah are given in parallel columns. A certain king of Israel began to reign in such a year of a certain king of Judah, and reigned so many years. You will see that Rehoboam and Jeroboam both came to the throne at the same time. There is the period from the time that they came to the throne, to another point when Jehu killed the two kings of Israel and Judah at the same time. You add the number of years that they reigned together and you find that in Judah it comes to 95 and in Israel to 98. How do you account for that difference? You have to discover the reason by close attention to the narrative. You will find first, that every year is a complete calendar year, beginning on the Jewish January 1, and ending on the Jewish December 31. They have a different beginning for their year, but it was the calendar year measured from the first day to the last day of the year that they meant. If a king began to reign on July 1 they reckoned in two different ways the number of the years of his reign. In Judah, they would say that the previous part of that year was the last year of his predecessor, and while the remainder of the year was not that of his own accession indeed, yet nevertheless his first year would begin not until January 1 next after his predecessor's death. A king dies July 1—another begins to reign July 1, but the first year of the second of the two begins on January 1. In Judah they always reckon in that way, but in Israel they do not. In Israel if the king died on July 1, they would

say the first part of the year was the last year of the king who went out, and the remainder of the year was the first year of his successor. That year would be counted twice. It would be included in the years of the predecessor and again in the years of the successor. That is why you have 95 years in the history of Judah and 98 years in the history of Israel for the same starting point to the same point of arrival.

Amusing Contradictions

There are certain apparent contradictions in Scripture on which an amusing light is thrown by those who have the grace and the insight to see it. Dr. Lightfoot says: "You will find divers such passages as these in the story of the kings: Ahaziah 2 years older than his father (2 Chron. 22:2); Baasha fighting 9 years after he is dead (2 Chron. 16:1), Jotham reigning 4 years after he is buried (2 Kings 15:30), Joram crowned king in the 17th year of Jehoshaphat (2 Kings 1:17; cf. 1 Kings 22:51), and in the 22nd year of Jehoshaphat (2 Kings 8:16) and after Jehoshaphat's death (2 Chron. 21:1). For the resolution of such ambiguities you need only the text, if it be well searched. Admirable it is to see how the Holy Spirit in discords hath shown the sweet music. But few mark this because but few take the right course in reading the Scriptures. Hence, when men see flat contradictions, as they suppose, they are ready to deny their Bibles. A little pains will soon amend this wavering and settle men upon the rock whereon to be built is to be sure."

Let us take this man who died two years older than his father, Ahaziah. In 2 Kings 8:26 we are told that Ahaziah was 22 years old when he began to reign, and in 2 Chronicles 22:2 we are told that he was 42 years old when he began to reign and therefore two years older than his father. Now the golden rule for solving all difficulties of this kind is, first, look to the Hebrew and see if you have the right translation, and secondly, read the context and see if there is any reason for such a statement. The Hebrew does not say that Ahaziah was "42 years old" or "22 years old," but it says that he was "a son of 22 years"—"a son of 42 years,"—and this has a little different shade of meaning. It means that you trace the point of origination, either for his life or for something else, it may be his kingdom or dynasty. There is a point of origin of some kind, 42 years back, possibly that of some of his ancestry. Next notice the character of these people because that has something to do with it. In Judah, we have Jehoram who married Athaliah. Athaliah was the daughter of Ahab and Jezebel. You know

the character of Athaliah and Jezebel and Ahab. Ahab's father was Omri, and he was a founder of a new dynasty. He killed off all the posterity of the king that had been before him and founded a new dynasty. After Jehoram we get this man Ahaziah. There is a passage (Matt. 1:8) which says that this man Jehoram begat not his son or grandson but his great-great-grandson, Uzziah. Let us fill in each name here—Jehoram, Ahaziah, Joash, Amaziah, Uzziah. Matthew says that Jehoram begat Uzziah, and these three intervening names are struck out. The New Testament omits these three generations, and that is what makes it fourteen generations from David to the captivity. Ahaziah had a double origin. From his birth to his coming to the throne was a period of 22 years. But the Holy Spirit will not acknowledge him as the son of David, but traces him back to his mother and to Omri, and says he was a son of 42 years because Omri commenced the dynasty which he founded 42 years before the accession of Ahaziah. All the generations of the wicked are to be blotted out, and Matthew has done that. "Let his posterity be cut off, and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord, and let not the sin of his mother be blotted out. Let them be before the Lord continually that he may cut off the memory of them from the earth." (Ps. 109: 13-15). "For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation." (Exod. 20:5). It is all done in accordance with divine principles and there is a real meaning in the omissions.

The Seventy Years of Daniel

Now we come to the 70 years which begin with the third year of Jehoiakim, Daniel 1:1. Do not take Daniel as any less historical, or any less reliable, than any other book in the Bible. It is all equally valid history and all equally true. "In the third year of Jehoiakim, king of Judah, came Nebuchadnezzar to Jerusalem, and besieged it and carried it away into captivity." The captivity began in the third year of Jehoiakim. Now turn to Jeremiah 25:1-3. This is the most important date in the whole Bible because it connects the dates of Bible history and the dates of secular history. It says that a certain year of a king of Judah, was the first year of a certain king known through the monuments in secular history. "The word of the Lord came to Jeremiah in the fourth year of Jehoiakim that was the first year of Nebuchadnezzar, king of Babylon." So you have the synchronism established. You know that the fourth year of Jehoiakim was the first year of Nebuchadnezzar.

So you can connect secular chronology and scriptural chronology.

Let us turn to Ezra and Nehemiah. In the narrative in Ezra 4:24 you have mention of Darius and the temple building begun again in the second year of Darius. Then turn to 6:14 where it says the temple was finished in the sixth year of Darius in accordance with the decree of Darius and Artaxerxes. I think this should be "Darius, even Artaxerxes." The temple was finished in the sixth year of Darius, even Artaxerxes, who had become an emperor now and was called by a larger title. Then you come to Ezra 7:8, 9, and it says that Ezra came from Babylon in the seventh year of this Artaxerxes. The point is this—every modern writer, orthodox and critical—tells us there is a gap of 56 years between the sixth and seventh chapters of Ezra. I do not believe it. I think Artaxerxes is the same as Darius. In the sixth chapter the temple is finished, in the sixth year of Darius, even Artaxerxes, and in the next, the seventh chapter, Ezra comes to the temple with the vessels, in the seventh year of Artaxerxes. What should Ezra be doing 56 years afterwards bringing the vessels to the temple? It does not seem natural. Now in Nehemiah 1:1 you get the twentieth year. It does not tell of whose reign it is the twentieth year. It does not need to do so because it has already mentioned the king's name in the other part of the book, viz., in Ezra. In the second chapter you have the twentieth year of Artaxerxes, the year in which Nehemiah comes to Jerusalem. If you do not accept this interpretation, and identify this monarch with Artaxerxes and also with the Ahasuerus of Esther, Ezra would be 141 years, and Nehemiah 103 years older than he was when he came to Jerusalem the first time.

Proof of my identification of Darius with Artaxerxes is this: We are given the names in the tenth and twelfth of Nehemiah of the priests and Levites who came up with Zerubbabel, and those who came up with Nehemiah. Now out of these priests and Levites—out of the 30 names given, 20 are still living when Nehemiah comes, which, according to the common chronology, is 91 years after. How could 20 out of 30 men be living 91 years after? I say it is a mistake in the chronology and should be only 34 years later, because the twentieth year of Artaxerxes is the twentieth year of Darius, not the twentieth year of another man who was also called Artaxerxes, and who reigned later.

In the interpretation of prophecy, Bible chronology is of immense importance. It has a very special interest for every student of prophecy. I believe that "the going forth of

the commandment to restore and rebuild Jerusalem" refers to the decree of Cyrus when 42,000 people went back. Daniel is standing just on the eve of this event which is going to take place in a couple of years. I do not think it can be interpreted of any of the other decrees. There are four decrees altogether mentioned. The second was that of Darius, the second year, when nobody went back. The next decree, that of the seventh year of Artaxerxes, comes 7 years too soon. The fourth decree was that of the twentieth year of Artaxerxes which comes 5 years too late, but the interpreters of prophecy have tried to make it fit. One man says Artaxerxes was reigning as co-rex with his son a certain number of years, and that alters his date and makes the numbers fit. The most popular ex-

planation is that these years are not ordinary years of 365 days, but years of 360 days. But in my view you never get a plain, straightforward, common-sense statement that will fit in with the accepted chronology in any case. You must not, however, take my view unless you are compelled to take it. You must stick to the view which you have already received, and which is set before you by your teachers, until you are convinced that my view is the true one.

There is no way of measuring the years between the Old and New Testaments except by the book of Daniel. If you go by the Bible you will see that it is perfectly consistent with itself and that this prophecy was fulfilled on the very day on which it was to be accomplished.

Fanny Crosby and Grover Cleveland

By Rev. James M. Gray, D. D.

LAST month Fanny Crosby, "the blind singer," was called home to "see Him face to face," whom she had extolled, and had helped so many others to extol, in all these years.

The press, secular and religious, has said so much about her that little that is new remains to be picked up by a monthly periodical at this date. But there is an interesting chapter in her life, in which she came in contact with Grover Cleveland, which has not been referred to in any of the periodicals which we have seen. It is recorded in "Recollections of Grover Cleveland," by George F. Parker (The Century Company, 1909).

Mr. Cleveland's brother, William, was the principal male teacher in the Institute for the Blind at Ninth Avenue and Thirty-fourth Street, New York, which at that time had about 200 pupils. Returning from the funeral of his father, he arranged with the Institution to give his younger brother, Grover, a place, so that within a few weeks the latter became book-keeper and assistant to the superintendent.

Mr. Cleveland often spoke of this first absence from home, and of his earliest real work after going out into the world, and in 1892, when Mr. Parker was collecting information for a sketch of his life, he referred him to Fanny Crosby, a pupil and teacher in that institution from 1835 to 1858. In order to get her impressions of the young man at that time, Mr. Parker had a long interview with her, the report of which forms an interesting portion of the "Recollections."

When Cleveland came to the institution in 1853 he was in his seventeenth year, and Miss

Crosby describes him as "a marvel of precocity," and with motherly caution she used to say to him, "Take care that you do not study too much and injure yourself." One incident that brings the two together in a characteristic way we quote at length:

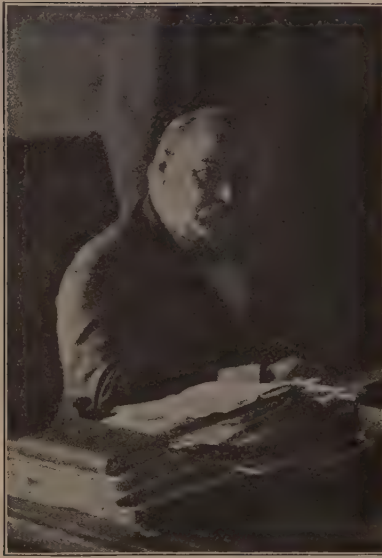
Never "Saucy" in Her Life

"The superintendent of the institution had



Fanny J. Crosby

(From "Biography of Gospel Song and Hymn Writers." Courtesy of Fleming H. Revell Co.)



Mr. Cleveland at His Desk
(From "Recollections of Grover Cleveland." Courtesy
The Century Company.)

do so no longer; if it is repeated, I will report you to the managers.' The superintendent looked at me with the greatest astonishment, but my reply had just the effect that Mr. Cleveland said it would have. I never had any further trouble with the obnoxious superintendent, nor did he assume such a manner towards me or Mr. Cleveland any more."

After young Cleveland left the institution she never heard from him again until he had become governor of New York. During that period one of her friends gave her "a sort of benefit," as she called it, and sent an invitation to the governor, who immediately wrote back saying, "I remember my old friend, Fanny Crosby, very well," and in further token of his remembrance sent a financial contribution to her "benefit."

One wonders if some of the poems which Mr. Cleveland copied for Fanny Crosby were the gospel songs that have since become so well-known, and so greatly blessed, to thousands upon thousands of the redeemed on earth and in heaven. As a child he had been brought up in a Christian household under the ministration of a father, who was a minister of the gospel and noted for his deep piety, and his older brother William, to whom he was left in charge on the death of his father, also a minister of the gospel. How much these early influences and surroundings must have had to do with the moulding of the character of that man who was one of the most upright and conscientious presidents our country has ever had. Perhaps some day we shall discover that blind Fanny Crosby was blessing the world through the White House in a way of which the world never dreamed.

IN TIME OF TROUBLE

Say—

First—He brought me here; it is by His will I am in this strait place; in that will I rest.

Next—He will here keep me in His love, and give me grace in this trial to act as His child.

Then—He will make the trial a blessing, teaching me the lesson He means me to learn and working in me the grace He intends for me.

Last—In His good time He can bring me out again—how and when, He knows.

Say—I am here:

First—By God's appointment.

Second—In His keeping.

Third—Under His training.

Fourth—For His time.

—Andrew Murray.

a dictatorial way when he found himself in authority over anybody. It so happened one day that I went down stairs into the office, where Mr. Cleveland worked, and asked him to copy a poem. He did so, and when he had nearly finished the work, the superintendent came in and said, in a very insolent way: 'Miss Crosby, when you want Mr. Cleveland to copy a piece for you, I will thank you to come and ask me.' Of course I felt very much hurt, and when the superintendent went out, Mr. Cleveland said to me: 'Now, Fanny Crosby, how long do you intend to allow that man to harrow up your feelings like this?' I asked him, 'What can I do to stop it?' and he said, 'By giving as good as he sent.'

"I was nonplussed, and in reply I said, 'Mr. Cleveland, I never was saucy in my life.' To this he replied: 'But it is not impudent to take your own part, and you never will be taught independence and self-reliance any younger. Now, we will try an experiment. Come down tomorrow, and ask me to copy another poem for you. I will do so, and then you come in as usual, and you will see the consequences, but in any event make up your mind never to let any one impose upon you.' According to this agreement I went down and asked Mr. Cleveland to copy a poem for me. As was anticipated, the superintendent came in and made the same remark. Then I turned round and said to him: 'I want you to understand that I am second to no one in this institution except yourself, and I have borne with your insolence so long that I will

Expository Preaching

By H. J. Baldwin,

A Student in the Moody Bible Institute of Chicago

IN the study of homiletics we find that sermons, or public addresses for delivery in the pulpit, divide themselves into four general classes as to their nature and style: The topical, the textual, the Bible reading, and the expository sermon. It is the last of these that we are to consider, but it is impossible to define or describe any one of them without making a comparison of all.

Briefly, a topical sermon is one, in which the speaker after the selection of a text, takes his theme from it, and then develops that theme as he pleases independent of the text. That is, the text merely furnishes the central thought of the discourse.

The textual sermon is one, in which after a text has been selected, the thought follows the suggestion of the text. Or perhaps, it might be better understood if we should say that all the main divisions of the sermon must come from the text itself.

The Bible reading sermon is a discourse in which the whole teaching of the Bible is sought on a given subject, and all the passages bearing on that subject are compiled and compared.

Now in distinction from these classes, expository preaching means the explanation of a given passage of Scripture. It may cover few or many verses, but in comparison with the text, for a textual sermon, the passage chosen is usually longer. In the textual sermon the main divisions are drawn from the text and then proven or established in any way that the preacher may deem best either from Scripture or otherwise. In expository preaching the preacher must stay by the Word, because as the name by which it is called indicates, it is the exposition or explanation of Scripture.

There are three kinds of expository preaching, but space will not allow more than the mention of them:

1. That which treats all the details.
2. That which sketches certain details and deals with them.
3. That which masses all the details on a central theme.

Expository preaching may include a series of sermons on a given portion of Scripture, in which case the last of the series would be to the other as the conclusion in an exposition consisting of a single discourse.

The Essential of an Expository Sermon

One great essential of an expository sermon must be that of unity in structure. The

preacher has all the material of the chapter with which to build, but he must see to it that he has but a single structure when completed. It must be systematic. It must be logical. The mason is given a great pile of stones which are in no shape for a building but he must cut and hew them into the forms that best fit the house he is to build. He must select just the one that will best fit the particular place, and he must see to it that there is but little waste if he is to construct economically. So with the material for the building of a sermon in expository preaching. There is an abundance of it, but it must be so handled and built into the sermon that it will be pleasing to the eye or rather the ear and intellect, and not alone that but the cutting and trimming must be done without waste. Man's aim is to construct for permanency as well as economy and we should use the material God has given us for feeding and building in the same manner.

Broadus speaks of expository preaching as being the "primitive and ancient" method. Would that we might have some of the primitive and ancient results from present day preaching! It would be a long operation to trace expository preaching back and give a history of it, so perhaps the mentioning of some who have followed this style of pulpit discourse will give a sufficient idea of its history. First, there is hardly a great preacher or prophet, whichever term we choose to use, in the Bible, who has not used this method. For example the work of the Scribes was that of reading and explaining the law (the law of Moses) and the prophets. And for a concrete instance we might name Ezra. A close study of the book of Nehemiah will show something of the preaching of Ezra and the great revival that followed. Then Peter, Paul and Stephen stand out in the New Testament. Peter preached from the prophet Joel and following his exposition of the passage and its application over three thousand souls were saved that day. Then Jesus Christ was the greatest of all expositors. Recall if you will, His meeting with the disciples on the walk to Emmaus and how it is written that "Beginning at Moses and the prophets, he expounded unto them in all the Scriptures the things concerning himself." Oh, that we might expound to our people in all the Scripture the things concerning Jesus Christ—that is, that we might see Him and Him only on the printed page!

If it is not irreverent we might name a few modern expositors also. Such as Monod,

Bishop Ryle, Joseph Parker, F. W. Robertson, McLaren, F. B. Meyer, G. Campbell Morgan, and others of less note.

Advantages and Disadvantages

There is nothing in this world but has its advantages and its disadvantages, and expository preaching is no exception. We might name just two disadvantages and then pass on to the advantages it possesses. First, it is the most difficult of all the styles of preaching, and requires closer study and application to preach even reasonably well. Secondly, there is a danger that it might incline one toward laziness, because of the fact that some who undertake expository preaching misunderstand it and its purpose, thinking that with a long text they can talk on one verse for a little while, and pass on to another and talk on it for awhile until their allotted time is exhausted. So the lazy minister would be inclined to slight his preparation, depending rather on preaching several sermonettes from the chapter than one sermon possessing unity of thought throughout.

Now as to the advantages of expository preaching, we have so long a list that it is somewhat difficult to know just where to begin and where to stop.

1. It fulfills the very idea of preaching. If we want to learn about agriculture we go out on the farm; if we want to study science we go into the laboratory; if we want to study geology we go out among the rocky places of the land or down into the quarries; the best place to get a comprehensive knowledge of mining is down in the mines where we can learn of the real things of the mining world; so if we want to learn of God and His Word we must get into the Word, and that is just where expository preaching takes us and keeps us.

2. It gives complete and exact knowledge of the teaching of Scripture, or as we might say, it gives the Bible a chance to speak for itself, and the Bible needs no defenders. If allowed to speak for itself it will accomplish that whereunto it has been sent, for His Word will not return unto Him void. In thus giving the Bible a chance to speak for itself all responsibility is taken out of the hands of the speaker and put on God's Word.

3. It gets the Word of God into the mind of the hearer, and gives the Holy Spirit something to work upon, or in other words it gives the Spirit of God material and evidence with which to convict the sinner.

4. It affords the opportunity to treat neglected passages of Scripture, that is, those that might not be well to use in textual or topical preaching.

5. It tends to contribute interest to other sermons. It teaches the people not about the Bible, but it teaches them the Bible, and this

of course quite naturally attracts their attention to the beauty of that book and they see things in it they never had seen before. As to the manner in which it contributes to the interest of other sermons let us take a concrete example: Suppose that you had preached a few Sundays ago, using the first chapter of Nehemiah as the basis of your discourse, in which you had dealt with his prayer, the story leading up to it and the elements of that prayer, its result, etc. Now if you are preaching some time later on prayer and its object, just think of the wealth of material you have to draw from that has already been created in the minds of your hearers in connection with this experience of Nehemiah.

As a final word, I believe there is no method of preaching that will give the people the Word as this does, because it is not giving them your words but God's Word all the time, and that is what counts in the final analysis. There may be times when it seems that our efforts have proven futile, but let us remember that it is God's Word that we have been teaching and preaching, and that it shall not return unto Him void. Although we might speak upon other things and move people's emotions and see what to us appear more direct results, yet when the Holy Spirit takes God's own Word, and through us gives it to our people, and then uses it to convince and convict them of sin, there has been a permanent work performed, and not merely the moving of the emotions which may move back again in the same length of time that they moved before. If we want permanent work let us read and explain God's Word to the people who are hungry for it, and thereby give them real soul nourishment.

WHAT HE PREACHED

The eminent divine was called suddenly away to assist in the installation of a new minister in another town, and, being unable to get a supply for his pulpit on such short notice, was forced to leave his Sunday morning service in charge of a young divinity student who was a member of his congregation.

"What kind of a sermon did young Stripling preach?" the divine asked one of the deacons after his return.

"Well, to be candid," the deacon replied, "it was the poorest I ever heard. It showed lack of preparation, weakness of argument, and proved the immaturity of the brain that constructed it. His delivery was excellent, but the sermon was very, very poor."

The same day the divine met the young student and asked how he had managed.

"Got along splendidly, sir," was the reply. "I hadn't time to prepare a sermon of my own, so I preached one of yours that I'd taken down in shorthand."

The Non-College Minister

Editorial in "The Continent"

Attention is being called in many places to the large increase in the number of non-college men enrolled in Presbyterian theological seminaries and to the increase in the number of "extraordinary cases" which are admitted to ordination by the Presbyteries. The Presbyterian church is not rigid even though it is rigorous. The demand for thorough training before entering the ministry implies ordinarily the full college course and the full seminary course. But a man who comes short of that training can be ordained to the ministry by special vote of a presbytery.

A Successful Non-College City Minister

It is proper that provision should be made for thus waiving the standard requirements on occasion. The Lord's call to the ministry does not always include a college education. The pastor of one of the largest churches in Presbyterianism, whose ministry is palpably blessed of God, has never had a college degree. Others are like him, both in efficiency and power, who have never been through college. Moreover, the call of God either comes to some men too late, or is heard by them too late, for the usual training, and they seek to obey even though they must be less well equipped than they or the church could wish. To be sure, some who set out late still persist in going on with complete training; all seminaries know what it is to graduate men much older than the average, who have persisted in the full course after most men are already in the ministry. But these are unusual.

One explanation for the larger number of non-college men preparing for the ministry today is to be found in the recent Men and Religion Forward Movement and similar campaigns which have challenged the attention of men to distinctively Christian work. These movements have told of the hesitation of many choice young men in the colleges to undertake the work of the ministry; sometimes they have made much of a "shortage" in the ministry. It was a message which many men heard for the first time and their hearts were moved. They felt the demand for more workers and gave themselves to the Lord for His work.

The Doorway to Christian Service

In the present organization of church activities, the ministry is the most obvious doorway into Christian service. To it these awakened men have turned with willing feet. Pastors have welcomed their desires, presbyteries have approved their decision, and they

have gone forward in the work of preparation at that point which lay nearest to them.

* * * * *

Let it be said very earnestly that among these non-college men is some of the best material for the ministry that the church can find. Let it also be said, however, that in a better organization of the church's work some of them would doubtless find large and useful places as lay helpers, pastor's assistants, Sunday-school workers, trained in some lay school with such duty in view. Meanwhile, however, each has received that primary approval of a presbytery which looks toward ordination and is pursuing his preparation under the guidance of that body.

* * * * *

"Put yourself in our place," writes a presbyterial chairman, "with fifty churches, many of them feeble, and only half enough men; if a man appeared who was willing to undertake the plain parish, whose heart God has touched and who has manifest powers of leadership, you would welcome him." In view of these practical conditions, it seems the part of reason to give such approved candidates at least so much training as can be given them from a curriculum fundamentally prepared for men of a different intellectual habit. And results justify this policy. It is a familiar fact concerning these non-college ministers that a large proportion are blessed with great gatherings when they set out to preach the gospel.

Practical Training vs. Seminary Work

All the real trouble in the matter comes in from another angle. There are occasionally men palpably unfit for the work of the ministry, to whom presbyteries are afraid to say an adverse word. They encourage them to go forward, expecting that in the course of training they will grow fitted for the great work to which they look. Then, instead of preparing the way for the largest possible measure of training, these presbyteries send them directly to the seminaries. Here is where needed care must be applied. We would not see the door shut on men whom the Lord has called, but we share the feeling that greater care is needed on the part of presbyteries and their committees both in accepting men as candidates for training and in ordaining them without training.

And in the long run God and not the church will determine. Where His Spirit rests the church cannot hinder the worker or the work. Nor can the church make a strong man by its unaided ordination nor by all the schooling on earth. You cannot leave God out.

A Striking Incident in Personal Work

By Evangelist H. D. Kennedy

DURING the World's Fair in Chicago, I took the train one beautiful morning and went out to Evanston to visit the Seminary. I reached the town about ten o'clock, and after walking a block from the station, I passed two men, standing on the street corner, and asked them where the Seminary was. One of them said, "It is up this street," and then he left the other and walked on with me. He did not seem to be in a hurry, so I slowed up to keep pace with him, and he began to talk out loud to himself. The novelty of it attracted me, and what he said clearly showed the cast of his mind and a troubled condition of his soul.

"Theology! Theology!" he said. "What is theology? A lot of people are breaking their necks over theology, and what is it?" Then he looked up, and said, "I see the sun. Is the sun God, is nature God, or is there another God?"

Now up to this time I had not spoken, except to ask where the Seminary was. He stopped abruptly, and looking at me, said in a very off-hand way, "Well, stranger, I rather like you." "Do you?" I said, "I am glad of that. I would not want to have a quarrel with you." He said, "I took you for a theological student and I supposed you would contradict me." "Oh, no!" I said, "I would not do that. I never contradict men like you." "Why not?" he said. "Because," I replied, "It may be you know a lot more than I do and I might get beaten, besides arguing with a man in your condition will never do him any good." He said, "Are you a theological student?" I said, "I am a Christian." I did not know that I could be with him very long, so I wanted to get to the point at once.

"A Christian!" he said. "What is a Christian?" I said, "Do you want to know?" "Yes," he said, "I would like to hear what you have to say about it." "All right," I said. "There was a time in my life when I was not a Christian, but now I know I am one, and if it will be of any benefit to you, for me to tell you the way to become one, I will be glad to do so." So I said, "My friend, I take you to be a man seeking truth, but you realize that thus far you are entirely in the dark concerning God and His revelations to man. I also believe you cannot be fooled with a sham." "You have struck it right," he said, "I am thirty-five years old, I am a graduate of Oxford, I have been in every country in Europe and in every State in this Union. I have also been in all kinds of

churches, yet, I have never found any one who could tell me whether there is a God or not." "Well," I said, "that is surely strange in the light of this century." Then I added, "Are you open to conviction? Do you really want to know?" "Yes," he replied, "I am, and if you can tell me the real thing I am willing to listen."

As I looked into his face I saw he meant it. His countenance was frank and open, but a look of doubt and despair seemed to take all the brightness out of his expression, and I felt that God and the devil were at that moment bidding for his soul. He was not in an argumentative mood as men of that cast usually are, so I breathed a silent prayer to God and went on.

The Thing That Seemed Real

I felt that it was unwise to use my Bible with him, for he would have asked, "Where did you get that book?" There would be nothing gained by telling him the Bible was God's Word, he would have said, "Who is God?" So I saw the only thing to do, was to start with the one thing that seemed real to him and the thing in which he was already interested, so I looked up as he had done and said, "That sun is like myself; it was created by God." He said, "Who made God?" I looked at him, and said quietly and kindly, "Look here my friend, I am not anxious to talk to you at all. The fact that we have met today means nothing to me; it is not my opportunity, it is yours. I am not in the dark, you are. I have gotten people like you out of the dark before, and I believe I can help you; but, you must let me have a starting point, and my starting point is God. You may call Him the 'First Cause' if you will, I call Him God." "All right," he said, "go on."

So I continued. "I believe God created everything. The fact of God, is the only explanation reasonable to me, of the existence of this universe. Nothing just happens, even the palm of my hand has a definite pattern and plan in it." "Yes," he said, "it would seem that way." "Well then," I said, "let us first settle on God as the Creator and assume that He made the universe and everything in it."

"By what process was it done?" he asked. I said, "I believe He made the heavens and the earth first, then vegetable and animal life, and finally man, made in His own likeness." "How did God make man?" he asked, "by evolution?" I said, "I don't know, I was not

there. He may have done it that way, though I do not believe He did. If other people wish to claim their ancestry that way I have no objection, but for my part I make no such claim. Still if it were by the process of evolution that God made man that does not alter the fact, that at one time in this world's history, there lived a man and a woman called Adam and Eve. That is as much a matter of history as that Caesar or Napoleon lived."

God's Right in Man

"All right," he said, "but what was God's purpose in making this man and woman?" "To bring glory to Himself," I answered. "In what way?" he asked. "By being obedient to Him," I said. "If you write a book you can get it copyrighted and control it. If you invent a machine you can get it patented and control it, and you more than any one else should be capable of knowing just why the book was written or the machine invented." "Yes," he said, "that is reasonable." "Then," I said, "since God was the Maker of man He surely had the right to control him and it was not unreasonable of Him to demand obedience; for only through man's obedience could God get glory out of His creation. But being made in the likeness of God, Adam and Eve were capable of making a choice; they chose to disobey Him. Therefore they were thrown out of harmony with Him and would have remained out of harmony forever, if He of His own free grace had not done something to restore them to His favor."

"But," he said, "if God loved Adam and Eve, why did He not forgive them without any third person coming into it?" "Well," I said, "Suppose I insulted you and then asked you to forgive me, you could do it; but, suppose I stole your watch and were arrested and sent to prison, would your forgiveness take me out of prison?" "No," he said, "the law would have you." "True," I said, "then the law had Adam and Eve. God could have forgiven them but they would still be guilty, besides God had said, if they sinned they would die, they sinned, therefore were under sentence of death. For God to require no reckoning at the hand of the sinner would prove His law of no value, and His right as moral Sovereign over men would be brought to naught. Sin had to be dealt with, for 'the wages of sin is death.' There was no use in Adam and Eve saying to each other, 'You die for me.' Each would have had to answer 'I have my own sin to die for.' It was necessary, therefore, for some one to die who had no sin of his own, in order for them to be forgiven and go free." I also told him that before God drove them out of the garden of Eden He promised them a Saviour, when He said,

"The seed of the woman shall bruise the serpent's head," in other words, that some sinless one was to come and live, that He might die for the sins of others, and thus make it possible for man's relationship with God to be restored.

The Value of Christ's Death

I then told him about God sending His Son into the world, and that Christ so lived that He proved to the universe that what God asked Adam to do, could be done, and could be done by a man, for at the close of His life He said to the world, "Which of you convinceth me of sin?" He said to His disciples, "I do always the things that please my Father," and to His Father He said, "I have finished the work thou gavest me to do." Then after Christ had thus by His life of obedience vindicated God, and had no sin of His own, He voluntarily offered Himself a sacrifice for the sins of all others.

"But," said my friend, "how could Christ's death have such value if He were a man? Would not His death, even if He were sinless, only atone for the sins of one sinner?" "Yes," I answered, "that would be true if He were only a man, but, though He was as truly man as we are men, He was also the only begotten Son of God, and God was in Him reconciling the world to Himself, so that through Christ's death on the Cross, God did more for man, than He could have done through all other men put together. And Christ's righteousness in that act, more than overbalanced all the unrighteousness of all other men. He was a man that He might die, but He was God, that His death might have infinite value and thus count for more than if all other men were to die. Death has a claim upon all other men because of sin, but it had no claim on Christ for He had not sinned. Death did not choose Him; He chose death, and because He did, He destroyed its power and bore away the sin of the world, making it possible for God to be just, and the justifier of him which believeth in Jesus."

I also told him that Christ said when He was on earth, "I have power to lay my life down and I have power to take it again," and that by His resurrection He proved the claim He made, also that God bore witness to the fact, in that He raised Jesus up and exalted Him to a place at His own right hand to be a prince and a Saviour. This proved that what Christ had done satisfied God, not that Christ was more loving than God, but that the eternal contract between the Father and the Son had been carried out and the work of man's redemption had been so completed, that any sinner who would accept Christ as his Saviour might stand uncondemned before God, as though he had never sinned at all.

"It Looks Sense"

I turned and looked at my friend and the tears were running down his face. He said, "Where did you get all that?" I said, "In the Bible." He said, "I never heard it before, what do you want me to do?" I said, "If you want to be a Christian as I am, believe what I have told you and accept Christ as your Saviour, for God has said, 'As many as received him (Jesus) to them gave he the right to become children of God, even to them that believe in his name.'" He said, "It looks sense." "Yes," I said, "it is the only thing that is sense for a man in your condition. Let us bow our heads here and pray." We did so, and right there on the street he accepted the Saviour and the light of God dawned in his soul. And Oh! what a change came over his face!

We spent the day together, talking on this great theme, and at six o'clock I took the train back to Chicago. He came with me a few blocks, bidding me good-by on three corners. At last we parted and he went on his way rejoicing. I never saw him before or since; I forgot to ask him his name and he did not ask me mine; but I left him in the keeping of the Saviour he had found and expect to meet him in glory.

N. B. It is now over twenty years since the above incident took place. I have never printed it before; but as God has used it many times in leading people of this class out of the dark, when I have related it in public addresses and in dealing with individuals, I have been led to publish it, trusting it may be the means of helping many others.

The Testimony of a Shut-In

Over four years ago God gave me a burning desire to become one of His intercessors; and the burden of my prayer was, that each day, I might claim an "inheritance" of heathen souls that would not be saved if I failed to pray; and such was the soul-agony that death seemed preferable to an unanswered prayer. At the time, I was suffering from a severe accident and was trusting for divine healing.

At last I was shown by the Holy Spirit where two ways met; one was the path of intercession, shut in from public life, and the other, through God's healing power, that of active service.

The Spirit said to me, "Choose which path you will take."

I said, "Dear Father, I will follow thee as an intercessor."

I am still confined to my wheel chair, but I have never regretted the choice then made. God has so ordered my life that I can give the best hours to prayer, which the Spirit indites, and to service with my pen, which the Spirit controls. God-sent assurances reach me now and then, that both prayers and pen are blessed of God. Daily I claim my "inheritance," and at various times the dear Father gives me a faint vision of what it means to be able to do so. Only the great love that caused Him to give His Son to save a lost world, could have induced Him to give to one so unworthy, such a priceless gift.

God still gives me many hours in Gethsemane that I may have fellowship with Him in His sufferings. But when He gives me the assurance of victory I cast my burden on the great Burden-bearer, and then day, by day, claim the blessing I won in Gethsemane for the person or the object, for which I prayed.

The Holy Spirit still gives me burdens and victories, until now there is a long list where there is no dividing line between asking and receiving. There are many prayers through which final victory is given, and yet the Spirit tells us that God's time has not yet come to answer.

Intercessory prayer claims God's help, guidance and power for the work of the day, for either an individual or an organization of workers as the case may be. The prayer of faith is so unchanging that every day it will rise before God so full of the Spirit's intercession that "it will bring things to pass," not by man's power, but by God working through man.

THE PRAYER OF A SHUT-IN

By Mrs. W. S. Goodell

I come to Thee, my dearest Lord,
In simple trust without a fear,
But that the One who bids me come,
Will lend to me a listening ear.

I come because I need Thy aid;
I am too weak to walk alone,
So to the strong I look for help
To bear my burdens as Thine own.—

For Thou hast bid me cast on Thee
My sorrows, and each anxious care,
And Thou with all a Father's love
Wilt for Thy child the burden bear.

I would draw near and nearer still;
O, draw me by Thy precious blood,
And 'neath its shelter let me now
Reconsecrate myself to God.

Practical and Perplexing Questions

Answered by the Editors

DANIEL AND REVELATION

Question: Does the 70th week in the book of Daniel or the time when God again begins to deal with Israel, commence at the 7th chapter in the book of Revelation or before?

Answer: In our judgment it begins at chapter 6, or in other words synchronizes with the opening of the seals.

ANSWERS TO PRAYER

Question: May we not take 1 John 5:14, 15 (placing the emphasis on the "know") and, in the assurance of a definite answer to a definite prayer, claim that the gracious Spirit has shown us things to come?

Answer: The language of this correspondent is somewhat obscure, but we think we may answer, "Yes."

THE CHURCH IN THE OLD TESTAMENT

Question: If the Church is not mentioned in the Old Testament, what is meant in Solomon's Song when the beloved, or love, is so often spoken of?

Answer: This may refer to Israel, or to the church, in a typical or symbolic sense, but is not a mention of the church literally.

AN EXEGETICAL QUESTION

Question: Can we find in Romans 8:25 a direct bearing upon the two following verses? If so, may we appropriate verse 25 in connection with John 16:13, 1 John 5:14-15?

Answer: We do not think verse 25 has a direct bearing on the two verses following, but rather belongs to the preceding verses 18-24. Verses 26 and 27 on the other hand, carry us back to the work of the Holy Spirit in the believer, the reference to which was broken off by a parenthesis at verse 16. For this reason, the application of verse 25 to the passages in the Gospel and Epistle of John is not sound exegetically.

CHRIST REIGNING ON EARTH

Question: Would it be humiliating for Christ (as some say), to reign a thousand years on our sinful earth, now that He is glorified?

Answer: No more humiliating than for Him to leave His throne of glory, and be born of a virgin, and live, and suffer and die for fallen man. However, while He will reign over the earth during the millennium, we do not understand that He, as the personal glorified God-man, will reign upon the

earth. He will be with His church in the air (1 Thess. 4:16-18), but as we understand the Scriptures, He will rule the earth in that period through the nation of Israel as His vicegerent.

THE PLACE OF BAPTISM

Question: Does not Mark 16:16 show that baptism is essential to salvation?

Answer: Hardly. If it did, it would contradict other Scriptures which teach definitely that salvation is by faith only (Acts 16:31). Indeed, this very passage itself teaches so, since its second clause says "he that believeth not shall be damned." It does not say, "he that believeth not and is not baptized shall be damned," but simply "he that believeth not." This omission is very important when we remember that the Holy Spirit is the author of it. Baptism, indeed, is important as an ordinance appointed by our Lord, and when rightly used His blessing rests upon it. But it is rightly used when, after one has believed on Christ and has been thus saved, he seals that faith by the public confession of His Saviour in the rite of baptism (Rom. 10:9, 10).

JUDGING OTHERS

Question: Please explain Luke 6:37-42 inclusive.

Answer: Verse 37 refers to censorious judgments on others, and especially judgments, not of actions, but motives which we can not always determine. Such unkind judgments will be returned upon us in the great day of our own judgment, and indeed are often returned upon us in this life because people feel compelled, in self-defence, when treated in that way, to treat their assailants similarly.

Verse 38 gives the other side of the truth showing that in the long run, no one will be the loser by exercising forbearance and love in these matters.

Verse 39 seems to be separate from the foregoing, and is a warning against following unsound religious teachers, while verse 40 continues the subject, showing the likelihood that the disciple will follow his teacher. The scholar will become as perfect as his teacher, but not more so, i. e., he will copy his errors and reproduce his faults.

Verses 41 and 42 teach that they who improve the sins of others should strive to be blameless themselves. A "mote" is a small object, a "beam" a great one; sometimes people guilty of great faults are eager to condemn others with smaller ones, which is inconsistent and unreasonable.

EATING THE FLESH AND DRINKING THE BLOOD OF JESUS CHRIST

Question: Please explain to me what Jesus really meant in Matthew 26:26-28 when He said, "This is my body," and "This is my blood of the New Testament"; also what He meant in John 6:53, "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you."

Answer: The words "This is my body" and "This is my blood" suggest no idea but the obvious one that our Saviour is calling the bread His body or the wine His blood in the same sense that He calls Himself a door, a vine, a root, a star, or is described by other figures of speech in Holy Scripture. The bread was an emblem of His flesh, and the wine an emblem of His blood, as broken and shed for the sins of men.

In John 6:53 we have the same truth conveyed as in verse 51 of that chapter, though in more emphatic terms. That truth is that Christ Himself, in virtue of His sacrificial death, is the spiritual and eternal life of men, and that unless men by faith voluntarily appropriate to themselves His death in its sacrificial virtue so as to become the life and nourishment of their inner man, they have no spiritual and eternal life at all. It is not as if His death were the only thing of value, but it is that it gives all else in Christ's person and work their whole value to us sinners. In verse 51 He had already intimated that His death was to be something very different from a natural death, and therefore it must have been plain to candid hearers that in verse 53 He meant something above the gross idea which the bare terms express.

Again, when He added that they had no life in them unless they thus ate and drank, it was impossible for them to think that He referred to the temporal life they were then living. Evidently that was not dependent on their eating and drinking His flesh and His blood in such a gross sense.

The above is taken mainly from the "Critical and Experimental Commentary," by Jamieson, Faussett and Brown, but it expresses our views as clearly as possible under the circumstances.

FEARING THE DEVIL

Question: Is it wise for a sanctified man to say openly, "I am not afraid of the Devil, not afraid of anything he can do"?

Answer: Much depends upon the motive back of the remark. Let us suppose the case of a truly "sanctified" man who has been regenerated through faith, and baptized by the Holy Spirit into the body of Christ. That man is eternally saved; but suppose some spiritual enemy, inspired by Satan himself, were to challenge his salvation, might he not be justified in replying that he had no fear even of

Satan himself? Does not Romans 8:28-39 give him that right?

On the other hand, Satan has great power, even though it be limited, in the case of a sanctified man. The instance of Job is in point. Though he came out of all his difficulties triumphantly, yet in the face of what he passed through, would it have been wise for him to say, "I am not afraid of the Devil, not afraid of anything he can do"?

HELL EXTENDING HER BORDERS

Question: If the borders of hell are being extended all the time who is doing it, God or Satan? If it is a place did God or Satan create it?

Answer: "Hell" is a word standing for the unseen state, and as such God must have created it, but when it is said that hell is extending her borders all the time, we suppose the expression is used in a poetic sense. The idea is that more and more souls are going to hell because of their own sin and their rejection of the Saviour. In this sense the Bible says "hell and destruction are never full" (Prov. 27:20), and again, "Hell hath enlarged herself and opened her mouth without measure" (Isa. 5:14). Some day hell will deliver up the dead which are in it, but only that they may be cast into the lake of fire (Rev. 20:13, 14). How glad we should be for a Saviour who by delivering us from sin, delivers us also from hell, which is the consequence of sin! Blessed are all they that put their trust in Him.

GRACE VERSUS WRATH

Question: In 2 Peter 2:12 is a passage that perplexes me. The apostle speaking of the false prophets says, "These as natural brute beasts made to be taken and destroyed," while in 3:9 he says, God is "not willing that any should perish but that all should come to repentance." Can you help me to reconcile these two statements?

Answer: The correspondent misunderstands 2 Peter 2:12. The inspired writer compares the false prophets to "natural brute beasts," or "creatures without reason" as the Revised Version puts it. But he then goes on to describe the beasts and not the prophets saying that the former were "made to be taken and destroyed," or as the margin reads, "to take and to destroy." Then he returns to the false prophets and says that they "shall utterly perish in their own corruption," but of course it was always understood that if they "come to repentance" they should not so perish.

ONCE SAVED, ALWAYS SAVED

Question: Do the Scriptures teach that once saved always saved? If so, please explain John 15:6. Will one who is saved ever back-

slide or go into wilful sin? If so, would he be lost should he die in that condition?

Answer: We believe the Scriptures teach that a soul truly saved will not be lost; if it were otherwise where were the object in saving him? Such a soul may backslide wilfully as David and Peter did, and were he to die before he had a chance to repent and confess his sin, we do not think he would be lost, but he would be a loser in the rewards of grace and in his place in glory. John 15:6 is not inconsistent with this teaching, for to abide in Christ does not mean an absolutely sinless life, for then no soul abides in Him. It means, however, that we shall have no known sin unjudged and unconfessed before Him. This is strong meat and not intended for babes, but it is the truth as we understand it. The great thing is to be sure that we are saved, which means that we have definitely received and confessed Christ, and that we are striving day by day by His grace to follow Him.

CRUCIFIED WITH CHRIST

Question: The people who teach complete eradication of the carnal nature take Romans 6:6. While I am not ready to accept that theory, I should like to know your views on that verse.

Answer: "Our old man" there means our fallen and corrupt nature received from our first parents. It was "crucified" with Christ in the sense that in God's mind every believer on Christ was fully identified with Him on Calvary. That is, His death, conceived of as a penalty for the guilt of sin, was the believer's death. We were crucified with Him as members of the body of which He is the Head (Eph. 1:22, 23). "The body of sin" means our physical body viewed as sin's stronghold or vehicle (Bishop Moule), and it is crucified with Christ in order that it might be "destroyed" or put down, "that henceforth we should not serve sin," "no longer be in bondage to sin" (R. V.).

The idea is that the man who realizes his position in Christ is in possession of the power to overcome sin. It does not mean that sin is eradicated in him, and that he no longer has need to keep his body in subjection (1 Cor. 9:27), or to watch and pray lest he enter into temptation (Matt. 26:41), but that henceforth when he says to a temptation "No," it "carries with it the power of the inward presence of the risen Lord."

SAUL AND ANANIAS

Question: To the Editors: My attention was especially called to the question and answer in a recent number of "The Christian Workers Magazine" concerning the instructions of Ananias to Saul in Acts 22:16: "Arise and be baptized and wash away thy sins."

The common confusion of the question

which Saul asked in the ninth of Acts as he lay on the ground, with the question of the jailer in the sixteenth chapter is one great, if not the chief, cause of the difficulty and erroneous belief in regard to the directions given him by Ananias. Saul's question was not "What shall I do to be saved," but simply, "What shall I do Lord?" and is one altogether different in its significance. Already he had acknowledged Jesus as Lord, and "no man can call Jesus Lord but by the Holy Ghost." He was not now seeking how to be saved, for he was saved, but what was he now to do as an obedient believer in the once rejected Messiah? And further, the statement of Ananias was not "and thereby wash away thy sins," for this would have been in direct contradiction to the plain teaching of the Word throughout, but simply "and wash away thy sins, calling," etc. Now we are clearly taught in the first chapter of First John that it is He that cleanses away our (we Christians) sins when we confess, and also in the same chapter that it is "the blood of Jesus Christ" that does it.

This same mistake is as commonly made with reference to the day of Pentecost in which the same question is involved. The repentant Jews are (in the common opinion) made to ask the same question as the jailer, when in fact the account is unmistakably clear that this is not the case, but that the question is the same as Saul's "What shall we do?" There the question stops, and we have no reason whatever for adding "to be saved" and thus come under the condemnation of those who add to the Scripture. To do so is to charge the Spirit with cutting out what ought to be there, which God forbid that we do. The question was not for the way of salvation, but what should they do who, like Saul wished to show their acceptance of the crucified One. And the answer of Peter in no wise deals with the way of salvation, but only the course that they, as believers were to pursue. To confuse the "gift of the Holy Ghost" with the new birth is certainly not admissible in this day. The expressions are not synonymous, and the whole account of the two incidents is so clearly free from the common confusion, that the bringing in of ordinances as well as other works into the way of salvation, is surely without excuse.

The assertion made by some teachers that they go to the book of Acts for their way of salvation is founded upon this common error and admission that, it is the question of salvation that is raised in both these incidents, and if we can clarify the atmosphere of this serious error, we will take away the vantage ground from such errorists, earnest and devoted as they are, and enable us to consistently refute their position.

R. W. C.



Students and some of the members of the Faculty and Business Staff of the Moody Bible Institute. Many of the students were absent, yet 138 were left standing after all available seats were filled. The remedy for which is found on pages 139-140.



stitute assembled in its largest Lecture Hall on Founder's Day (Feb. 5, 1915). Many
The scene is an argument, showing congested conditions that now exist, the
d 463. Please read those pages now.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted by James M. Gray

THE GOSPEL OF JOHN

Lesson 4

The Third Visit to Judea

Chapters 5 and 6

I. This visit like the second was occasioned by the Passover, and a year later (6). What miracle was wrought on this occasion (2:9)? With what effect on the unbelieving Jews (10-16)? How does Jesus justify such labor on the Sabbath day (17)? On what two-fold ground did His enemies seek to kill Him (18)? The latter of these grounds, because He said "God was His Father," is deeply important. The Revised Version translates it "he also called God his own Father." The Jews understood Him to declare God to be His Father in a sense in which He was not the Father of other men. This is why they said He made "himself equal with God." The importance of this is seen in that it contains a direct claim on Jesus' part to be equal with God, i. e., a claim of absolute deity.

The Jews so regarded His words, and Jesus took no pains to correct that impression, on the contrary, His words that follow are an argument to prove that He was God. Almost all the verses down to verse 31 prove this, but especially verse 23. This discourse concludes with a kind of supplementary one on the four witnesses (32-47). We have here cited by Jesus Himself, the witness of John the Baptist (32-35), the witness of His own marvelous work (36), the witness of the Father (37, 38), and the witness of the Holy Scriptures (39), but how vain so far as moving the wills of His unbelieving countrymen was concerned (40)!

II. Leaving Judea again, where do we next find Jesus (6:1-3)? What miracle is associated therewith (5-13)? This is the only miracle found in the other Gospels which is also recorded by John, and for the reason doubtless of leading up to the discourse on the Living Bread. What effect had this miracle on those who saw it (14)? What did they propose to do with Jesus in consequence of their opinion (15)? What did the knowledge of their purpose lead Jesus to do? What bearing has His action on the incident in chapter 18:10, 11, and His words before Pilate in the same chapter, verse 36? To what place did Jesus depart? What miracle took place during the night (16-21)? Where next do we find Jesus (22-24)? It is at this point the discourse is given to which reference has been made, and which is one of those which gives the Gospel its dis-

tinctively spiritual character. At what place was this discourse given (59)? How does it seem to have been received by the people generally (41, 52)? How by the disciples (60, 66)? What foreshadowing of His death does he reveal (66-71)? Why did He confine His ministry to Galilee just now (7:1)?

III. The importance of these two chapters grows on one as establishing the deity of Christ and the vital character of the work for man which He came into the world to do. As illustrating the latter, consider especially verses 37-40 in the discourse on the Living Bread; (1) the Father gives His chosen ones to the Son; (2) the Son receives all such; (3) the reason for His so doing is His devotion to His Father's will; (4) the will is that He lose none of those the Father gives Him; (5) the means by which this choice of the Father becomes operative in any individual case is faith, "believing on" the Son.

Another way to treat this whole chapter is to divide it into four parts designated by the attitude of the multitude towards our Lord: (1) discussion (four dialogs, 25-40); (2) dissatisfaction, (41-51); (3) dissension (42-59); defection (60-66). The foregoing is quoted from an unknown source.

Questions on the Lesson

1. What occasioned this visit to Judea?
2. State the circumstances under which Jesus claimed equality with God.
3. What four witnesses does He produce to substantiate His claim?
4. What distinction is accorded the miracle of the loaves and fishes?
5. Analyze chapter 6:37-40.
6. Analyze the chapter as a whole.

THE GOSPEL OF JOHN

Lesson 5

At the Feast of Tabernacles

Chapters 7-10:21

The story of the fourth and last visit to Judea is too long and important to gather into one lesson, and will be broken up into three or four, the first of which bears the above title.

I. How did the brethren of Jesus regard Him at this time (7:2-5)? What hesitancy did He exhibit in going up to this feast (6-9)? This feast took place in the fall, corresponding to our October. This chapter and the next are identified as those of the controversies in the Temple. They represent periods of sustained contention with enemies such as are described nowhere else in the Gospels. The

crisis indicated in the Synoptics is now rapidly approaching. Examine in this connection verses 12, 13, 20, 26, 27, 30, 32, 43, of chapter 7. What effect had Jesus' answers to His opponents upon the officials (45, 46)? What authoritative person speaks on His behalf at this critical moment (50-52)?

II. Where did Jesus pass the night after this exhausting day (8:1)? Where is He found the next morning (2)? With what work of courage and grace does the day begin (3-11)? Who came off victor in that contest of light and darkness, Jesus or His adversaries (6)? The controversy begins again by Jesus' bold declaration of Himself as "the light of the world," a declaration which, if unsupported by the truth, makes Him an impostor, but otherwise establishes His right to be all that this Gospel claims for Him—that He is God. Observe the features of the controversy all through this chapter, but especially at verses 13, 19, 25, 37, 48, 52, 59. Observe, too, the repeated declarations of Jesus bearing upon the dignity of His person, as in verses 16, 18, 19, 23, 28, 36, 42, 46, 51, 56, 58. It is comforting that His testimony was not fruitless in discipleship (30).

III. As Jesus passed from this murderous crowd, what miracle is wrought (chap. 9)? What explanation does Jesus afford as to why this man was born blind (3)? How does this work of power and mercy affect the enemies of Jesus, does it soften or harden their opposition (16, 28, 29)? What did they finally do to the man (34)? What does "cast him out" probably mean? Compare verse 22, last clause. How does Jesus make a further claim of deity in addressing this man (35-37)? It is to be observed in this connection that the discourse on the Good Shepherd, in chapter 10, grew out of the casting out of this man from the synagogue because of his confession of Jesus. The Scribes and Pharisees are the "hirelings" Jesus has in mind, who showed themselves to be such in their treatment of this man. Notice how this discourse also falls into harmony with the distinctive purpose of John's Gospel to present the highest aspect of Christ's person and work, for example, compare His utterances in verses 10, 11, 15, 17, 18. His work is clearly that of a substitute Saviour, and yet none other than God could speak of Himself thus. What opposite results were produced by this discourse (19-21)?

IV. Reference was made above to chapters 7 and 8 as those of the controversies in the Temple. Pardington characterizes the first controversy as being in regard to the character of Christ's teaching and the condition for testing it (15-20); the second as touching the character of the Sabbath day (21-24); the third, on the divine character of Christ Himself (25-31); the fourth, on His approaching

disappearance, its nature and object (32-36). Another outline is the following: Controversy one, on the source of His knowledge (14-24); controversy two, on the origin of His being (25-31); controversy three, on the mysteriousness of His sayings (32-36). In the same way chapter 8 might be regarded as a controversial discourse on: (1) the nature of His mission (12-20); (2) its need (21-30); (3) its result (31-36); (4) possibly its motive (37-58).

Speaking specifically of chapter 10 and the discourse on the Good Shepherd, it may be stated that the shepherd work of our Lord has three aspects: (1) as the Good Shepherd He gives His life for the sheep; (2) as the Great Shepherd He intercedes for them as one alive from the dead, and hence is caring for and perfecting them (Heb. 13:20); (3) as the Chief Shepherd He is coming again in glory to reward the faithful under shepherds (1 Pet. 5:4).

Questions on the Lesson

1. When do the feasts of the Passover and the Tabernacles relatively occur?
2. How would you characterize chapters 7 and 8?
3. How is Jesus proven to be God in this chapter?
4. Analyze chapter 8.
5. Name the three aspects of Christ's work as Shepherd.

THE GOSPEL OF JOHN

Lesson 6

At the Feast of the Dedication and the Home in Bethany

Chapters 10:22-11

I. The Feast of the Dedication took place midway between that of Tabernacles and the Passover, or some time corresponding to our December or January. It is mentioned nowhere else in the Bible and it is not positively known just what it commemorates. Where Jesus had been in the meantime is not revealed except that it is not stated, that He returned to Galilee. We dwell on this period to call attention to the same features as in the previous one, viz., the putting forth of the boldest claims on Jesus' part, followed by conflict with His opponents. For the claims consult verses 28-30, and the conflict, 31-39. What was the sequel of this appearance so far as Jesus was concerned (40, 41)? Notice that in the face of all the criticism and opposition the disciples continually increased (42).

We should not leave this without a further word on verse 30, which literally translated is, "I and my Father are one thing," (Bishop Ryle). Christ does not say "one" in the masculine, but in the neuter gender. That is, He and His Father are not one person, but

one in nature, power, will. It silences those who say there is but one person in the God-head and those also who say that the Son is inferior to the Father.

Our Lord's defence of this language against the charge of blasphemy (33-36) is an argument from a lesser to a greater. In Psalm 82, the inspired writer is speaking of the position and duties of princes and rulers, whose elevation above other men and consequent responsibility was so great that, compared with them they might be called "gods." If then, no fault is found with them who receive this honor by grace, how can He deserve blame who possesses this honor by nature? "Sanctified" (34) means "set apart," and the verse teaches the eternal generation of Christ. The Jews did not understand Christ to claim to be "God" in the sense of the 82nd Psalm or they would not have stoned Him; but God in the sense of deity, and hence Christ's acceptance of that claim, as in chapter 5, is an assertion of that fact on His part.

II. We now come to chapter 11 where we find Jesus in Bethany. Here occurs the raising of Lazarus. In the Synoptics we read of the raising of Jairus' daughter and the son of the widow of Nain. In the first case death had just ensued, and in the second but a single day had intervened. Here, however, Lazarus had been four days dead. Of course, with God it is no harder to restore life in the one case than in either of the others, and yet all

must be impressed with the gradation of difficulty illustrated in the three, and that the most difficult, humanly speaking, should be recorded only in John's Gospel. This, like so many other features, shows the distinctive purpose of this Gospel to set forth Jesus in the highest aspect of all, that of the Son of God—the Son of God giving life to the world. What a wonderful declaration in verse 25!

Speaking of this miracle in general terms, Bishop Ryle makes three good points: (1) it was clearly intended to supply the Jews with one more incontrovertible proof that Jesus was the Messiah (cf. again their question in 10:24); (2) it was meant to prepare their minds for our Lord's own resurrection—they could not say when the tomb of Jesus was found empty, that His resurrection was an impossibility; (3) it is the most thoroughly credible of all our Lord's miracles, and supported by the most incontrovertible proof.

Questions on the Lesson

1. When did the Feast of Dedication take place?
2. Explain 10:30.
3. Explain 10:33-36.
4. With what circumstance are we impressed in comparing the raising of Lazarus with the other two restorations to life?
5. Quote from memory 11:25, 26.
6. What three good points on this miracle are made by Bishop Ryle?

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International Sunday-school Lessons

By E. O. Sellers

March 14

Saul Gains His Kingdom

1 Samuel, Chapter 11

Golden Text.—“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” Proverbs 16:32.

In order to repay Israel's victory under Jephthah, Nahash, the Ammonite, demanded the right eye of those besieged in Jabesh in Gilead, knowing that the left eye would be hid by their shields and they would thus be incapable of warfare. For Israel to make any covenant with the Ammonites was contrary to God's commands (Exod. 23:32; Deut. 23:3).

I. The Cry of Jabesh, vv. 1-3. This event probably occurred about a month after the previous lesson. It was a proud, haughty demand made of these Israelites. Exhausted and hopeless they had offered to become servants in order to live. So today we frequently find men willing to compromise with the world and the Devil who only hold them in derision and contempt (v. 2). Compromising Christians are always blind leaders of the blind (Matt. 15:14; 6:22). The demand of Nahash would also bring reproach upon Israel, yet this same king afterwards showed kindness to David (2 Sam. 10:2). History records that Emperor Basil II actually sent an army of 14,850 sightless men back to the king of Bulgaria who died of grief and horror at the sight.

II. The Conquest of Ammon, vv. 4-11. Nahash granted the request for a seven days respite. Here was Saul's opportunity, wrongs to be righted and people to be saved. Saul had held his peace since being anointed by Samuel, employing his time in every-day toil and duties (v. 5), for the messengers did not find Saul at home idle. The tidings of this insult were told to the people who lifted up their voices and wept (v. 4). The news of this threatened calamity reached Saul's ears and his conduct effectually put to silence those “worthless fellows” who despised him and had brought no presents at his anointing (10:27). Instead of tears Saul is moved to deeds. Like Cincinnatus and Israel Putnam he left the plow to take up the sword. Saul did not, in his own strength, undertake to relieve Jabesh for “The Spirit of God came upon him” (v. 6). (See also Judges 3:10; 11:29; 13:25; Luke 24:49; Acts 10:38). This moved Saul to anger not alone at such an evidence of cruelty, but rather at the contempt Nahash had for God and His people. Saul associated himself with Samuel,

the man of God, and summoned the nation of Israel to his side. He not only challenged the people, but threatened to execute their oxen in like manner if they failed to obey (v. 7).

The Holy Spirit gave Saul clear assurance of a call from God and he responded with unquestioned faith (See Rom. 8:31). The people responded with alacrity, for the fear of God came upon them also. We have the good news of a better deliverance from a more subtle foe to proclaim in our present age. They all resorted to Bezek, west of the Jordan. The messengers returned bearing a message having two meanings (v. 10), and that helped to keep Nahash ignorant of Saul's actions on the other side of the river. Dividing his army into companies, Saul attacked the enemy “in the morning watch,” and completely overwhelmed and put them to rout. As the Ammonites had refused to show any mercy, they in turn were judged unworthy of mercy (v. 11). (See James 2:13; Matt. 7:2).

III. The Crowning of Saul, vv. 12-15. Saul's victory so impressed the people that they demanded to know of Samuel who had refused Saul as king, desiring to put them to death. Saul showed his wisdom by not permitting such a course of action. Many today refuse God's divinely appointed king who will yet be glad to acknowledge Him (Luke 19:27; Phil. 2:10). In the next place Saul did not claim credit for the victory for, said he, “the Lord hath wrought deliverance in Israel” (v. 13, R. V.). All real victories come from God (Ps. 44:4-8; I Cor. 15:10). Saul manifested the true kingly spirit and reaped the reward of his humility, forbearance, courage and activity, in the loyalty of the people. Samuel gladly shared in the success of Saul and led the people to Gilgal for the crowning ceremony. This was the place where Israel had first encamped under the leadership of Joshua, and where the twelve stones from the river had been set up as a testimony to God's presence and deliverance. Surely this was a proper place for Saul to receive his crown and be ratified as king, for all real victories are by God's help, and should be duly acknowledged. In chapter 10 we had the story of Saul's election at Mizpeh, here we have the consummation of that election, which is most properly accompanied by religious services, sacrifices and peace offerings before the Lord.

Saul had physical and other personal characteristics, which gave promise that he would be a great and useful king.

March 21

Jonathan and His Armourbearer

1 Samuel 14:1-13

Golden Text.—“Let us put on the armour of light.”—Romans 13:12.

Samuel's review of his life of integrity, his charge to the Israelites, God's testimony of displeasure over their persistent desire to have a king, and Samuel's words of comfort and assurance, as found in chapter 12, form an interesting connection with last Sunday's lesson. In chapter 13 we have the record of Israel again in distress, and of Saul's folly in assuming the priestly office (vv. 13, 14).

I. Saul's Distress, vv. 1-4. That Saul's disobedience, just indicated, had incurred God's displeasure, we know. It evidently had its effect upon the people also, for his army had dwindled during the intervening fifteen or eighteen years, from 330,000 (11:8) to a feeble 600 (v. 2). They were further handicapped by a lack of weapons (13:19-23). Deserted by Jehovah, by Samuel, Jehovah's priest, and by nearly all of his enthusiastic subjects (11:12) Saul was “in the uttermost part of Gibeah” hiding under a pomegranate tree (See vv. 11, 22; 13:6). This may refer to his being at Rimmon. (See Judg. 20:43-47). In this retirement Saul keeps Ahiah (v. 3) as priest, thus keeping up the outward form of worship. This priest is not referred to as Jehovah's. He was a grandson of Phinehas, one of Eli's wicked sons, and as such was not to be a successor in the High Priest's office (2:30-36). Outward form cannot take the place of living faith. To consult the Urim and Thummim worn by the priest, and later to call up familiar spirits, shows Saul's lack of spiritual apprehension. The references made to his conduct (chaps. 12, 13), are an indication of his character and emphasize the words found in Psalms 119:11, 105. Like the young man in the Gospel whom our Lord loved, Saul lacked “one thing,” viz., a supreme love for God and loyalty to His Kingdom.

II. Jonathan's Victory, vv. 4-13. But God had one leader to whom He could speak, Jonathan, who is one of the finest and most attractive characters in the whole Bible. This episode is one of the most brilliant in the history of the Israelitish nation. It was a brave deed, and an evidence of that triumphant faith shown so clearly in Jonathan's dealings with David. There seems to be a suggestion that Jonathan had lost confidence in his father. Verses 4 and 5 vividly picture the location wherein Jonathan undertook this feat. Jonathan clearly counted upon his fleshly covenant sign as ground upon which to expect help and victory over his enemies who lacked such a sign (v. 6). The army of the Philistines had been divided into three sections (13:17), and

this gave Jonathan his opportunity. The garison at Michmash was on the opposite side of the ravine from Geba, Saul's headquarters. Hidden by the cliffs, it was quite easy to approach the Philistines.

It is an interesting conversation recorded as following that journey. Jonathan—“It may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few” (v. 6). Armourbearer—“Do all that is in thine heart: * * * behold, I am with thee.” Jonathan—“We will pass * * * over and will discover ourselves.”

The test, as recorded in verses 9 and 10, was a real one, and a revelation of Jonathan's shrewdness. Not to be invited up by the Philistines would suggest a desire they may have had to cover up any weaknesses. To be asked to “come” suggests their self-confidence, carelessness and lack of suspicion. Their contempt is indicated and emphasized in the words, “The Hebrews come forth out of the holes where they had hid themselves” (v. 11). Their pride is shown by the invitation extended, “Come * * * and we will show you a thing” (v. 12). At the first blow Jonathan and his companion struck terror into the hearts of the camp, and this was intensified by an earthquake, for God fought on his side. From across the valley the watchers of Saul's army saw the consternation, and together those who had hidden themselves (v. 22) joined in making the victory complete. We of this age have the protection and support of One who enables the weakest to win victories. (1 Cor. 1:26-29; Zech. 4:6; Matt. 19:26).

Today's Message. Two young men of faith saved a nation sunk in despair and disgrace. They inspired confidence in God and in His promises. “Youth for battles, old age for counsel,” but there are times that demand action more than conference and consideration. Courage is only of value, however, when based upon preparation, devotion to God, the interests of others, and a clear vision. It is not a mere flash in life's pathway. Courage is contagious; Jonathan's feat set on fire the soul of a nation. Read again the roll of honor in the eleventh chapter of Hebrews.

The highest courage is not physical but moral. This courage is open to all, but it is grounded upon God's sure revelation in His Word, and in the person of His Son, our Lord. “And his armourbearer after him”; Jonathan did not go alone. On the other hand, it is not probable that this young lad would have dreamed of going up those rocks had not Jonathan led the way. Because one went before him he was able to scale the fortress. God alone knows the heights to which we may attain, but does not ask us to go alone, nor expect us to do the impossible.

March 28

Review

Reading Lesson, Nehemiah 9:26-31

Golden Text.—"Righteousness exalteth a nation; but sin is a reproach to any people."—Proverbs 14:34.

According to Prof. Beecher the period we have been studying during the past quarter is 332 years, from the death of Joshua, 1434 B. C. to the reign of Saul, which began 1102 B. C.

We may roughly divide this period into the republic of God and that of the kingdom of man. In the first section we studied the period of the Judges, four of them, Barak, Gideon, Samson and Samuel; one prophetess, Deborah; also the priests, Eli and his sons, Samuel, Ahiah, and Ruth, who was an ancestress of our Great High Priest. In the second section we considered Saul the king, and a prince, Jonathan, Saul's son. While the lessons may thus be roughly divided, yet we feel that a general review of the characters and the principal lessons to be learned from each will perhaps be the most profitable form of review.

There are four things to be said about each character and his relation to the events occurring in Israel: (1) The people had departed from God. (2) God permitted unbearable oppression. (3) There was repentance on the part of the people and an appeal to God for help. (4) God raised up a Judge who "saved" the people, and through this judge wonderful acts were performed showing His power and the favor which rested upon Israel. The adult classes can profitably discuss such questions as: Why did the people so easily forsake God? Why and how did their repentance so quickly lead to their deliverance? How did God help the people to return unto Him? What were the methods and the principles used in God's punishment of the people's sins? Was the form of government in vogue a failure?

Coming to the second section many questions suggest themselves: What advantages and opportunities did Saul have? How did his failure begin? What was the essential difference between the kingdom of Saul and the republic of God under the Judges? What are the outstanding characteristics of Jonathan's life and character? What great message for today do these characters and these two forms of government have?

Dr. Torrey suggests a review bringing out the doctrinal features. The teachings about Jehovah and the Holy Spirit; types and manifestations of the Lord Jesus; sin and the particular sins mentioned, and the Word of God. To follow any part of these suggestions will demand that much work shall be assigned in

advance, and that great care shall be exercised in making any one of these lines a connected and interesting whole. Too much should not be attempted, lest the scholars become confused.

If some one can be secured who is successful in using the blackboard an interesting review can be presented to scholars of the younger classes by making a drawing presenting a "Hall of Fame," with a panel each for Deborah, Gideon, Ruth, Samuel and Jonathan. Another drawing can be a "Rogues Gallery," and have in it a panel each for Samson, Eli, Eli's sons, and Saul. Then tell, as simply as possible, the salient points in the history of each, and show how God approved or disapproved of their lives; which were used, and which set aside. Any school can have before it on a chart or a blackboard the following:

Lesson—Chief Persons—Chief Facts.

1. Joshua, Israelites, Judges—A great patience.
2. Deborah, Barak, Sisera—A great deliverance.
3. Gideon, Angel of Jehovah—A great call.
4. Gideon, The Three Hundred—A great test.
5. Manoah, Samson—A great failure.
6. Naomi, Ruth, Orpha—A great resolve.
7. Eli, Samuel, Jehovah—A great vision.
8. Philistines, Israelites, Eli—A great capture.
9. Samuel—A great victory.
10. Samuel, Saul—A great honor.
11. Nahash, Saul—A great rescue.
12. Jonathan, Armor-bearer—A great hero.

—From Tarbell's "Teacher's Guide."

With the aid of this chart it will be easy to draw a running word picture of the lessons of this quarter or to conduct an oral review.

It would also be a fruitful expenditure of time to question the school upon the structure of the Old Testament; its four divisions, and the books of each division. Locate the lessons of this quarter in these divisions and show their relation to the history and development of Israel. If written work is asked for be careful not to assign too much, and as far as possible assign different tasks to individuals of a given class, or to the separate classes of the various grades.

The making of review Sunday fascinatingly interesting, and instructive as well, will depend upon the amount of careful preparation and planning exercised by the teachers or the superintendent. There is no lack of subject matter here, for this is a period in the history of Israel that teems with life and activity.

April 4

Saul Rejected by the Lord

1 Samuel 15:10-23

Golden Text.—"Behold, to obey is better than sacrifice."—1 Samuel 15:22.

Jonathan's victory (chap. 14) brought with it a sinning on the part of the hungry,

harassed Israelites in that they ate of the spoils, "with the blood" (14:31, 32; Lev. 3:17; 7:26). In the emergency Saul erected "the first altar that he built unto the Lord" (14:35), a rather dilatory act on the part of a God-anointed king. Saul had commanded the people "to roll a great stone," i. e., to cut the throats of the animals of which they had eaten, that they might bleed, and thus be an evidence that the animals had died before being eaten. This the people did, fearing Saul, but having no scruples in transgressing God's commands. These same people rescued Jonathan from the foolish vow of Saul, for it was his faith and valor that had chiefly brought about the victory.

I. God's Sorrow, vv. 10-12. Samuel had first revealed God's purpose in making Saul king, and likewise first declared God's purpose to dispose of Saul (v. 10), his actions (vv. 1-9) having stamped him as being no longer worthy of God's confidence. The word "repenteth" (v. 11) denotes a change of feeling, due to Saul's actions, and not to any change in the character, purpose or desires of God. God was sorry (in a good sense) that Saul had proved himself unworthy. A half-way obedience of God's command only heightened his guilt. "Whatever moral difficulties seem to lie, for a later age, in Saul's commission against Amalek, there were none such for him" (Vaughn). Man's repentance involves a change of mind and purpose. In Saul's case God repented, changed the instrument of His execution, because of the change of circumstances and relation. Saul had given Samuel cause for anger (v. 11, R. V.), but he did the wise thing in taking it to God in prayer. Arising early the next morning Samuel hastened to acquaint Saul with Jehovah's message.

II. Samuel's Rebuke, vv. 13-19. It must have been a striking scene when the aged Nazarene prophet faced the proud but recreant king. A guilty conscience is often covered by a great show of piety (v. 13), but such acts cannot stifle the conviction of the heart nor deceive the righteous Judge. Sin proclaims itself, even as Samuel's sharp question brought conviction from the lips of Saul (v. 14). (See Prov. 28:13). Saul thought to deceive Samuel by falsehood (v. 15). The only safe course is to confess our sins (Ps. 32:15; 1 John 1:9). There is an interesting suggestion in the way Saul uses the pronouns "they" and "we" in verse 15, as if not willing to bear the guilt himself. Verse 9 clearly indicates why Saul and the people had spared the best of the cattle. But this direct disobedience to God incurred His righteous wrath (vv. 22, 23). Samuel did not tell Saul what he thought of him, but simply and directly delivered God's words (v. 16). Recalling Saul's beginnings as

king of Israel, emphasizing God's mercy and grace, Samuel recounts God's command regarding the Amalekites. He effectually swept aside Saul's sophistry by his direct question (v. 19), which demanded an unequivocal answer.

III. Saul's Self-rejection, vv. 20-23. God set Saul aside, because he had rejected the right and chosen the wrong. Face to face with his sin Saul could not dodge the issue. Samuel's "wherefore" (v. 19) must have aroused Saul's guilty conscience. It is a question which should reach every tempted soul. Samuel characterized Saul's sin as being due to stubbornness, rebellion, disobedience and a rejection of God (v. 19). Again Saul seeks to evade his responsibility (vv. 20, 21). Then Samuel speaks plainly (v. 22), comparing his sin of disobedience with witchcraft, stubbornness, iniquity and idolatry, and says: "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (v. 23).

Saul made confession of his guilt (v. 24), but spoiled this by saying that he had greater fear of the people than he had of God. His sorrow was that of the man who was caught in an act of transgression, and not because of the sinfulness of his deed. God had forsaken Saul, and now Samuel parts company with him (vv. 25, 26). Saul's rending of Samuel's garment (vv. 27, 28) is used as a parable of the forthcoming rent kingdom. Samuel takes occasion to suggest that God, "the Strength of Israel," had won the recent victory and that God was not guilty of lying, nor had He changed. Saul makes one more plea, in which he acknowledged his departure from God by the words, "that I may worship the Lord thy God." There was a continuance of the outward form of worship before the elders and the people, but both God and Samuel separated themselves from Saul; the cruel, bloody Agag is executed, and Samuel retires to Ramah to mourn over this fallen, prodigal king.

This is Easter Sunday; our reproach has been "rolled away," not at Gilgal, but on Calvary. The unchanging God hates sin, and has condemned it on the Cross, that the guilty sinner may live. The persistence of sin, the unchangeableness of God, and His unyielding hatred of sin, are met by the culmination of Easter, for, "By the obedience of one shall many be made righteous" (Rom. 5:19).

The root of Saul's trouble was his attitude towards the word of God. Every man's destiny hinges upon what he does with the living, incarnate Word.

The resurrection of Jesus is the seal of His authority, the evidence of His power, and our eternal salvation depends upon what we do with Him.

The Gospel in the World

Edward A. Marshall, Editor

The Canadian church is represented on the foreign field by 770 men and women.

Each medical missionary in China treats an average of nearly 4,000 patients a year.

The evangelical church in China has almost reached the half-million mark in its membership.

Some of the Christian converts in Palestine have had to pay \$175 to the Turkish government in order to be excused from military service.

The entire contributions of all Canadians, in the entire history of Canada, for world missions do not exceed Canada's first war budget, which was \$50,000,000.

The missionaries at the various summer resorts in China have contributed, since the beginning of the war, more than \$2,000 to assist the German missions in China.

The Protestant Episcopal Church now has a membership of 1,015,000, an increase of more than 28,000 in the past year. The membership of its Sunday-school numbers 455,251.

The entire population of the United States is not as large as the number of children in China under ten years of age. Only about 65,000 of these children are in the Sunday-school.

The Waldensian church is having a renewal of its medieval tests of faith in having a large amount of its annual missionary contributions from Great Britain and Europe cut off by the war.

There is said to be 49,167 more Protestant churches in the United States than there are Protestant ministers. In 1911 the Presbyterian church (North), had 2,167 vacant pulpits out of a total of 10,051, and the Congregational church had 1,000 out of 6,000.

The present European war will cause some startling transformations in Africa. Whole sections of the continent will probably change ownership; some missions will change boards and perhaps languages; commerce will come from new sources; all necessitating a readjustment, to the bewilderment of the natives.

The Emperor of Japan has shown his sympathy toward missions by giving \$25,000 to the hospital work in Tokio.

The American Sunday School Union has estimated that there are in the United States about 23,000,000 Protestant children and young people, under twenty years of age, who are not connected with the Sunday-school, while approximately 13,000,000 are members.

The British and Foreign Bible Society states that up to the end of November more than 300,000 Testaments and Gospels had been supplied, through that society's agency at Berlin, to soldiers and prisoners of war in Germany and Austria. The cost was partly defrayed by means of special gifts from German Christians.

While the loss to missions by the war will be almost inestimable, yet there will come some valuable gains. Missionaries and natives alike will be impressed that it requires a regenerating gospel to produce a safe civilization; a deepening of spiritual life and faith among many will inevitably result; also a cementing of Christian friendships among some races of missionaries where there has been a feeling of estrangement and distrust.

A report of the evangelistic campaign held last fall in Fukien Province, China, gives the number of inquirers concerning Christianity in some of the cities as follows: Foochow, 2,041; Amoy, 1,490; Hinghwa (and Antau), 847; Hokchiang, 438; Inghok, 400; Yenping, 319; Kucheng, 260; Changchow, 427; making a total for the eight centers of 6,222. Another encouraging note in the report was the interest manifested by the government officials and the leading gentry in some of the cities.

In the United States there is one ordained minister to every 594 people; in Africa there is one to every 82,152 people; in Korea there is one to every 123,711 people; in Japan there is one to every 172,538; in India there is one to every 321,448 people; in China there is one to every 476,462 people. There are 1,557 principal cities in China unoccupied by missionaries. The vastness of the call seems to be beyond our powers of comprehension. Certainly it is beyond any adequate response on our part as yet.—"Missionary Review of the World."

The largest mission of the Wesleyan Methodist church is in the Transvaal, occupying a territory of nearly one hundred and fifty square miles. It has two European ministers, ten African ministers, and nearly seven hundred local preachers. Its preaching places number 220, only 60 of which could be called churches, most of the other buildings being of a very primitive nature. An old stable is used at one place, while their meeting place in Johannesburg is so inadequate that sometimes nearly four hundred people remain on the outside unable to gain admission.

The German branch of the China Inland Mission has a blind girls' school at Changsha, China, with thirty-six pupils. The fee for each student is four dollars, Mexican money, per month, for board and tuition. A letter published by the Presbyterian Board states that "this German mission has received no funds from home since the beginning of the war. By using their new property funds for current expenses, and by making a cut of twenty per cent on their already meager salaries, they will be able to keep the school running for four more months, hoping that the war will end by that time, or that help will be provided in some way."

During the year 1913-1914 the American Bible Society circulated Bibles and portions among nine tribes of American Indians. The only tribe for whom the complete Bible has been published by this society is the Dakotas, which received last year 457 Bibles, 409 Testaments and 22 portions. To the Choctaws were distributed 861 Testaments and 521 portions.

The American Bible Society says of Chili, South America: "The development of missionary work in this country has been most encouraging. Mission work is established in almost every town. It is estimated that there are 50,000 Protestants in the Republic."

The American Missionary Association has, in the southern states, seven schools of college and university rank, and fifty-nine schools of lower grades. They have also five schools among the Indians, sixteen among the Chinese and Japanese on the Pacific coast, one in Alaska and one in Porto Rico. Thirteen oriental churches and branch churches have been organized in California and one Japanese church in Seattle, Wash. Out of this work has come the Chinese Missionary Society, composed of those who have been converted in Chinese missions; organized in 1886, commenced work in China in 1890, and has already contributed over \$15,000 to missions in China.

Rev. F. B. Bridgman, a well-known missionary of the American Board, describes the evangelizing work done by men converted in Johannesburg, who have gone back to their homes in the Transvaal and still further into the interior. At one place this, "an indigenous African Men and Religion Movement," was begun by a man named Fezi, who on returning home after his conversion in Johannesburg nine years ago, first brought his own brother to Christ. Four years ago several baptisms took place in the community, and these people have now built six chapels over a belt eighty miles long. The church membership is 140, and there is not a single mission station in the district, which has a population of at least fifty thousand.—"Missionary Review of the World."

After five months of the great European War, the Presbyterian Board reports:

1. That not one of its missionaries, so far as known, has suffered any bodily harm.
2. That no considerable amount of property has been destroyed.
3. That not one of the 1,226 missionaries has asked to come home on account of the war.
4. That the only complaint coming from the mission field has been the failure of the Board to send out the new missionaries, and to return the furloughed missionaries.
5. That so far as can be judged from the letters received, the missionaries and the native Christians look upon the war not merely as a great emergency, but a great opportunity for setting forth as never before the "truth as it is in Jesus."

The Evangelical Missionary Society of Paris, which has a mission in Madagascar, four missions in Africa and two in Oceanica, is in extreme financial straits as a result of the war. Its supporters in France, where the Protestants do not number more than 600,000, are most of them seriously embarrassed for means, while those in Alsace, who were liberal contributors, are entirely cut off from communication with them. English friends have decided to try to raise an "Emergency Fund" to help support the two South African missions situated in British territory, Basutoland and Barotsiland. The Paris society is asking help from America to support the French Congo Mission, which was founded in 1870 by the American Board of Presbyterian Missions but since given over to the Evangelical Missionary Society of Paris. The support of this field costs \$30,000 a year. Contributions can be sent to Mr. Russell Carter of the Presbyterian Board, 156 Fifth Ave., New York City, by specifying that it is for the Paris society.

For Sermon and Scrap Book

"GLORIES OF THE CROSS"

A few years ago the Rev. A. C. Dixon, D.D., preached a series of twenty-one sermons on this one text—"God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). The sub-topics for each of the twenty-one addresses were as follows:

- "In its Deeper Meaning." Phil. 2:5-8.
- "In its Dynamic." 1 Cor. 1:18.
- "In its Magnetism." John 13:32.
- "In its Necessity." John 3:14.
- "In the Motive Behind it." John 3:16.
- "In its Vicariousness." 1 Cor. 5:7-11.
- "In the Liberty it Gives." John 8:36; Rev. 1:5, 6.
- "In the Character it Builds." Heb. 13:20, 21; Phil. 3:8-11.
- "In the Enemies it Makes." Phil. 3:18, 19.
- "In the Remission of Sins it Insures." Luke 24:45-47; Heb. 9:22.
- "In the Peace it Produces." Col. 1:19, 20.
- "In the Atonement it Effects." Rom. 3:21-26.
- "In the Redemption it Brings." Rev. 5:9, 10; Eph. 1:7; 1 Pet. 1:18, 19.
- "In the Victories it Gains." Rev. 12:11.
- "In the Soul-food it Furnishes." John 6:53-56.
- "In the Standing Before God it Gives." 2 Cor. 5:20, 21.
- "In the Covenant it Confirms." Matt. 26:28; 1 Cor. 11:25.
- "In the Testing it Applies." Matt. 16:24; Gal. 5:11.
- "In the Love it Commends." Rom. 5:8.
- "In the Heaven it Makes." Rev. 5:6; 7:9-17.
- "In the Hell it Destroys." 1 John 3:8.

TWELVE VIEWS OF THE CROSS

Luke 23:48

The soldiers saw in Christ a criminal, with cruelty.

The women saw in Christ a benefactor, with sorrow.

His mother saw in Christ a son, with anguish.

The disciples saw in Christ blighted hopes, with perplexity.

The first thief saw in Christ a malefactor, with hardness.

The second thief saw in Christ a King, with penitence.

The centurion saw in Christ divinity, with conviction.

The priest saw in Christ an impostor, with mockery.

Angels saw in Christ love, with wonder.

Devils saw in Christ the seed of woman; with dismay.

Jehovah saw in Christ obedience with affection.

The passers-by saw in Christ nothing; with indifference.

I

"Master, is it I?"—Matt. 26:25.

Judas' question—question of all the Twelve. Christ made them feel their separate individuality, identity, responsibility. In all human relation, to each man he himself is the significant fact.

I. I and matter.

1. The body.
2. The material universe.

II. I and my sin. It is mine; I sin.

1. Not heredity.
2. Not disordered nerve, etc.

III. I and God.

1. Not lost in Him as in pantheism.
2. Not lost from Him as in atheism.
3. But forever maintaining self in relations to Him.

IV. I and the world to come.

1. The rewards or retributions are mine.
2. I shall only carry myself there—nothing more.
3. What sort of self then ought I to be building?

—"Homiletic Review."

THE SAVIOR'S HUMILITY

Phil. 2:7, 8

"Christ Jesus . . . emptied himself.

He humbled himself . . . even unto death."

How utterly the Crucified lost sight of self! He emptied Himself of all that heaven held to come to earth, and then emptied Himself of all the earth had left Him, for the sake of Love's divine mission. Who was ever so poor as He! He had nothing but a stable to be born in, nothing but a manger to be laid in. He had not so much as a place where to rest His head; even His cross was not His own, and His grave belonged to another. It is pathetically written that, to the traitor He left His purse; to the soldiers, His robe; to the beloved disciples, His mother; to the dying thief, His promise of paradise; to the penitent Peter, His pardon; to His Father, His last breath and departing spirit, and to His followers, His peace. Naked He came into

this world; while here He got nothing, though He gave everything; and naked He went the way to the tomb. **Do you wish to follow him?** Count the cost; for along that way, self must be left behind, to walk with Him.—A. T. Pierson.

THE BLOOD OF CHRIST SUFFICIENT

My little boy, since taken to heaven, once asked me, "Papa, how is it that one person, Christ, could atone for the sin of millions of men?" We were in a garden at the time. I replied, "Suppose that there was on the ground there a handful of worms; don't you think that you would be more valuable than those worms?" "Yes," he said. "Suppose that that wheelbarrow was full of worms; would you not be more valuable than all of them?" "Yes." "Suppose all the millions of worms in the earth were gathered together; would you not still be more valuable than they, no matter how many?" "Yes; I am sure I would." "Then is there not a far greater difference in the scale of being between Christ and man than between man and the worm? We are creatures; God is the Creator. Had many other worlds sinned as well as ours, the blood of Christ would be more than sufficient to atone for them all."

—R. C. Morgan.

WHAT THE RESURRECTION MEANS

1. Christ is alive, Rev. 1:20.
2. Christ is here, Matt. 28:20.
3. Christ lives in us, Gal. 2:20; Eph. 3:17.

THE RESURRECTION

The resurrection is the **primal** miracle, 1 Cor. 15:1-4; the **pivotal** truth of Christianity, 1 Cor. 15:14; the **proof** of the Scriptures, Luke 24:45, 46; the **pledge** of our acceptance, Rom. 4:25; the **power** of holy living, Rom. 1:4; the **promise** of our immortality, John 14:19.

THE RISEN ONE WITH HIS DISCIPLES

John 21:1-14

1. The Situation of the Disciples.....v. 2.
2. The Disposition of the Disciples.....v. 3.
3. The Occupation of the Disciples.....v. 3.
4. The Success of the Disciples.....v. 3.
5. The Master of the Disciples.....v. 4.
6. The Surprise of the Disciples.....v. 6.
7. The Provision for the Disciples.....v. 9.
8. The Privilege of the Disciples.....v. 10.
9. The Wonderment of the Disciples.....v. 11.
10. The Invitation of the Disciples.....v. 12.
11. The Assurance of the Disciples.....v. 12.
12. The Possession of the Disciples.....v. 13.
13. The Revelation of the Master.....v. 14.

—P. E. Penner.

THE POWER THAT RAISED JESUS

"The eyes of your understanding being enlightened."—Eph. 1:18-20.

The resurrection of Christ as the standard of power. Three essential elements enter into man's full salvation:

1. The regeneration of the soul, "Ye must be born again."
2. The upward tendency of the new life.
3. The ascension of the new life—new thoughts, new principles, new aspirations.
4. The efficient cause of it all, the Holy Spirit.

Application—Let the risen Lord touch your life.

—John F. Carson.

TODAY AND TOMORROW

"Live as if Christ had died yesterday, rose again this morning, and was coming back tomorrow."—Dr. Maclaren.

Oh, let me live as if Christ died

But yestertide—

And I had seen and touched His pierced side!
I would rejoice as one who knows

How soon He rose,

To tread beneath His feet our unseen foes.
And I would work as if heaven bright

Were now in sight:

What if tomorrow bring that great delight?

—E. E. Trusted, in "The Christian."

REMNANT

In the history of Israel a "remnant" may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal (1 Kings 19:18). In Isaiah's time it was the "very small remnant" for whose sake God still forbore to destroy the nation (Isa. 1:9). During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and "them that looked for redemption in Jerusalem" (Luke 2:38), were the remnant. During the church-age the remnant is composed of believing Jews (Rom. 11:4, 5). But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church (Rev. 7:3-8). Some of these will undergo martyrdom (Rev. 6:9-11), some will be spared to enter the millennial kingdom (Zech. 12:6-13:9). Many of the Psalms express, prophetically, the joys and sorrows of the tribulation remnant.—"The Scofield Reference Bible."

THE TEMPTATION OF JESUS

Its source; its nature; its extent

E. E. Pohle

I. Temptation has two sources: (1) the Adamic nature, from **within** (James 1:14; Mark 7:20-23), and (2) Satan, from **without** (Mark 7:15; Matt. 4:1-11).

Our temptations come from **both** sources; Christ's came only from without. As to the first, Jesus could not only **not sin**, but He **could not be tempted**, for "God cannot be tempted with evil" (James 1:13), the context here showing that the evil referred to is the evil from within, or the Adamic nature.

II. As to His nature, therefore, Christ was absolutely impeccable. That He was tempted is evident, both from a study of His life and also from the inspired statement in Hebrews 4:15. But note the nature of the temptation: "Tempted in all points like as we—**sin apart**" or, apart from sin; in other words, apart from the Adamic nature. This passage, then, deals with the **nature** of Christ's temptation, not the outcome as the erroneous translation, "yet without sin," would imply.

The questions then come. Since He was not tempted from within, but only from without, (1) What was the nature of those temptations? and (2) Could He understand or sympathize with us in our temptations? Let us consider the temptation in the wilderness, where the strength of Satan's batteries were hurled against Him:

1. Satan, in the wilderness, tempted Him to use His power to satisfy His own physical needs by turning stones into bread. He had the power to do this, but He would not, for that would have been a misuse of power which had been given Him to advance the kingdom of God upon earth. Besides, He came to show man how to live in daily dependence upon the Father, and this would have been an act of independence.

2. Satan tempted Him to cast Himself down from the pinnacle of the temple and so make a display of His supernatural power as a proof to His enemies that He was the Son of God. He might have done this, but He would not, for that would have been presuming upon God's power with a concession to pride, and He came to show men the high and exalted use of that power—not for personal aggrandizement, but for God's glory.

3. Satan tempted Him to take the promised kingdoms of the world by a short cut instead of by the painful way of the Cross. He could have received these world-kingdoms then, but He would not, for that would have frustrated the Father's plan for the redemption of the world. "For the joy that was set before Him He endured the Cross, despising the shame."

That this three-fold temptation or testing

was from Satan, outside of Himself, and was not in relation to sin growing out of the Adamic nature, is evident.

III. With a little meditation it can readily be seen that in the temptation in the wilderness was involved every form of temptation to which man is heir, but we must not forget that besides Satan's temptings, we, as fallen human beings, have the Adamic nature to battle with. It was not necessary that He should know the temptation coming from our fallen nature in order to sympathize with us—He did not sympathize with our sin—He came to die for it, a voluntary sacrifice. And just as the lamb, under the old dispensation, had to be tested for a number of days to prove that it was without blemish, before it could be offered in sacrifice, so Christ was tested in order to prove to Satan and man that He was truly the Son of God.

The realm of temptation covered by the temptation in the wilderness might be classified as follows:

1. Unlawful gratification of the physical desires.
2. Spiritual pride.
3. Selfish ambition, evading the necessary sacrifice in the pathway planned by God.

In all these, Christ was truly tempted—He gained a real victory, and is therefore "able to succor them that are tempted." He was, indeed, truly human, but His humanity, conceived as it was by the Holy Ghost and therefore impeccable, was, as it were, so insulated by His divine nature that when the darts of sin were hurled against Him they bounded back to their source. He felt their sting, but they found no lodgment in His holy Being. And having known the awful pressure of temptation, and knowing "our frame," our weakness, our frailty, He can truly sympathize with us to the fullest extent, and in triumphant joy offer a remedy for our sin in the blood of His Cross.

To those desiring to reach the hearts of the people in sermons, a study of the results which Rev. George W. King (St. Louis, Mo.) found from a vote in his congregation (Markham Memorial), as to the sermons of the year which helped them most, is interesting. The following, delivered at various times, were those receiving most frequent mention in the ballot: "The Open Road" (1 Sam. 27:10); "A Lesson in Prayer" (Eph. 3:4); "The Pure in Heart" (Matt. 5:8); "A Royal House" (Heb. 3:6); "The Light of the Morning" (2 Sam. 23:4); "The Handwriting of God" (John 8:6; 1:3); "The Mother" (John 19:26); "Wasted Sundays" (James 1:25); "International Peace" (Eccl. 3:8); "My Yoke" (Matt. 11:29).—"Herald and Presbyter."

Notes and Suggestions

MISSIONARIES SAIL

Funds were so provided that Lawson S. Propst, '05, W. W. Wight, '05, and wife (Clara W. Cook, '04), Arthur F. Waechters, '03, and wife (Grace Hyatt, '04) and Laura Collins, '02, sailed for the Africa Inland Mission, January 31.

THE BIBLE HOUSE, LOS ANGELES

This institution, of which Ralph DeWitt Smith is secretary-treasurer, makes an earnest appeal for funds for the wider circulation of the Scriptures. Special attention is given to the circulation of the Scriptures among Spanish speaking people.

AN ANTIPODEAN TESTIMONY

Mr. James Taylor, of Wairuna, New Zealand, and brother Thomas, visited the Institute recently, having been turned back from Europe while on their way to the Holy Land and Egypt. Mr. James Taylor writes from Auckland, N. Z., under date of November 15 regarding the Institute:

"The impression created by the noble Institute is quite an inspiration and I will delight in speaking of it to our friends here."

THE NEW ROCHESTER SEMINARY PRESIDENT

Rev. Clarence A. Barbour, D. D., has been chosen as President of the Baptist Theological Seminary at Rochester, N. Y. Dr. Barbour has already sought release from the religious work department of the International Committee of the Young Men's Christian Associations and will take up his new duties April 1. "The Watchman-Examiner" speaks of the wide-spread satisfaction with this choice of a successor to the distinguished theologian, Augustus H. Strong, who resigned in 1912.

PASTOR FINDLAY AT ST. GEORGES CROSS

Recently the Tabernacle at St. Georges Cross, Glasgow, Scotland, celebrated the Fortieth Anniversary of its founding. Besides the splendid work done in Glasgow, thirty-two men and women have gone out as missionaries. For some four years Pastor Findlay has not been physically able to take the full measure of public ministry but other persons have carried on the work. One hundred and sixteen young men of the congregation have entered the war and already several have been killed in battle.

THE DEATH OF REV. JOHN URQUHART

"The death of this servant of God, which took place recently, removes from this scene of weakness and conflict, one who in his day did yeoman service for the cause of Christ. After years of labor in the pastorate, Mr. Urquhart entered upon literary work, editing papers and writing books in defence of the faith. Leaving England for Scotland he still performed a useful ministry in the support of the high claims of the Word of God. At length he departed for the antipodes. There he preached, lectured and wrote, just as in the mother country, exercising a powerful influence. For some years physical weakness impeded his energies but notwithstanding such drawbacks he did a long day's work; his chief literary undertaking being "The New Biblical Guide."—"The Christian."

LIGHT ON PASTOR RUSSELL'S RECORD AND METHODS

The "Chicago Tribune" of February 2 has the following in introduction to a series of articles on Pastor Russell:

"With 'Pastor' Russell, president of the famous International Bible Students' Association and magnate of its thriving secular affiliation, the United States Investment Company, libel suits are quite as much a specialty as religion. It is expected the 'Pastor,' therefore, will read the subjoined story and its successors with considerable interest. Although the libel laws might be said to be a sort of second Bible to the 'Pastor,' he much prefers where possible to hold the friendship of newspapers by sending his sermons to them for publication at regular advertising rates.

"The Tribune,' while offering to its readers the results of an investigation of 'Pastor' Russell's record and methods, wishes to apologize to them for having printed two of his advertisements some time ago. When information as to the nature of the 'Pastor's' activities came to 'The Tribune's' attention his advertising was at once barred from these columns."

This series of articles briefly sketches the career of "Pastor" Russell, his many deceptions, his methods of securing money, his donation of 'miracle wheat, domestic troubles, etc. It should be said in this connection also that the "Chicago Herald" has positively declined hereafter to print "Pastor" Russell's sermons, although the insertions are paid for at advertising rates.

METROPOLITAN TABERNACLE BIBLE CONFERENCE

The fourth Bible and evangelistic conference was held in the Metropolitan Tabernacle, London, beginning January 24, Dr. A. C. Dixon presiding. The three topics engaging particular attention the first day were, prayer, missionary inspiration and the coming of the Lord. The first was introduced by the Rev. Joseph W. Kemp, the second by Rev. J. Stuart Holden, and the third by Lord Blythswood. The Bible study hour on other days had as speakers, Sidney Collett, Sir Robert Anderson and Rev. John Thomas. Notwithstanding the disturbance in Great Britain on account of the war, the conference was one of the most helpful and encouraging that Dr. Dixon has organized at the Tabernacle.

ROMAN CATHOLICS AROUSED

Rev. J. J. Wynne, editor of the "Catholic Encyclopedia," announces that a thorough investigation of a movement declared to be in progress on the part of anti-Catholic societies and publications to drive Catholics out of public life has been undertaken by the commission on religious prejudice authorized by the supreme council of the Knights of Columbus. It is expected that a meeting furthering this investigation will be held in Chicago March 6. Criminal prosecution is already ordered against one widely circulated anti-Catholic publication and others may follow. In the recent election in New York and other states there was open opposition to some candidates on the ground that they were Roman Catholics and that their election would be highly detrimental to the public weal. It is simply a matter of fact that many Americans are fearing Catholic political dominance and believe that there should be a movement that would prevent such dominance.

THE OLD WALDENSIAN CHURCH

This body of Christians having its origin at Lyons, in France, in the twelfth century, has had its home chiefly in the Cottian Alps of Italy. These Christians have the oldest Protestant organization in the world, and were never brought under the power of the Roman Catholic church.

Their work has spread, and they have a church in Rome, erected by a wealthy American woman, built on the very spot where their martyred pastor, Pascale, was burned at the stake. They now have 270 organized churches in Italy, Sicily and Egypt, with 150 official workers of all classes. Their missionaries have crossed the ocean and preached the gospel in Africa; they have colonies in South America with some 8,000 members gathered in seven churches; they have missionaries also among the Italians in America. The home

church has only sixteen pastors, with a membership of 13,000. The present war has greatly interfered with the work of this consecrated body, and contributions in the way of pecuniary aid and prayer are greatly needed.

EPISCOPALIANS AND EVANGELISTIC METHODS

As an example of how the tabernacle atmosphere is extending to the local churches, (Philadelphia) Rev. Dr. Forest E. Dager, the rector of St. Paul's Reformed Episcopal church on North Broad street, recognized as a rather conservative church, last Sabbath evening week began evangelistic sermons and gave the invitation at the close for people to confess Christ and indicate their stand by coming forward and taking him by the hand. In fifteen minutes' time 19 men had come forward and taken the rector by the hand and taken their places on the front rows of pews, the choir and congregation meanwhile singing revival hymns, and the vestrymen and others doing personal work. Dr. Dager announces that he intends for the present to conduct all of his Sabbath evening services in this way, and after the Sunday campaign closes to hold a series of services on consecutive nights, using the tabernacle methods. Dr. Dager is recognized as a strong preacher and influential minister in the city and well known in regions beyond his own city.—"Presbyterian Banner."

CHRISTIAN ENDEAVOR ANTICIPATIONS

The holding of the Fifth World's and Twenty-Seventh International C. E. Convention in Chicago, July 7-12, is already engaging the attention of Christian Endeavor Societies throughout the world. While the war will prevent the attendance of many from European countries, the expectation is for the largest convention ever held, single States having already engaged the entire capacity of some of Chicago's largest hotels.

The Chicago C. E. Union held its annual meeting in the Moody Church, February 9, and 5,000 Endeavorers attempted to get into the building to hear "Father Endeavor" Clark deliver his address. This necessitated the holding of three overflow meetings and Dr. Clark addressed each of them. As the average maximum temperature of Chicago in July for twenty years has been 77 degrees and the minimum 67 degrees, visitors may feel quite at ease with reference to their comfort. All readers of "The Christian Workers Magazine" who are visitors at the convention will receive a cordial welcome at the Moody Bible Institute and will be shown about the buildings, where hundreds of students; including many Christian Endeavorers, will be studying the Word of God and methods of Christian work.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

The Gospel Choir.

No. 1, Vol. 1, of this periodical has appeared. It is a monthly journal devoted to the interests of choirs, choir leaders and evangelistic singers, and is edited by Charles H. Gabriel. It contains singable music, articles of interest to gospel singers, personalia, etc.

The Rodeheaver Co., Chicago and Philadelphia. Subscription price, \$1.00 per year.

J. H. R.

The Philosophy of Christ's Temptation, by George Stephen Painter, Ph. D.

We might say much for the literary charm of this work, but must reprobate its doctrinal position. The Bible is represented as "a mosaic, a compilation of the religious consciousness of the race." The doctrines of the trinity, the proper deity of Christ, and the personality and deity of the Holy Ghost are denied. The virgin birth is questioned, as is also the reality of Christ's miracles, and the devil—represented as only a personification.

333 pages. 5½x8 inches. Sherman, French & Co., Boston, Mass.

L. W. G.

The Anti-Christ, by Richard Hayes McCartney, author of "The Whip of God," "The Imperial," "Songs in the Waiting," etc.

This is a poetic work with a prose appendix, in which the author says that next to Christ the Scriptures give the Anti-Christ the most prominent place on their inspired pages. He does not assume to have covered every detail in the revelation of this awful being, nor does he claim that the picture he has drawn is itself in every detail correct, but he believes he has written nothing that the Holy Scriptures do not warrant. A remarkable feature in the history of the book is that its author is not a professional man, but a merchant, a packer of hides indeed, of Kansas City, Mo. We have not read the book in its entirety, but its appearance and character appeal to us.

96 pages, 5x7½ inches. Charles C. Cook, 150 Nassau St., New York City, N. Y. Price 50 cents.

J. M. G.

We have received a copy of the Gospel Text Calendar for 1915, published by H. S. Hallman, Berlin, Ontario. It is a thirteen-page calendar, containing a Bible text for each day of the month, and large calendar at the bottom. Printed in colors. Price, 25c, postpaid.

Looking for the Saviour, by Philip Mauro, attorney at law, author of "The Number of Man," "Life in the Word," etc.

Those who are familiar with Mr. Mauro's writings, his logical reasoning, familiarity with world conditions, and spiritual insight of the truth and the Word of God, will be glad to read this late production, which we consider one of, if not the best, answer to the post-tribulation theory yet published. It is full of comfort for believers in the awful times that have come upon us.

94 pages, 7¼x5½ inches. F. H. Revell Co., New York. 35 cents. E. E. P.

Biography of Gospel Song and Hymn Writers, by J. H. Hall.

This is a very interesting book, fresh from the press, giving life sketches and portraits of seventy-seven American writers of sacred lyrics, and musicians, who figure prominently in the development of our church music from the early nineteenth century days to the present.

Beginning with Lowell Mason, who is rightly designated as "The Father of American Church Music," the author gives an amazing mass of facts regarding a most important group of people, including William Bradbury, George F. Root, P. P. Bliss, Ira D. Sankey, Robert Lowry, James McGranahan, D. B. Towner, Eben E. Rexford and Fanny Crosby. Interest is added, too, by the appearance of sketches of some of the pioneer musicians—especially from the South—of whom little has been written. There are omissions of names that one would expect to find in the list of those selected to be written up—but for this the author makes acknowledgment in the preface, suggesting a possible second volume to include such.

Mr. Hall has told the stories of these lives in a simple, unaffected style, somewhat crude at times, and with a tendency to the repetition of certain stereotyped phrases in his introductions and conclusions. But he has shown a fine sincerity of purpose throughout, and the reader at once feels a genial Christian spirit in the author. The student of hymnology and the lover of gospel song will find this book a splendid addition to his library.

The work is gotten up in good form, well bound, thoroughly indexed, fully illustrated, printed in clear type on excellent paper.

419 pages. 5½x8¼ inches. Fleming H. Revell Co., Chicago. \$2, net. J. B. T.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

B. H. Redden is now associated with C. E. Hillis, as singer.

D. E. Reed, writing from Twelve Mile, Ind., said: "I am praising God for 98 conversions."

J. Q. Brown, writing from Mt. Pleasant, Ia., reported good meetings with about 60 conversions.

George Bennard conducted meetings at the M. E. church, South Byron, N. Y., beginning February 4.

Brown and Curry had a good meeting at Long Beach, Cal., in January. Scores of people confessed conversion.

W. S. Colgrove and George Preston closed their meeting at New Hampton, Ia., January 20; 138 conversions were reported.

Rev. Dr. Spencer, of Canada, is holding evangelistic services in northern California, and is just now at Corning (Cal.) Baptist church.

The Closson sisters report good meetings at Chesapeake City, Md. There was a splendid interest and spirit shown throughout the community.

The Hamilton and Gould meetings at Luverne, Ia., closed February 7 with 271 converts—62 on the closing night. The meetings were held in a tabernacle.

"We close our campaign here (Medina, N. Y.) Feb. 7. Mr. Burgess is going to take a few weeks rest, owing to the condition of his voice. Mrs. Butts, Carl Leggett (pianist) and I, join Rev. R. E. L. Jarvis in a tabernacle campaign at Joliet, Ill. Dr. Jarvis is special representative of the Stony Brook Assembly evangelistic extension work."—Benjamin F. Butts.

H. D. Kennedy writes from Osceola, Ia.: "We are in the midst of a gracious revival here. We are in the second week, with fine crowds and good interest."

"We closed a very successful meeting at Macedon, N. Y. February we work at Perry, N. Y., and March at Farmersville, N. Y."—H. B. Sands and F. C. Slocum.

Hay Bell and Otto Gilbert held a union meeting at Galatia, Ill. It was a big meeting in a little town, but 180 had professed conversion at the time of writing.

Erwin Brothers reported their revival meetings in the Presbyterian church, Shelby, Ia., as progressing very favorably January 15. For over a week the meetings were crowded.

W. F. Shearer and S. H. Fraser spent four weeks at Bloomfield, Ia., in meetings with Rev. George Purdy. There were 81 professed conversions, about 50 being men and boys.

C. E. Edwards reported a good meeting in January at Flora, Ill. He was assisting O. L. Martin and A. R. Forsythe. At the time of writing over 80 persons had taken a definite stand.

James A. Armstrong, writing from Leon, Ia., February 2, reported good meetings at Dow City, Ia., where 35 professed conversion. His next meeting began February 7 at Blythedale, Mo.

DeFlon and Lyttle reported good meetings at Freeport and Sawyer, Kan. In each place the majority of the converts were men. They began the next meeting February 11 at Pinkstaff, Ill.

The following report was received Feb. 9: "The union tabernacle campaign in East St. Louis, Ill., conducted by the Hart-Magann party is going ahead of any of their past meetings. Over 150,000 people have attended, and about 2,000 souls have already been converted and 1,500 church members renewed their covenant. They have another week and on yesterday over 200 accepted Christ, and the interest was intense throughout the city. All the city officials including the mayor, chief of police, and the postmaster, attended the service Sunday night. Their next meeting is in Johnstown, N. Y."

"Gypsy" Simon Smith, evangelist and singer, conducted a ten-day mission at Greenville, (Elmore Church), Me. The Rev. H. Vrooman, pastor, reports that he has since received converts into membership.

Miss Pauline Kern, a converted Jewess, conducted meetings in Pratt, Kan., during January, in the Baptist church. Good interest was manifested. Miss Kern asks an interest in the prayers of our readers.

Leroy Enslow began a union meeting January 31 at Loda, Ill., with the pastors of the Methodist, Baptist and Congregational churches. He reported 175 conversions in his former meeting at Sidney, Neb.

The People's Rescue Mission, Rochester, N. Y., continues to send encouraging reports of the work. The mission has an average attendance of 189 per night. During January 94 went forward asking for prayer.

Edward Wright is now settled in Philadelphia, Pa., from which place he will conduct evangelistic work. The end of January he closed a successful meeting at Youngwood, Pa., where about 100 decided for Christ.

George "Irish" McGowan wrote from Olean, N. Y., under date of February 8: "All the churches in this town are in a union meeting. The pastors are preaching and I have charge of the music; and the Lord is blessing us all."

Myron J. Smith closed a meeting February 1 at Williamson, N. Y., with over 100 conversions. Writing from Binghamton, N. Y., Mr. Smith says the meetings were starting off fine with a large attendance and good spirit.

"The Petticord Evangelistic Party held a very successful campaign at First Evangelical Church of Hutchinson, Kan., Jan. 3 to 25. There were 38 conversions and many professing Christians were revived."—George D. Reep.

The Ministerial Alliance, Bakersfield, Cal., has forwarded a report of the campaign conducted by French E. Oliver, covering a period of five weeks. The churches were greatly inspired and it is believed the results will be lasting.

L. M. Aldridge, writing from Gentry, Ark., says: "Our meetings closed here with 25 forward the last night, and more than 100 during the meetings. Mrs. Aldridge led the chorus.

One feature of the meetings was the lecture on the life and work of D. L. Moody."

"Just" closed a great revival meeting at Benedict, Neb. The English, Lutheran and M. E. churches went together. There was a fine union spirit and 80 were converted. The church members got a great blessing."—A John Fitt.

Milton S. Rees conducted a revival meeting with eleven Methodist churches at Troy, N. Y., during January. The large number in attendance made it necessary to have meetings for the women only in the afternoons, and for men only in the evenings.

Bob Jones and party held a successful series of meetings during January at Noblesville, Ind. The town has a population of 5,000 and the total number of converts was 1,451. On the third Sunday 200 were taken into the membership of the churches.

Norman H. Camp began a meeting February 4 in Toronto, assisting Rev. F. C. Elliott. He also was to speak Sunday afternoons at the Y. M. C. A., giving lectures on the life of D. L. Moody, and in the interest of the Nyasaland Mission.

J. Clarence Greene began a four weeks campaign on February 7 in Pullman, Chicago. There were many adverse conditions, but several professed conversion. Mr. Greene has open dates for April and May and may be addressed at 153 Institute Place, Chicago.

L. D. Lamkin held meetings at Parsons, Kan., where he closed January 4. He assisted Rev. C. E. Henry, pastor of the Baptist church; there were about 200 conversions; 170 united with the Baptist church; some were taken in by the other churches.

The Bulkley Evangelistic Party opened a campaign at Sedalia, Mo., February 7 which promised to be effective in many ways. The first night of the campaign the ushers were compelled to turn away the people. The party closed its former meeting at Allen, Kan., with good results.

Charles R. Goff and party write from Sigourney, Ia., under date of February 9, that they were in the best meeting of the year. The unsaved made a quick response when the invitation was given. A men's meeting was conducted each noon in the court house. Not only were the people blessed, but the evangelists themselves received a great blessing in a real "old time" revival.

Albert Turkington and party have been conducting meetings at Irvona, Pa., where they had a successful campaign last year. At the time of writing 75 had professed conversion and 150 professing Christians reconsecrated themselves. Mr. Turkington has just resumed his work after an illness in the hospital.

Frank O. Cunningham reported his last meeting with the East Baptist Church, Lynn, Mass., where he closed January 31. At the time of writing about 75 persons professed conversion. Mr. Cunningham has some open dates after March 1, and may be addressed at 50 Hill St., New Bedford, Mass.

Edward D. Fellers writes from Point Pleasant, W. Va., that he closed a successful meeting in the M. E. church at Mannington, W. Va., with 75 conversions and the meeting in Point Pleasant at the time of writing was very encouraging. The mayor of the town was converted and became one of the most earnest workers in the meeting.

Henry B. Roller spent from September to the holidays evangelizing in Tennessee, and according to reports, met with decided success. From December 27 to January 31 he was in Indianapolis, Ind., and February 1 began his third revival in Madison, Ind. Mr. Roller has been in union meetings, but just now is helping in individual meetings.

Fred W. Christ, singing evangelist, has been working in Paynesville and New London, Minn., since the first of the year. At Paynesville he assisted Frank E. Reynolds, and there were 65 conversions. At New London he assisted acting pastor. Thomas Findley, of the Presbyterian church. In a nine-day meeting 18 made application to join the church.

Charles Cullen Smith and A. C. V. Gilmore held a union meeting in January at Windom, Minn. About 300 people made a definite stand. C. C. Brown, a former Bible Institute student, is pastor of the Presbyterian church, and during the campaign a good quartet was organized by Messrs. Smith, Gilmore, Brown and H. E. Grievonow, of Mountain Lake.

S. D. and B. W. Goodale have been working together with good results. They closed a union meeting in Diller, Neb., January 31. The spirituality had been at a low ebb, but a real revival resulted and 144 persons professed conversion. The next meeting was opened February 7 at Savannah, Mo., with good prospects. S. D. Goodale is the director of the music.

The Forsythe Evangelistic Party closed a remarkable campaign in Fulton, Mo., in a tabernacle seating 2,200. There were over 1,300 professed conversions and reconsecrations. All the stores of the city were closed on the afternoon of the day of fasting and



The Forsythe Evangelistic Party

prayer, for two hours. Three colleges of the city had many conversions among the students. At a closing reception, without any address, 15 persons accepted Christ. The party is now in union services in Kendallville, Ind.

Milford H. Lyon conducted an evangelistic campaign in Fort Wayne, Ind., for several weeks. The tabernacle seating 5,000 was filled to its capacity. There was a large number of conversions. Dr. Lyon preached every noon to a big audience of men in the county court house. The pastors were highly pleased with the work done.

"The Claude A. Gunder Evangelistic Party closed a successful campaign in Chetopa, Kan., Jan. 17, resulting in 150 conversions and reclamations. Mr. Gunder organized a men's gospel team of 48 members and they are continuing the work of saving souls in and around Chetopa. The party is now in Moravia, Ia., in a union campaign and the Spirit is dealing with the hearts of men in mighty power."—Bess B. Gunder.

Bob Johnson and party sent word from Brookville, Pa., February 9 that they were at the high tide of a wide spread revival in their tabernacle campaign. At the end of four weeks over 1,150 had made a decision. A belated report also has reached us of Bob Johnson's meetings during November and December in Lehigh, Pa., where the meetings were very successful. At the beginning of the meetings the city had 22 licensed saloons; the liquor business was cut 50 per cent. On the last night a campaign for a subscription was raised to establish a reading room for the young men of the town.

Wood and Brooks have been holding successful campaigns in northern Iowa. The meetings at Kendallville and at the Albion M. E. church have been wonderfully blessed, the church members revived and working for the lost of the community. The unsaved men and women, boys and girls turning from their sins and accepting Christ as their personal Saviour. The evangelists have open dates for March.

C. E. Strawbridge, postman evangelist of Lima, O., closed a successful campaign at Sidney, Ind., January 17, which resulted in 58 conversions, 37 reconsecrations, and 29 accessions to the Christian church. A similar campaign which followed at the Booneville, Ind., Christian church, resulted in 23 conversions, 22 reconsecrations and 16 additions to the church. Mr. Strawbridge was assisted by Mr. and Mrs. E. G. Conner, singers.

W. W. Hall and party held a six weeks campaign at Sharpsburg, Pa., closing January 25. The meetings were held in a tabernacle and the Protestant churches of Etna and Sharpsburg united in the movement. The moral and religious tone of both communities was greatly improved and 1,100 professed conversions resulted. Harry von Bruch, formerly of Moody Institute, led the singing. The party was next engaged in a campaign at Ellwood City, Pa., which gave indication of being most successful.

R. W. Roberts, pastor of the Baptist church at Canby, Minn., sends a good report of an evangelistic campaign conducted by Dan Shannon. There were 400 decisions for Christ. Farmers drove twenty-five miles through the snow to attend the meetings. It will be hard work for the saloons ever to regain their hold in the community. All the churches took in large numbers of new members, the memberships being doubled and trebled. The prayer meetings which could hardly be maintained before the revival are now as well attended as the Sunday services.

Bertha Harris and Helen Byrnes send an encouraging report from Hopkins, Fla. They closed a good meeting at Melbourne, Fla., and the indications for a time of blessing at Hopkins were good. Hopkins is a cypress mill town. The men arise at 4 A. M. and are at work at 5 A. M., but they find time to get out to the evangelistic meetings and seem much interested. The evangelists planned to attend a Bible conference February 21 at Stuart, Fla., where they were to have charge of the evening meetings, and about March 1 begin a campaign at Fellsmere, Fla. They ask for an interest in the prayers of our readers.

The Clark Evangelistic Party of Des Moines, Ia., closed a very successful union meeting at Greeley, Kan., February 3 with 50 conversions, and a decided movement for a federation of the three Protestant churches of the town. C. H. Lyon is secretary of the local committee on federation and would appreciate correspondence with similar movements.

Albany R. Smith, son of "Gypsy" Smith, has been conducting successful evangelistic campaigns at such times as he has been able to leave his school work in Crozer Seminary, Chester, Pa. During the past three years he has preached almost continuously in the immediate vicinity, at different places. The same story concerning him comes from every place where he has worked, and people who have gone through a campaign with him have often said they expect to see him, before many years, accomplishing as great a work as his father. He spent Christmas vacation in Brownsville, near Pittsburgh; then at Wilmington from January 17 to 31, and at Westville, N. J., beginning February 7.

We have been pleased this past month to receive three very good reports from as many different people about the meetings conducted by George T. Stephens, at Auburn, Ind. The party closed a six weeks tabernacle campaign with 1,287 decisions for Christ. The campaign was especially marked by the number of men, both young and old, and of prominence, who accepted Christ. At the end of the three weeks the tabernacle had to be enlarged. A men's personal workers league of 400 was organized to continue the evangelistic spirit, and a similar organization was perfected for the young women. After a brief rest the Stephens Party began a five weeks campaign at Bluffton, Ind., February 14.

The R. Sam Kirkland party closed a good meeting at Mount Morris, Ill., Jan. 21. In addition to the large number of conversions there were at least 750 of the crowd of 1,000 the last night pledged themselves against dancing, card playing, or playing any kind of games for gain. All the converts joined some church the last day of the meeting except about 15, and most of them joined the next Sunday. There was not a person in the town who ever saw so many join the churches in Mount Morris in one day before. The party is now at Monroe Center, Ill. They close there Feb. 21 and begin at Cherry Valley, Ill., Feb. 28. They have an open date in July, and have a large tabernacle tent that will seat over 1,800.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Frances C. Allison—Until Mar. 7, Hartford City, Ind.; Mar. 14-April 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumter, S. C.

George Wood Anderson—Apr. 4, Millville, N. J.; Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.

Hay Bell and Joe F. Lauderdale—Mar., Benton, Ill. Chester Birch—Until Mar. 2, Reading, Mich.; Mar. 4-17, Zanesville, O.; Mar. 21-Apr. 4, Durand, Mich.; Apr. 8-25, Butte, Mont.; May 28-June 6, Richboro, Pa.; June 10-27, Deerfield, Mich.

J. Q. Brown—Until Mar. 7, Hamburg, Ia.; Mar. 8-21, Boone, Ia.; Mar. 22-Apr. 4, Webster City, Ia.; Apr. 5-18, Waterloo, Ia.; Apr. 20-May 9, Pender, Neb.

Dave Bulkley Party—Until Feb. 28, Sedalia, Mo.; Mar. 1-14, Chilhowee, Mo.; Apr., Golden City, Mo.

Will A. Cheesman—Mar., Boswell, Pa. Clark Party—Until Mar. 7, Kansas City, Mo.; Mar. 14-Apr. 14, Shawnee, Okla.

W. S. Colgrove and George Preston—Feb. 26-Mar. 21, Newmarket, Ia.

H. T. Crossley—Mar. 2, Hickson, Ont., Can.; Mar. 7-30, Amherstburg, Ont.; Apr. 4-25, Oshawa, Ont.; May 2-16, Penetang, Ont.

John M. Currie—Until Mar. 14, Lowell, Mass.; Mar. 23-Apr. 18, Pittsfield, Mass.

G. A. DeFon and A. R. Lyle—Mar., Burnett, Wis.; June, Henry, Ill.

Edwin R. Dow and party—Mar., Chicago; Aug., Dallas Center, Ia.

Erskine-Imrie Party—Until Mar. 1, Freeport, Mich.; Mar. 3-22, Mendon, Mich.

Edward D. Fellers—Until Mar. 7, Harrisville, W. Va.; Mar. 8-18, Mason City, W. Va.; Mar. 23-Apr. 4, Webster Springs, W. Va.

L. E. Finney and party—Until Mar. 1, Seymour, Tex.; Mar. 3-28, Sallisaw, Okla.; later at Hearne, Alvarado, Waco, Pearsall, Normangee, Tex.; Harrison, Ark.; Sulphur, Okla.

A. John Fitt—Mar., Model, Colo.; Apr., Colo.; May-Aug., Kan. and Colo.

E. J. Forsythe and party—Feb.-Mar., Kendallville, Ind.; Apr., Moberly, Mo.; May, Flushing, Mich.

T. D. Franklin and J. H. Leonard—Until Feb. 28, Anita, Ia.

Charles R. Goff and party—Feb. 28-Mar. 21, Greenfield, Ia.; Mar. 28-Apr. 18, Jefferson, Ia.; Apr. 25-May 9, Redfield, Ia.

S. D. and B. W. Goodale—Until Mar. 7, Savannah, Mo.; Mar. 14-Apr. 14, Kansas City, Kan.

Claude A. Gunder Party—Feb. 24-Mar. 17, Bussey, Ia.; Mar. 21-Apr. 11, Tarkio, Mo.

John S. Hamilton and party—Feb. 21-Apr. 4, Murphysboro, Ill.; Apr. 11-May 23, Clarksburg, W. Va. Hamilton and Gould Party—Until Mar. 14, Corwith, Ia.

Hamilton and Stewart—Until Apr. 1, Nowata, Okla.; Apr. 1-May 15, Great Bend, Kan.

Mr. and Mrs. Clare Harding—Mar. 9, Shinnston, W. Va.

Hart and Magann Party—Feb.-Mar., Johnstown, N. Y.; Mar.-Apr., Racine, Wis.; May-June, Green Bay, Wis.

C. E. Hillis and B. H. Redden—Mar. 7, Marysville, Pa.

I. E. Honeywell—Feb. 21-Mar. 28, Decatur, Ind.; Apr. 4-16, Newcastle, Ind.

R. E. Johnson and party—Feb. 27-Apr. 5, Shippensburg, Pa.

The Bob Jones Party—Until Mar. 4, Hartford City, Ind.; Mar. 4-Apr. 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumter, S. C.; Aug. 1-15, Elkin, N. C.

W. H. Jordan and J. W. Paterson—Until Mar. 1, Pleasant Prairie, Blue Grass, Newton and Sugar Creek, and Wilton, Ia.

J. B. Kendall—Until Feb. 28, Hillrose, Colo.

H. D. Kennedy and wife—Mar., Perry, Ia.

John M. Linden and J. Walton Strahl—Until Feb. 28, Taylor, Pa.; Mar. 3-21, Shinglehouse, Pa.; Mar. 31-Apr. 18, Tyrone, Pa.; May 30-June 27, Charleroi, Pa.

Lowry-Moody Party—Until Mar. 21, Cedar Falls, Ia.; Mar. 28-May 2, Fairbury, Neb.; May 9-June 13, North Platte, Neb.

Joseph C. Ludgate—Mar., Beaver Falls, Pa.

J. W. Mahood and party—Until Feb. 28, Mason, Mich.; Mar. 1-15, Early, Ia.; Apr., Buckhannon, W. Va.

Frank Mathis and party—Feb. 26-Mar. 28, Kingsley, Ia.; May 9-June 6, Cherokee, Ia.

Geo. "Irish" McGowan—Until Feb. 28, Olean, N. Y.; Mar. 7-21, LeRoy, Ill.; Mar. 28-Apr. 11, Mt. Carmel, Ill.

Mealing and Leonard—Until Mar. 7, Sidney, N. Y.; Mar. 14-Apr. 11, Susquehanna, Pa.

Miller and Vinaroff—Mar., Fulton, Ind.

Mills-Huggins Party—Until Mar. 7, Fremont, Ia.

Charles Mundell—Feb.-Mar., Phoenix, Ariz.; Mar.-Apr., Albuquerque, New Mex.

Wm. Murphy—Until Feb. 28, Stevensville, Mich.; Mar. 7-31, Fremont, Ind.

Mr. and Mrs. J. Otto Newton—Mar., Springfield, O. Nicholson-Hemminger Party—Until Mar. 14, Milton, Pa.; Mar. 21-Apr. 25, Chester, Pa.; May, open.

J. W. Oborn and party—Until Mar. 14, open; Mar. 14-Apr. 11, St. Marys, O.

Henry Ostrom—Mar., Modesto, Cal.

Henry J. Petran—Mar., Bruno, Minn.; Apr., Willow River, Minn.

Wilson A. Pugsley—Mar., Peekskill, N. Y.

Rayburn and Laraway—Until Mar. 7, Coldwater, Kan.; Mar. 14-Apr. 4, Gresham, Neb.

G. Clark Read—Until Mar. 7, South Bend, Ind.

D. E. Reed—Until Mar. 7, Wheeler, Mich.; Mar. 14-28, Palmyra, Wis.

Milton S. Rees—Until Mar. 14, Glens Falls, N. Y.; Apr. 18, Mechanicsville, N. Y.

Sands and Slocum—Until Mar. 14, Perry, N. Y.

Harold F. Sayles—Feb. 28-Mar. 16, Grand Rapids, Mich.; Mar. 21-Apr. 6, Kalamazoo, Mich.; Apr. 11-27, Grand Rapids (suburb), Mich.; May 2-18, Reed City, Mich.; May 23-June 8, White Pigeon, Mich.

H. B. Seese—Mar., Conneautville, Pa.

Chas. Cullen Smith and A. C. V. Gilmore—Until Mar. 7, Lone Tree, Ia.; Mar. 14-Apr. 4, Minot, N. Dak.; Apr. 11-May 2, Minneapolis, Minn.

Lewis E. Smith—Until Mar. 7, Rochester, Vt.; Mar. 10-21, Newport, Vt.; Mar. 28-Apr. 4, Millis, Mass.

Myron J. Smith—Mar. 3, Middletown, N. Y.

Reuben S. Smith—Until Mar. 7, Lunenburg, Mass.; Mar. 9-21, Ashland, Mass.; Mar. 28-Apr. 4, No. Dighton, Mass.

W. A. Sunday and party—Until Feb. 28, Philadelphia, Pa.; Mar. 7-Apr. 25, Paterson, N. J.; May 2-June 13, Omaha, Neb.

F. S. Weaver—Mar. 10, Millington, Mich.

E. B. Westhafer—Mar., Williamsburg, O.

Charles T. Wheeler and party—Until Mar. 16, Edwardsville, Ill.

R. Hayes Willis and wife—Feb.-Mar., open.

E. L. Wolslagel—Feb. 28, Rome, Ga.; Mar. 16, Marshall, Tex.; Apr. 4, Dallas, Tex.; Apr. 25, Beaumont, Tex.

Wm. Malcolm Young—Feb. 28, Charlotte, Mich.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Children's Day, June 13, 1915.

International Christian Endeavor Convention, Chicago, July 7-12, 1915.

Laymen's Missionary Movement, Boston, Mass., Nov 18-20, 1915.

Lord's Day Congress, San Francisco, Cal., July, 1915.

Missionary Education Movement Summer Conferences for 1915, as follows:

Blue Ridge, N. C., June 25-July 4.

Silver Bay, N. Y., July 9-July 18.

Ocean Park, Me., July 2-July 30.

Asilomar, Cal., July 2-July 11.

Estes Park, Colo., July 16-July 25.

Lake Geneva, Wis., Aug. 6-Aug. 15.

Mothers' Day, May 9, 1915.

Martin Luther Quadrcentenary, October 31, 1917.

National Board of the Y. W. C. A. of America Convention, Los Angeles, Cal., May 5-11, 1915.

Prison Sunday, Oct. 31, 1915.

Quinquennial International Prison Congress, London, Eng., 1915.

World's Sunday-school Convention, Tokyo, Japan, Oct 18-26, 1916.

World's Temperance Sunday, Nov. 7, 1915.

"Your letter of the thirteenth is at hand, containing the one dollar I intended for the renewal of the magazine, not knowing I was to receive it indefinitely. It is a work I highly prize, as do my friends with whom I share it—one a shut-in who tells me it is spiritual food for her."

Miss L. A. A.

Peterson, Iowa.

The Moody Bible Institute of Chicago

A NEW MEMBER OF THE FACULTY

The Rev. Robert McWatty Russell, D.D., LL.D., president of Westminster College, New Wilmington, Pa., has just accepted the call of the Moody Bible Institute of Chicago to the chair of Doctrine and Homiletics, and also will be associated with the other members of the faculty in evangelistic and Bible conference work throughout the country, as well as in the editing of "The Christian Workers Magazine."

Dr. Russell is a native of Pennsylvania, where he received his college training, and acted as principal of McKeesport Academy before graduating from the Allegheny United Presbyterian Seminary. He has held but two pastorates, one for six years in Caledonia, N. Y., and the other for nearly sixteen years, in the Sixth Church of Pittsburgh, both being marked by evangelistic and missionary enthusiasm. During the period of his Pittsburgh ministry his church contributed more than \$1,000,000 for home and foreign missionary purposes. In 1906 Dr. Russell accepted the presidency of Westminster College, since which time the plant has been completely renovated, and a total of more than \$200,000 secured for betterment and endowment. Dr. Russell represented his denomination at the Pan-Presbyterian Conference in Edinburgh in 1896, and served as Moderator of the General Assembly meeting in Atlanta in 1913. He is a preacher and Bible teacher of exceptional ability and power, and will add strength to the faculty of the Institute.

In accepting the call Dr. Russell wrote: "I am more happy in anticipation of my future work than I can tell. God has certainly been good to me, in permitting me * * * to return to the battle front of Christian effort. I praise Him every day for the call that has come to me, and find any wakeful hour of the night filled with songs for His goodness."

FACULTY ENGAGEMENTS

During February Dr. Gray opened the Union Bible Class at Pittsburgh with a lecture on "The Key to the Book of Job," or, "The Mystery of Suffering in the Light of a Just and Holy God." He also occupied on two Sundays the pulpit of the Madison Avenue Methodist Episcopal Church, New York.

Dr. Fitzwater will teach the Union Bible Class at Pittsburgh on the following Friday nights: February 12, 19, 26 and March 5. Mr.

Gosnell will teach this class the next three Friday nights, March 12, 19 and 26.

Mr. Sellers spoke at the first meeting held in the new Y. M. C. A. building, Flint, Mich. His other engagements were: February 7, Y. M. C. A., Grand Rapids, Mich.; February 14, Y. M. C. A., Vincennes, Ind.; February 15, with "Bob Jones," Hartford City, Ind.

SPECIAL LECTURES

Rev. F. A. Steven, of the China Inland Mission, a guest of the Institute, has been teaching in the Evening Classes, and also in the Union Bible Class on Saturday nights.

Prof. George L. Robinson, D.D., of the McCormick Theological Seminary, lectured on "The Trial of Jesus Christ." He will give four lectures on "Biblical Geography" and three on "Biblical Archaeology."

Rev. Martyn Summerbell, D.D., President of Palmer Institute, of Lakemont, N. Y., gave three lectures on "The Jesuits," February 23, 24 and 25.

Mr. Alfred Mace, of England, gave two Bible readings to the students January 24 and 28.

EXTENSION DEPARTMENT

In February the workers of this department were engaged as follows: Frances C. Allison, with Bob Jones, Hartford City, Ind.; George E. Guille, Bible classes, Crowley, La.; C. P. Meeker, evangelistic meetings, Odessa and Elbow Lake, Minn.; John C. Page, Hermosa Beach, Cal.; Angy Manning Taylor, Bible classes, Y. W. C. A., St. Louis, Mo.

FOUNDER'S DAY

The birthday of D. L. Moody, founder of The Moody Bible Institute of Chicago, was celebrated at the Institute on Friday, Feb. 5, in a manner that marked the day as one of the greatest in the history of the Institute. While the day was, in a sense, a holiday, it proved to be better still, a holy day, in which great spiritual blessings were received. Although great honor was paid to the life and work of Mr. Moody, the chief object of the day was thanksgiving and praise to the God whom Mr. Moody served, and in whose strength he accomplished his great work; and a waiting upon God for the outpouring of the Holy Spirit. A highly spiritual tone characterized the program, which was under the direction of the Rev. L. W. Gosnell, assistant

to the Dean. The events of the day were as follows:

10:30-12:00 A. M.—Address by Robert Weidensall, Field Secretary of the Y. M. C. A., of Omaha, Neb. The hour was opened with a season of prayer. Immediately preceding Mr. Weidensall's address, Dr. D. B. Towner conducted a song service of favorite hymns of Mr. Moody. Mr. Weidensall, a personal friend of Mr. Moody, related many incidents and several crises in the life of Mr. Moody that are known only to a few persons. He spoke of him as a "multi-man power," as a "John the Baptist to the Sunday-school cause," and a "John the Baptist to lay preaching."

12:30-1:45.—Dinner followed by short addresses on "The Work and Influence of Mr. Moody in Other Lands." The following persons spoke, representing various countries: Miss Hey Ding Ling, China; Miss Charlotte N. Evans, Victoria, Australia; Miss Margaret Conner, Canada; Miss Anna Palmer, Belfast, Ireland; Miss Lucinda Dart, Queensland, Australia; W. E. Blair, New Zealand; T. V. D. Dillon, New Zealand; L. H. Aleppoian, Armenia; Y. P. Balian, Armenia; L. E. Rodriguez, Columbia, S. A.; O. E. Bjelland, Norway; Gunnar Nesse, Norway; J. A. Decker, Holland; R. D. Agosa, Chippewa Indian; Stanley Eaton, New South Wales; J. Rosado, Mexico; M. Ashfield, Canada, and A. Roukema, Holland. The presence of the last speaker of the hour, Mr. Henry S. Kimura, "The Moody of Japan," was a happy surprise. Mr. Kimura was a former student of the Institute, who came to this country when twelve years old; at the age of fourteen he became a Christian, and entered the Moody Bible Institute when nineteen, as the result of an interview with Mr. Moody in San Francisco. He has done a wonderful work in Japan, and is president of the National Evangelization Association of that country. He was en route to California for a campaign among his own people.

1:45-3:15.—Outing arranged by Social Committee.

3:30-5:30.—Prayer service. This hour was the crowning feature of the day. The members of the Faculty and the student body gathered in the auditorium of the Moody Church, and for two hours laid hold of God for an outpouring of the Spirit. There was a searching of hearts among the entire body. Many poured out their hearts before God, and the general plea of the prayers was for a more fully consecrated, Spirit-filled life. God graciously answered, and the reviving and refreshing is felt by Faculty and student body.

5:30-9:30.—Stereopticon Lecture by Mr. E. A. Marshall on "The Life and Work of D. L. Moody," was preceded by a song service in charge of Dr. Towner. The Evening Classes,

Union Bible Class, Moody Church members and the public were invited to this evening service. The day was one of the most inspirational the school has enjoyed for some time.

"D. L. MOODY SUNDAY"

The suggestion made by Mr. Frank W. Ober, Editor of "Association Men," that Sunday, February 7, be observed by the Young Men's Christian Associations of North America as "D. L. Moody Sunday," met with the hearty approval of the Associations all over the country. The Moody Bible Institute helped to make the day a success in 120 of the Associations scattered through 35 states, the District of Columbia, and two provinces of Canada, by supplying them with 27,800 pieces of literature, 13 speakers, and 62 sets of lantern slides on the life of Mr. Moody. Some former students report that they preached on the life of Mr. Moody on this same Sunday, acting independently of either the Associations or the Institute, and many others, from whom no report was received, doubtless did likewise.

ON THE OLD LINES

(A missionary in the Philippines recently wrote the Moody Bible Institute, as follows:

"Will you kindly inform me whether you find a tendency at present among the students of the Institute in the direction of the liberal attitude toward the Bible? The young missionaries whom I know are with one accord of a very liberal attitude and yet are just as enthusiastic as one would expect a missionary to be. Is the attitude of the Institute changing?"

The reply of the Institute, written by a member of the faculty, will be strengthening to the faith of some, and we publish it herewith.—Editors.)

"The Dean's Office.

"Dear Brother:

"Your letter inquiring whether our students take the liberal attitude toward the Bible, was received, and we are happy to inform you that this attitude does not obtain here, as our graduates go forth uniformly confessing their faith in the full inspiration of the Scriptures. Some come here with loose views about the Bible, but a stay of even a few months works a marvelous change, which is not brought about by argument on our part, so much as by the simple unfolding of the Word of God, which is its own best witness to its divine origin.

"You say the young missionaries you know are of a very liberal attitude, and yet have all the enthusiasm to be expected in missionaries. As for ourselves, we confess to having been made sad by the unhappy effects of rationalistic teaching on some prospective missionaries. Just recently a young man of sound judgment and fine spirit wrote from one of the seminaries that he could not give hearty support to some of his classmates who were about leaving for the foreign field. They found hell a splendid subject for a joke, and withal there

was a lamentable lack of reverence and seriousness resulting from the teaching they had received. Should we not distinguish, therefore, between an enthusiasm for humanity which finds its reward in improving the physical, mental and social status of mankind, and an enthusiasm for Christ which is content only with the highest things?

"We confess, too, that we tremble for the effects of liberal teaching in the second and third generations. The missionaries have their roots in the past in a Christian community, and this tempers the effect of their new theology upon themselves; but what of the results of their false teaching upon converts from heathenism?

"The missionary spirit of the Moody Bible Institute, growing out of the place given to the Bible, is very strong. About seven hundred have gone from these walls to the foreign field, and we entertain a humble hope that their faith in the Word of God, and their consequent spiritual life, enables them to carry blessing such as does not accompany those who have lost their hold upon the Bible.

"We stand, as we ever have done, for 'the faith which was once for all delivered unto the saints.'

L. W. Gosnell,
Assistant to the Dean.

UNION BIBLE CLASS

A census of the Union Bible Class taken Saturday night, January 20, in the Moody Church, showed that 741 were present. Twenty-four different denominations and 306 different churches were represented, 169 in Chicago, and 137 outside of the city. There were 24 states represented by church members from seven foreign countries, as follows: England, Scotland, New Zealand, Australia, Canada, Mexico, and Korea. There were 18 states represented by those attending who do not belong to the student body.

PERSONALIA

John A. Howe '08, singing evangelist, is now located at Collensburg, Pa.

F. A. Enslow, '98, evangelist, is conducting meetings in Oakdale, Ia.

Hattie E. Rose, '97, is matron of the Woman's Christian Home, St. Paul, Minn.

Arthur Strickland, '98, is now pastor of the Pearl Street Baptist Church, Providence, R. I.

L. A. Spooner, '10, has accepted a call to the Memorial Congregational Church, St. Louis, Mo.

Rev. Carl Lundbom, '10, formerly pastor of the Stephens Street Methodist Protestant Church, of Saginaw, Mich., is now pastor of the First Church, of the same place.

Margaret Bradley, '12, is doing pastor's assistant work in the First Presbyterian Church, La Crosse, Wis.

Herman W. Lambert, '08, continues with success as pastor of the Adam's Street Evangelical Church, Chicago.

Anna W. Baird, '11, has resigned her position as director of music in the First Presbyterian Church, Troy, N. Y.

Walter Teeuwissen, present student, was ordained by the Moody Church, January 20, 1915, Rev. E. Y. Woolley officiating.

Merril T. McPherson, '12, is assisting the Rev. Harold H. Gilbert, evangelist, who is now conducting special meetings in Canada.

George A. Campbell, '90, and wife are now located at Missouri Valley, Ia., where Mr. Campbell is pastor of the Baptist church.

S. E. Lewis, '13, pastor of a Baptist church in Binghamton, N. Y., is very much pleased with the progress made last year in his church.

Anna A. Weber, '11, has recently accepted a call to assist in rescue mission work in connection with the Union Mission, Charleston, W. Va.

Alexander Moccia, '10, and wife are doing missionary work among the Italians in their new field, between Clarksburg and Fairmont, W. Va.

Arthur W. Littrell, '11, pastor of the First Baptist Church, Warsaw, Ind., is holding services in a tabernacle until a new church to cost \$20,000 can be erected.

John Wright Mason, '11, pastor of the First Baptist Church, Deer Trail, Colo., is finding the altitude too great for his health, and desires work lower down.

Harvey J. Nelson, '11, who has been constantly in Christian work since graduation, was ordained by the Winnebago Presbytery, at Gleason, Wis., January 10, 1915.

William J. Rutherford, '01, pastor of the First Baptist Church, Endicott, N. Y., has been recently elected moderator of the Baptist ministers' meetings of Binghamton and vicinity.

A. Fern Houser, '11, and B. Estella Zimmerman, '09, are now working in connection with Mr. A. E. Bishop in Guatemala City, C. A. They will continue their orphan school and church visiting work.

Walter J. Youngclaus, '04, formerly of Zanesville, O., is now pastor of the Congregational church, Goltry, Okla. Mr. Youngclaus was ordained June 22, 1911, and has since worked in Colorado and Ohio.

William Jobusch, '07, pastor of the Presbyterian Church, Redwood Falls, Minn., has been having a gracious revival in his church. The people come from miles away, and the blessing has now continued for more than a month.

Benjamin W. Franklin, '97, pastor of the Park Memorial Church, Springfield, Mass., accomplished some noteworthy things during the last four months of 1914. Besides purchasing 160 new hymn books, he conducted a short term campaign, which freed his church of debt and left a nice balance in the treasury. The church and all auxiliary societies are reported as well organized and ably officered for aggressive work.

B. F. Yancey, present student, is having success in conducting a mission study course for the Englewood Christian Church Christian Endeavor Society. About 125 young people attend each Sunday. On January 3, Ruth Nelson, former student, spoke on China, and January 10, George E. Prince, present student, gave an address on Africa. Mr. Floyd Johnston, present student, is also actively interested in making the class a success.

Gustav A. Briegleb, '02, pastor of the Arlington Presbyterian Church, Baltimore, Md., has declined a call to the South Avenue Congregational Church in Syracuse, N. Y., having decided to continue his present work of building up one of the most active congregations in that section of that city. He has completed



Gustave A. Briegleb

his fourth year in this place, and his church is now undertaking the building of a handsome new stone structure to cost \$30,000 to accommodate its growing membership. A very unexpected but much appreciated gift of \$1,000 was given by a working girl to help pay for the ground on which the new church is to be started about March 1, 1915.

Ira M. Grey, '05, pastor of the Beacon Hill Congregational Church, Seattle, Wash., framed a new constitution for his church, which was later adopted by the congregation. It provides for primary elections for the nomination of all church officers. The new instrument was pronounced a model by other pastors in the city, and will probably be adopted by other congregations.

Wesley Pearce, '13, was ordained at the First Baptist Church, Appleton, Wis., December 31, 1914. After receiving the charge, the Rev. William P. Pearce, father of Wesley, presented the latter with his own Bible and said in part: "This Bible has been my constant companion for a quarter of a century. I bought it before you were born. I used it in my student days. It is full of notes and outlines. I have carried it over seas and preached from it in the pulpit where I was converted. I had never intended giving it away. I had willed it to you at my death. It is the most precious gift I could give you. As long as you live remember, as Solomon said: 'When thou goest it shall lead thee, when thou sleepest it shall keep thee, and when thou awakest it shall talk with thee.' Preach your father's Bible."

BORN

To Mr. and Mrs. Edmund Hall, January 7, 1915, a daughter, Annie Mc Callum.

To Mr. and Mrs. M. E. Hawkins, '11, Hastings, Mich., January 11, 1915, a daughter, Esther Evelyn.

To the Rev. and Mrs. Carl Lundbom, '10, of Saginaw, Mich., a daughter, Marjory Enger.

MARRIED

Wayland A. Nickerson, '11, to Edna M. Leland, '12, at the Free Baptist Church, West Dallas, Wis., January 21, 1915. At home, Hillsdale, Wis.

DIED

Herbert P. Elson, '93, writes of the sudden death of his beloved wife: "On January 7 we went to the doctor, who said an operation was necessary; on January 11 she was operated on, and on January 14 she was called to higher service. Hers was a gracious victory, and she was conscious almost to the last moment." Mr. and Mrs. Elson have been engaged as missionaries in Tangier, Morocco, Northern Africa, since 1901. Mr. Elson is now left with three children to care for, and all plans for the future must be made over.

Charles S. Tate, '99, founder of the Knights of Daniel, a fraternity for boys, died in Rockford, Ill., January 28, 1915, at the age of fifty. He was well known by many in the Institute.

The Bible Institute Colportage Association

BOOKS THAT HURT AND BOOKS THAT HEAL

On its commercial side this is the age of advertisement; on its political side it is the age of democracy; on its physical side it is the age of acceleration, earth conquest and air conquest; on its educational side it is the age of reading. Books are falling from the tireless press, like raindrops from the clouds. Magazines and newspapers are more numerous and more voluminous than the pioneers of printing dreamed they ever could be. Catalogues, circulars, prospectuses, monographs, and tracts fill our mail bags and cover our library tables with generous miscellany. The author has become more popular than the orator. The editor, with his ten thousand tongues, is far more powerful than the preacher, with his one tongue, however fluent that may be.

Oratory is not exactly a lost art. There are some realms in which the orator still reigns, and ever shall. But, so far as the molding of public opinion is concerned, and the education of the masses, the printed page is more potential than oral speech. So it well becomes us, friends of religion, apostles of the Christian faith, conscious of the possession of a great message for the world, to face this fact, and to act with prompt wisdom lest we lose ground before we are aware.

Never were the opposing forces so numerous as now. Never were they so dangerous. If they have lost something of their boldness they have gained somewhat of cunning. They shift their quarters and change their names a little more readily than of yore. Their disguises are more skilfully concealed. I would speak particularly of certain hostile literary influences against which we must guard ourselves and those for whose religious instruction we are responsible. There are books that hurt, books that undermine the reader's faith, books that sap the reader's moral strength, books that plant in unsuspecting minds the seeds of many a noxious growth. There are books that deal dishonestly with the data of personal religion. There are books that stupefy the tender consciences of the young.

The best way to get rid of bad literature is to multiply good literature. A strong religious press is a mighty ally of the church. There are books that invigorate the conscience, books that "polish the divine mirror of the youthful mind," books that show us

life's possible divineness, books that are veritable sacraments to the soul. Let us crowd our shelves with such. Let us read and recommend them.—Charles Carroll Albertson, in "American Messenger."

THE FAR-REACHING MINISTRY OF TRACTS

Someone has said, "A drop of ink may make a million think." No one is able to estimate the good which has been accomplished through the dissemination of the truth which God has revealed in the form of interesting and impressive gospel tracts. That the careful distribution of tracts is an important auxiliary in the work of the gospel, the following narratives may testify:

J. Hudson Taylor, the well-known founder of the China Inland Mission, was converted through reading a narrative tract which he picked up in his father's library. Suddenly he came upon the words, "The finished work of Christ"; light burst in upon his soul, he confessed to God his sin and unbelief, and found joy and peace in believing.

Dr. J. W. Chickering's tract, "What Is It to Believe on Christ?" has been a wonderful power for good. The author at his death had the names of over seventeen hundred persons who attributed their conversion to this tract.

In a social gathering in New Hampshire, where young ladies were in the habit of gathering weekly to give readings upon various subjects, the tract "The End of Time," by Doctor Watts, was selected as the subject for the evening. The reading on this night fell to the lot of a gay and thoughtless young lady. She looked at the title; she began to read—she paused—she attempted to proceed, but her heart was too full. She resigned her seat to a companion. The tract was read, and the end of time and the realities of eternity were brought into close connection with the scenes of that evening. God used the reading of this tract to carry conviction from family to family, neighborhood to neighborhood, and in the space of a few weeks most of the individuals who first listened to the reading of the tract, with more than sixty others, were led to place their hopes of salvation on the finished work of the Lord Jesus Christ.

Charles H. Spurgeon once said he knew of a man who was converted through the perusal of a leaf of the Bible which had been wrapped around some article he had bought.

Richard Gibbs wrote a tract, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Christianity." It fell into the hand of William Wilberforce, the emancipator of the slaves in the British colonies and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Millions of copies of this famous booklet have been circulated, and it has testified for Christ in over fifty different languages.

For the encouragement of those who are interested in the distribution of tracts we quote what has been said by another:

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"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). Whether we see results or not, it is our blessed privilege to know and rejoice in the fact that if we sow good seed the harvest will certainly be for His glory.—"Pittsburgh Christian Advocate."

FOUR KINDS OF READERS

There are four sorts of readers. Hour-glass readers, whose reading runs in and out, and leaves nothing. Sponge readers, who imbibe all, but only to give it out again as they got it, and perhaps not so clean. Jelly-bag readers, who keep the dregs and refuse, and let the pure run through. Diamond readers, who cast aside all that is worthless, and hold only the gems.—Samuel Taylor Coleridge.

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While I was in Richmond I had left some of the Colportage Library books at the jail there. I held a service in the jail and went again Sunday with a Presbyterian pastor and some ladies, to help with the singing at his service. Not many men there could read, but one of them said he would read for the others. At the third visit which I made alone, nine of the men raised their hands in token that they did accept Jesus as their Savior, some of them with tears in their eyes.

C. A. S.

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J. H. RALSTON, *Associate Editor.*
S. A. WOODRUFF, *Publishing Agent.*

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On account of so many people being out of work, and some sick, and for some other circumstances, a fund for the general free distribution of the magazine would prove a great blessing. There are many to whom we would like to send the magazine if we could.

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"The Christian Workers Magazine" is not published for profit. All money taken in is used to defray expenses, and should we have a balance over at any time it would go to the work of The Moody Bible Institute to train men and women for preaching the gospel. It has not been our privilege so far to have such a balance. Why not help us to increase the magazine this year so we will have a balance?

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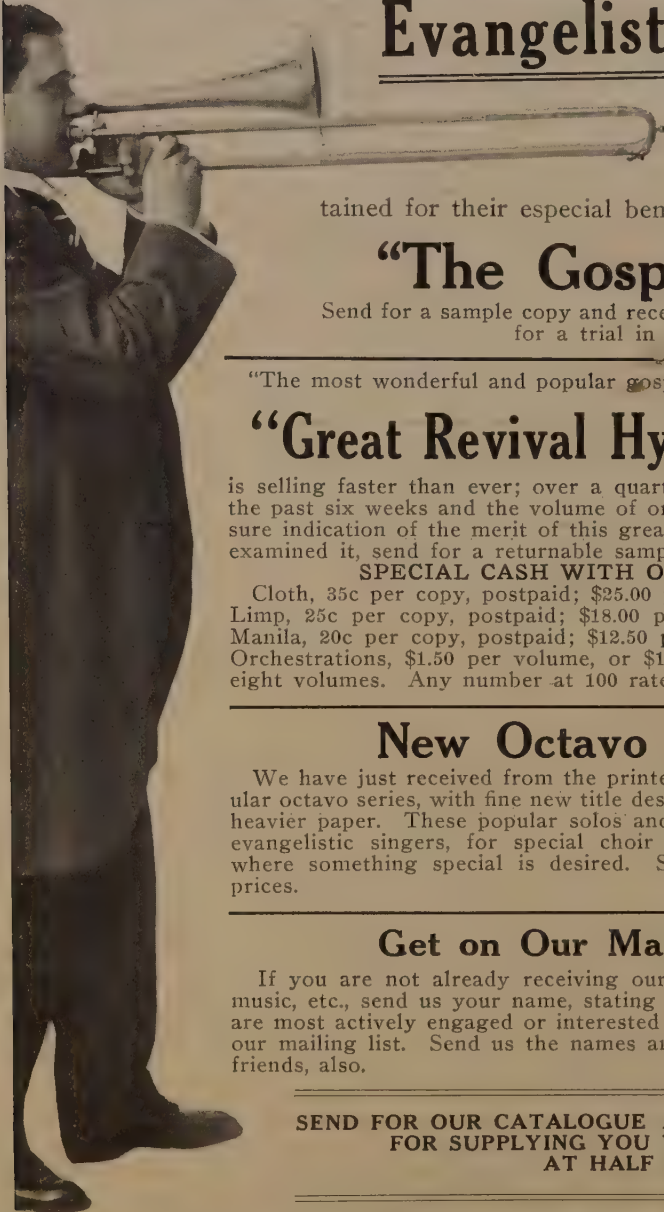
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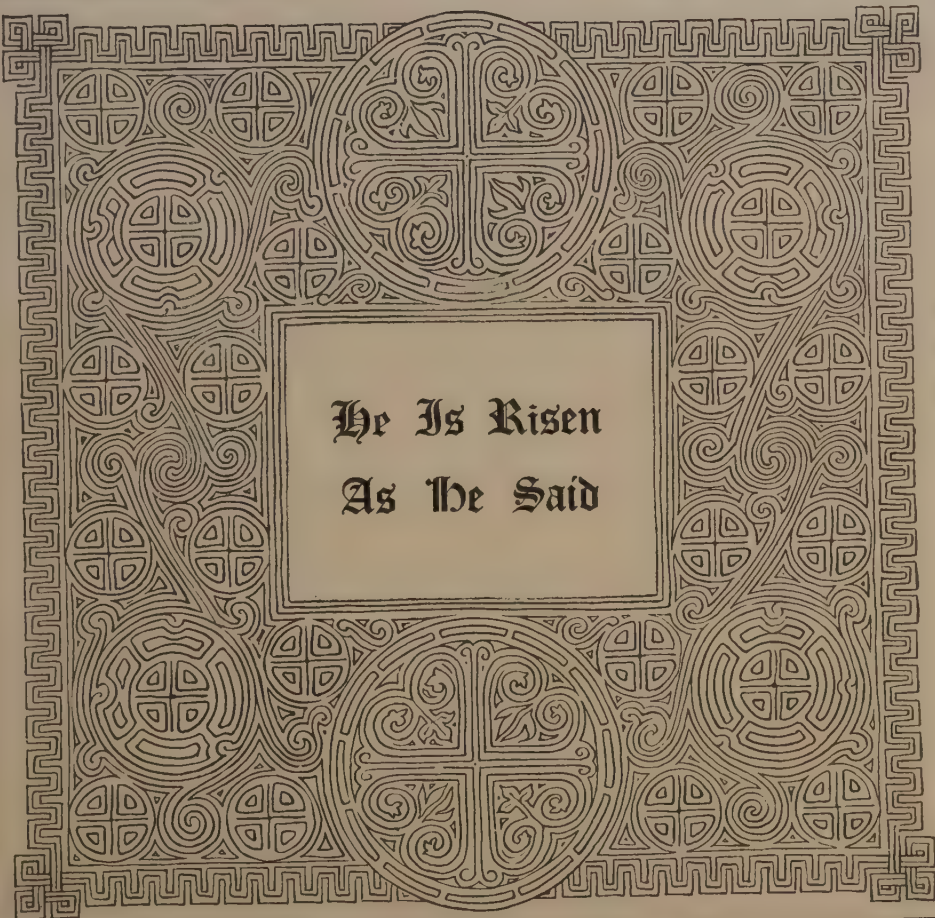
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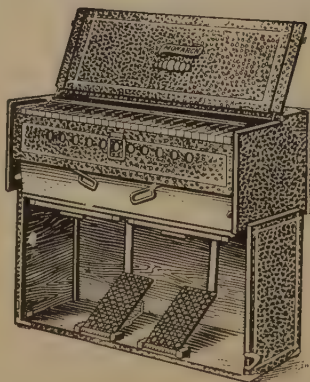
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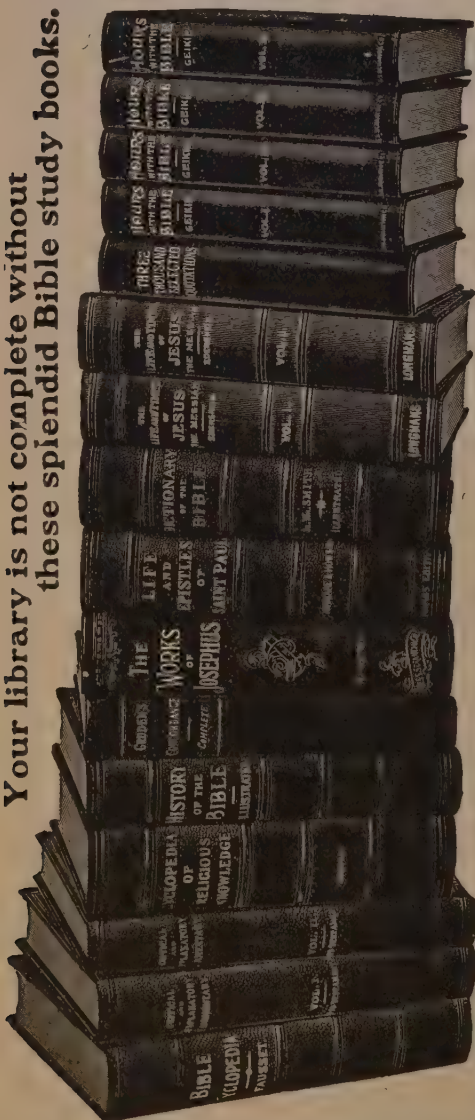
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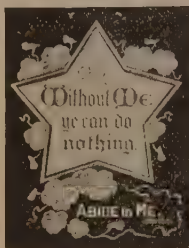
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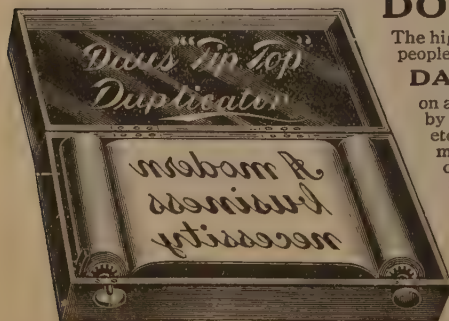


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7 to 2

in favor of the Jewish work!

Now we ask you a question: If during a century when the church was manifestly indifferent to the Jewish missionary claim, over 200,000 Jews were converted, how many thousands more might have been converted if the church were fully awakened to her duty?

Second question: Does this not fully vindicate the truth of God's law in the gospel propaganda—"To the Jew first?"

Third question: Are you trusting God for the Jewish work as you ought? Are you praying? Are you honestly giving God a chance to show you how He can bless YOUR testimony to His ancient people?

These are solemn questions; think them over. Then ask God what you shall do.

Williamsburg Mission to the Jews, Station A Brooklyn, N. Y.

THE Christian Workers Magazine

APRIL, 1915

Editorial Notes

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Rom. 8:18.

The young Duke of Hamilton when dying, said to his younger brother: "Soon you will be a duke, but I shall be a king!" The hope of the believer which these words suggest is intensified by the commemoration of the resurrection of our Lord at this season of the year. Let us not forget, or cease

Cut from the Loaf to impress upon our children and our children's children, that had He not died for our offenses and risen again for our justification there would have been no salvation for us, much less a hope of glory. But now that He has entered into the heavens as our forerunner, we have an earnest of His coming again and an evidence that He has made us a kingdom of priests unto His God and father.

✽ ✽

If our readers have any friends in or out of the ministry who are in doubt about the resurrection of Jesus Christ, or who fail to give that doctrine its rightful emphasis as the keystone of the arch of Christianity, we advise that they send them copies of this issue containing the strong and lucid testimony of Dr. H. M.

The Resurrection of Jesus Christ Parsons on that subject. Dr. Parsons was a Presbyterian divine with whom we came in contact first when he was settled over a large church in Boston. Subsequently he went to Buffalo, and then to Toronto, where he died recently, well advanced in years. He was one of the strongest preachers and Bible teachers of his day, and a commanding figure at the old Niagara Bible Conference where the Bible study on the "Importance of the Resurrection of Christ," reproduced in our columns, was originally given. It will well repay perusal in these sad days of the decadence of faith.

Speaking of the resurrection, it is important to emphasize that we have in mind the res-

urrection of the body. The "Russellites," more recently known as the International Bible Students Association, talk about a resurrection, but what they have in mind is a resurrection of the spirit or soul which is the corollary of their false doctrine about the "sleep of the soul." But, as according to the teaching of the Bible, the spirit or the soul does not die, no resurrection is required in the case of either. It is the body that dies and the body that is raised again. This is the hope of the Christian, but it may well be the cause of fear and trembling to them that die in their sins.

✽ ✽

Zangwill's moan for his countrymen can be heard across the ocean. The Holy City is an armed camp. Troops are within the walls, on the highways and everywhere.

Suffering Israel Aged people and children are left unprotected in the country, crowded with undisciplined fanatical soldiers, who are said to be expelling or intimidating into flight the whole Jewish population of Palestine. Thousands are fleeing towards Egypt, many of whom are installed in the cattle sheds of Alexandria. Jerusalem itself is said to be cut off from direct communication with the rest of the world, and its inhabitants crowd the wailing place as they chant their terrible fear that Armageddon has come upon them. There is very little food among them and less money, for it is impossible in the present condition of the mails to send them either their pensions, for most of them are old and helpless people, or the offerings of their benevolent countrymen in America and Europe. To add to their other horrors, the bombardment of Palestinian ports by the allied fleets is a constant expectation, and when it comes the Turks will massacre both Jews and Christians. How the words of the prophets are being fulfilled in these days, and yet as our Lord said, "All these are the beginning of sorrows" (Matt. 24:8). "Pray for the peace of

Jerusalem: they shall prosper that love thee"
(Psalm 122:6).

❧ ❧

Our English correspondence continues to describe the terrible condition of things in the British Isles on account of the war, but we are especially grieved to learn that

The Spiritual Effect of the War from the spiritual point of view it is making little difference in the lives of the people.

It has begotten a great deal of self-sacrifice along lines of philanthropy, but the church has not yet seen her need of self-judgment, confession and contrition. There is much effort being put forth at a great cost of labor, time and money, but much that is professedly done in the name of the gospel is really grieving the true people of God. Mr. J. W. C. Fegan, a well-known worker of London, complains especially of the character of the work of the Y. M. C. A. in the camps. Out and out spiritual work for the salvation of souls is scarce, and some thoughtful evangelical leaders feel that seeds of irregularity and irreverence debasing the gospel are being sown that will yield a sad fruitage in days to come. There is great need for prayer just now that the true witnesses for Christ in Great Britain, and especially among the camps, may be endued with the power of the Holy Spirit, and that the whole church in that part of the harvest field may be greatly awakened to her opportunity and responsibility. We have learned from two or three sources that there is a growing opinion that May or June may see the finish of the war, "a consummation devoutly to be wished."

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This remarkable evangelist reached the high water mark of his success in the city of brotherly love. Never before had he conducted a campaign in a city of the first class, numerically speaking, and if he entered upon it with any misgivings they must have been banished almost on his arrival, when the thousands that gathered to welcome him blocked all the thoroughfares in the vicinity of the railway station.

We went through some of the great campaigns of D. L. Moody, beginning with that in the "Hippodrome" in New York, in 1876, and we can testify that since his day no evangelist in this country has so caught the popular mind as "Billy" Sunday. Others have had large meetings, though not so large as Sunday's, but they required a good deal of newspaper boosting to get and to keep them going. The peculiarity about Sunday's meetings is

(and it was the same with those of D. L. Moody), that the newspapers are following him instead of him following them.

And yet how different is Sunday from Moody! Different in his appearance, his surroundings, his methods, his style, different in the tone and character of his message, in his attitude towards the church and its ministry, and especially in the vision and outlook before him. Tempóra mutantur, nos et mutamur in illis. The change from Moody to Sunday measures the change which has taken place in the church and in the world during the last thirty-five years. Sunday's ways would not have been tolerated in Moody's day, and if Moody were now living his type of evangelism would be so quiet and respectable as to attract no notice.

But Moody's work lives today in the hearts and pocketbooks of some of the very men that are now backing Sunday, and if the work he is doing in his generation shall have even a tithe of the lasting benefit following that of his great predecessor, our children and our children's children shall rise up to call him blessed.

❧ ❧

Great strides have been made in temperance reform during the past two years. The action of the House of Representatives when the prohibition amendment received a majority of the votes cast; the imperial edict by which Russia has

The Anti-Saloon Biennial

become a prohibition nation; the voting dry, in November, of five out of seven states in which that subject was an issue; the attention which the industrial world is giving to the subject; the making dry of the American navy; the pronouncement of the Catholic convention at Niagara Falls, and the general denunciation of the liquor traffic by other denominations; these and other great occurrences are causing men to take notice that something unusual is going on.

In this connection, the attention of the country will be focused on Atlantic City during the week of July 6-9, when the Anti-Saloon League of America will hold its National Biennial Convention. It has rented what is known as the Million Dollar Pier; the great place for public assemblies in that city, and all interested to attend as delegates are invited to address for further information the Anti-Saloon League of America, Westerville, O. The right to appoint delegates belongs not only to temperance organizations, as such, but to a local church or Sunday-school, young people's societies, Young Women's and Young Men's Christian Associations, the Gideons and kindred organizations.

In our last issue we raised a note of warning against the proposition to introduce religious teaching in the public schools, recommending in its stead the simple reading of the Bible itself as we used to hear it in the good old days. We are glad to have our judgment in this matter confirmed by an experienced educator and superintendent of public instruction, who is also a Christian. He writes us that he has given considerable study to the subject and believes there is more danger than good in the suggestion of the National Education Association, but he heartily approves our own recommendation in the premises.

Religion in the Public Schools

It is seldom in these days that an evangelist obtains such an endorsement as that which came to Dr. L. W. Munhall after his meetings in Princeton, N. J., and we feel that it justifies special mention.

Evangelist Munhall

The testimonial was signed by the secretary of the committee, which consisted of four of the pastors of the city as well as the presidents of the University and the Theological Seminary, and reads as follows:

"In behalf of the committee I wish to express to you how greatly we have appreciated your services among us. We feel that your work in Princeton was of the kind that will last. In your message, sin and salvation were facts not fancies, and Christian discipleship was a positive not negative factor. Your exposition of the Scriptures bearing on Christian living and our obligation to God was most timely and helpful.

"The committee commends you for your courage and tact in dealing with the question of worldliness and indifference among church members and for your strong gospel message to the unconverted. It is our earnest prayer that God may continue to use you as an instrument of great good to the church."

We were about to write "courtesy" instead of "honesty," but we think the latter word better fits the case, for we find the contents of "The Christian Workers Magazine" not infrequently used in other periodicals without the slightest acknowledgment. Only the other day we picked up a magazine in which two editorials were taken word for word from our columns and nothing to indicate it. We are willing to make every allowance, but under the circumstances the omission hardly seemed accidental. What was the editor thinking of, or was he thinking at all? If the thing happened

to us we would certainly feel an explanation and apology to be called for.

Apropos of the above, the cover of our February issue contained a poem dedicated to D. L. Moody and entitled, "A Man Who Let His Light Shine," to which we added "Author unknown." We are now pleased to be able to state that it was written by Mr. Frank L. Duley, of East Northfield, and that it originally appeared in "The Record of Christian Work." We had copied it from another periodical in which no author's name was given.

THE EMPTY TOMB

This title recalls the sentence heard last year from a simple, uncultured evangelist: "Why was the stone rolled away from the tomb? Was it to let the Lord Jesus out? No. It was not necessary to open any doors to set the Lord Jesus free, for it was not possible that He should be holden of it. He who could pass through the locked doors of the upper room could pass out of the sealed sepulcher. Why then was the stone rolled away? Dear friends, it was that the disciples might look in and see that the tomb was empty. The stone was not rolled away for Him but for us!"

Does not this fact (for fact it is, if witnesses can establish a fact) cut at the root of all theories of a spiritual resurrection? For a spiritual resurrection and a spiritual apparition could have taken place and been witnessed by many, but that would not have been a sign of resurrection from among the dead, nor would that have proved our Lord to be the first fruits of them that slept. The empty tomb is our witness, the stone rolled away is the keystone of our faith. The proof is priceless, because it is so simple. It can be understood by a child. This very morning a little girl of five, rejoicing over her Easter eggs, was asked the question, "Why was the stone rolled away? Was it to let Jesus go free?" and she replied, with intense conviction: "No, it was that the disciples might look in and see He wasn't there."—"Life of Faith."

I am quite sure that the root of ninety-ninths of the heresies that have ever afflicted the Christian church, and that are the cause of the weakness of so much popular Christianity, is none other than the failure adequately to recognize the universality and the gravity of the fact of transgression. If a word comes to you that calls itself God's message, and does not start with man's sin, nor put in the forefront of its utterance the way by which the dominion of that sin in your own heart can be broken, and the penalties of that sin in your present and future life can be swept away, it is condemned ipso facto, it is not a gospel from God, nor is it fit for man.—J. P. Mantle.

Editorial Honesty

Importance of the Resurrection of Christ

By Rev. H. M. Parsons, D. D.*

THIS is a fact of direct revelation. The perplexity, astonishment and terror of the disciples at the sepulcher indicate the impossibility of the knowledge of the resurrection of the dead, except by revelation from God. So engrossed were the disciples with their Lord when alive, that they failed to understand or to remember His own words to them,—“the third day he shall rise again”—uttered a few days before His death. His crucifixion appalled them. His death destroyed all their hope. They lost all heart when “he gave up the ghost.”

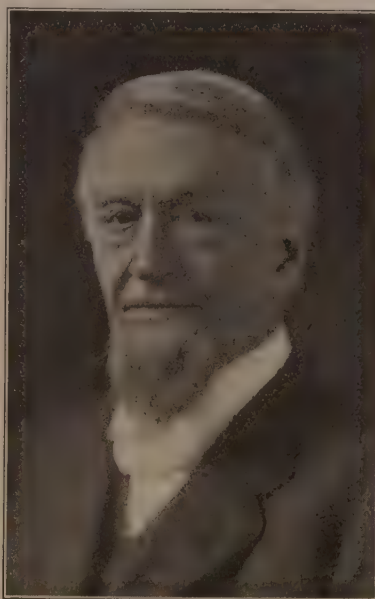
We all accept the fact of the resurrection of Christ from the dead. It is a part of the confession of the church. But are Christians really aware of its meaning? Is the longing of Paul prevalent today—“to know him and the power of his resurrection?” Do the teaching and preaching of the church emphasize Jesus and the resurrection today, as in the primitive church? Does the resurrection of Jesus impress us with the sense of His presence now, alive from the dead, as it did the early prophets and teachers of the church, and do similar results on the church and on believers follow its proclamation? Is the fact of a living and present Christ the conscious testimony believers give to those around them in the world?

I am sure these questions arise in our minds, when we read of the power at Pentecost, which turned, in every argument, upon the certainty that He who was dead, was alive again and declared to be the Son of God, by that miraculous act of the Holy Spirit. And also from the repeated evidence, that the power manifested in raising Christ from the dead, was, and is, the only power that can cause attention to the voice of God, which awakens dead sinners.

The same is true in all Christian work. Resurrection power is as necessary to raise money for Christ, as to raise the dead. The example of the early church proves this. It was when they were giving their evidence of the resur-

rection of Christ from the dead, that the power of self-consecration came so strangely on the disciples, that they yielded all their possessions to the Holy Spirit for His use. And the attempt to evade this consecration, was significantly stamped as “lying to the Holy Ghost” and lying “to God.”

We desire to point out the essential importance of this truth at the present time, because it is the basis of all true religion. It is the distinctive evidence that Christianity is the only religion in the world—in the strictness of that term. False religions there are, and many of them, but not one can “bind-back” (the literal meaning of religion “re-ligo,”) a lost sinner to his God and Saviour. Not one of the ethnic religions can bring this credential for its claim, that God became the Redeemer of sinners, by His self-sacrifice on the Cross and resurrection from the grave, and that to do this, He became incarnate. We have so commonly accepted the



Henry M. Parsons

historic truth of the resurrection, that we are in danger of forgetting the indubitable evidence upon which it rests, and by which it is established as a fact. It is well to review these briefly to see their bearing upon the spiritual truths that rest upon them.

The Resurrection Established by Unimpeachable Witness

1. The evidence that Christ, who was dead, revived and rose from the grave, and “is alive again forever more,” is established by unimpeachable witnesses. We say “unimpeachable” because if ever this fact could be denied, it must have been at its first alleged occurrence, and acceptance in the world. At that time, history apart from the scriptural record, assures us of the hostility of the Jews to Jesus, and of contempt felt for Him by the pagan rulers of the land. The first declaration was made by two angelic witnesses to those who loved Him, and sought to manifest their love by the grateful tribute of His anointing. “They said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how he spake unto you, when he was

*See Editor's Note.

yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." (Luke 24:5-8.)

The next attestation comes from those who were the sworn foes of the Lord, the watchmen, who were so stirred by the earthquake that they could only tell the astounding news, and then accept the bribe which would convict and sentence them to death, if known to their officers. The evidence was so unimpeachable, that the purchased lie had no power to stand against it. "And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men." (Matt. 28:2-4.) These witnesses are supported by the testimony of our Lord Himself, after His resurrection. "He appeared unto many after his resurrection, who were witnesses of what he did, both in the land of the Jews and at Jerusalem." Many more testimonies might be cited to the same effect, and the recurrence of testimony concerning the resurrection of Jesus from the grave, is proof of the great value set upon it by the Holy Spirit, in convincing and converting sinners, as well as encouraging and establishing believers in their most holy faith.

Bearing of the Fact on the Divine Nature and Character of Christ

2. The bearing of this fact upon the divine nature and character of Christ, is often asserted by those commissioned to spread the gospel. In the epistle to the Romans, the apostle makes this the foundation of his argument, and the central authority for his ministry. "The gospel of God, concerning His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead—by whom we have received grace and apostleship, for obedience to the faith among all nations for his name" (Rom. 1:4, 5.). The great contention of this apostle in all his missionary trips, was that this Jesus who was slain, was alive again, and by that fact, He is the Son of God. He confirmed this by quotations from Abraham and Moses and David, in whom they believed. For this testimony He was beaten, and bruised and banished. Similar testimony as to the deity of Christ, is also found in the words of the Holy Ghost, by Peter and John. The epistles of John all assume the heavenly places where Christ now is, as the abode of all who know Him through the Holy Spirit. The Lord's own words to the faithful disciple in

the final revelation are: "I am the first and the last, and the Living One: and I was dead, and behold I am alive forever more, and I have the keys of death and of Hades." (Rev. 1:18, R. V.). Thus the nature and character of Jesus Christ as Son of God, for apprehension by the mind and heart, rest upon this accredited fact of the New Testament.

The Truth of Christianity Rests on This Fact

3. The evidence of the truth of Christianity rests on this solid foundation. This doctrine is classed by Paul among the essential verities of faith delivered to him by the Spirit from whom he derived not only the supernatural truths, but also the very words in which he wrote and preached them. As he declared to the Corinthians (1 Cor. 2:13) "which things" (those which he received of God) "also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

The apostle rests the whole Christian system upon this one truth. "And if Christ be not risen, then is our preaching vain; and your faith is also vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable" (1 Cor. 15:14, 16-19.). And in the introduction to this convincing argument, he announces the gospel which he preached—which they received—and "wherein ye stand." He gives the two cardinal truths—the death and resurrection of Christ. He rests his authority upon the sacred writings; "according to the Scriptures," he attaches by the direction of the Holy Spirit to each one, as an infallible credential. He then marshals the witnesses of the fact, and constructs upon this impregnable basis, the unanswerable argument we have before recited.

Justification Rests on This Fact

4. Another vital truth—the justification of the believer—rests upon the resurrection of Christ, and verifies the importance of that doctrine to practical, personal life. The Cross with its terrible accompaniments, was adopted to increase the darkness, which shrouded the first disciples. They thought, when he was alive, of speedy deliverance from eternal and national bondage. When He died, their hope died. But He was delivered for our offenses—the just for the unjust, that we might have all condemnation removed. Something more was needed under righteous law. Positive obedience must be rendered—perfect righteousness alone could stand in the presence of God. Before a sinner can stand in holiness before God, he must be so made or accounted just, that a perfect God can receive him, and find no flaw in him. Not one of the sons of

Adam could endure this test. Some one must be found as a Daysman. Some one to place the hand on each, and satisfy infinite justice, on the one hand, while covering infinite sin with the other. "He was raised again for our justification." To make us before the tribunal of God, free from condemnation, and then to impute to us (which God arranged and allowed) His own perfect righteousness, for all who accept Him by faith in this office. Thus the believer can have assurance of acceptance, only in resting upon this superlative fact of the resurrection of Jesus Christ from the grave.

The Resurrection and Our Bodies

5. This resurrection has to do with our bodies. Salvation in this respect, we are told by Peter, is reserved in heaven, waiting to be revealed in these last days. It also meets the wants of those in mortal bodies, when Jesus is manifested a second time for their translation. The relation of the Holy Spirit to the resurrection of Christ is such as to show the important sense in which this truth embraces the action of the Holy Comforter in our hearts. His office is thus stated in Romans 8:11. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." The "mortal" body is not the dead body. Therefore the power of the Spirit in the resurrection of Christ is thus guaranteed for the change of the living body of the believer, in the day of His coming for His saints, and transferring both the risen and changed members of His body, to His immediate presence in the heavenlies.

6. The resurrection of all the dead is another revealed truth connected with Christ the first fruits (1 Cor. 15:21, 22). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

Resurrection and the Lord's Second Coming

7. The hope of the Lord's second coming is also intimately connected with His resurrection. If the power of His resurrection were known by the believer, the longing of every heart would be what it was in the primitive church, and the world would have been evangelized centuries ago. The Roman heresy exalted death in place of the reappearing of the Lord. That heresy still inheres in the minds of the church, and stifles the obedience of faith. The beloved apostle states this connection under the inspiring Spirit, when he writes in 1 John 3:2, 3, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be;

but we know, that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." This is the great need of the church today, this consecration under the Spirit. This separation to Christ from everything else is the secret of spiritual resurrection which presses on the literal obedience to the last command.

Resurrection and God's Power in Us Now

8. The exceeding greatness of God's power in us now, is vitally connected with the resurrection of Christ. That wonderful prayer of Ephesians, first chapter, for power in us at this present time, reveals its source and manifestation. "And what is the exceeding greatness of his power, to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (Verses 19, 20). This fits the position of the church in that Epistle. Already by faith risen with Christ, and acquainted with the heavenly scenery. This separation of heart, in fellowship with the risen one, would soon manifest the separated life. Accordingly this truth will emphasize in our hearts, when appropriated by faith, just what it did in Paul's heart and life,—an intense desire: (1)—To know the power of His resurrection. This is not an acquisition, from a discovery through human reasoning, or study or resolution. It is simply and only a revelation from the Holy Spirit received by faith. Thus it becomes an abiding and increasing gift. (2) This experience includes a conviction and conscious sense of the personal presence of God. (3) Thus abiding in him the believer is constantly purifying himself, as Christ is pure.

A LAST YEAR

Not long before his death, Mr. Spurgeon sent to his faithful congregation at the Metropolitan Tabernacle this message "There will come a last year to each of us, therefore let each one say to himself, Is this my last? Dear friends, are we ready to see the curtain rise upon eternity? Are we prepared to hear the midnight cry and to enter into the marriage supper? The judgment and all that will follow upon it are most surely the heritage of every living man; blessed are they who, by faith in Jesus, are able to face the bar of God without a thought of terror. If we live to be counted among the oldest inhabitants, we must depart at last. There must be an end, and the voice must be heard, 'Thus saith the Lord . . . this year thou shalt die.' So many have gone before us, and are going every hour, that no man should need any other memento mori."

The Grave

By Rev. F. W. Pitt, London, England

Roman guards, their vigils keeping,
At the grave of Jesus sleeping,
Angel bands, their songs abating,
God upon His throne a-waiting.

'Twas not Christ alone in prison;
Every beatific vision,
Every hope of life and pardon
Lay in that sepulchral garden.

Hopes by Israel long forsaken
Jesus on Himself had taken.
When His little flock was scattered
In the grave those hopes lay shattered.

Promises in sacred story,
Flashes of the Kingdom's glory,
Life immortal, fondly cherished,
Came to nought if He had perished.

Men that He had gathered to Him,
Trusted Him till Pilate slew Him;
Then their faith that oft had stumbled,
In the dust of death lay humbled.

All seemed lost—then God's anointed,
Waiting for the time appointed,
While no human eye beheld Him,
Overthrew the powers that held Him.

Vain the stone, though Pilate sealed it,
Vain the sentence—Heaven repealed it;
Vain the power that crucified Him,
God was near Who justified Him.

When the sun set, hope had vanished;
When the day dawned, death was banished,
In the silent darkness lying,
Jesus conquered death by dying.

Though the bands of death enclosed Him,
Though the powers of Hell opposed Him,
Though He crossed the icy portal,
He arose to life immortal.

'Twas not Christ alone had risen,
Spirits long confined in prison
Found at last emancipation,
In a perfected salvation.

Light broke from that silent mystery,
To transfigure human history;
Life and hope have changed their center,
Since the Lord that grave did enter.

Then the topstone of perfection,
Was hewn out in resurrection,
When He rose, the vision splendid,
Down from Heaven and God descended.

European War—1914

By I. A. MacDonald

Poor Europe, thou dost hang thy head in shame,
Thy wasted pride of civilization fled,
Thy schools of learning only so in name,
Thy sons are fighting, those that have not bled.

O what a change occurs in little time!
It seems but days when race did mix with race.
They were as brothers on the Thames or Rhine,
And now they fight each other face to face.

What cause has ever German soldier 'gainst the Frank?
Or British private with his German friend?
There is no feeling there of ill or hatred rank,
That one against the other all his strength must lend.

Perhaps it is the will of Him, whose reign
Is o'er the rulers of this world of ours,
That they may see their boasting is but vain,
And that His strength far above all theirs does tower.

How full of thanks the hearts of those dwell
Within the borders of this land of peace!
To Him who rules the land and waves as well,
We lift our prayers that this great war may cease,

And that this land of ours, in peace content,
May move on upward in all nations' sight;
Proving to all what to the world is meant
By Christian land, a land that stands for right.

The Course And End of This Age

By Rev. C. I. Scofield, D. D.

[Through the enterprise of "The Dallas (Tex.) Morning News," we are able to supplement the previous series of sermons by Dr. Scofield on "The Inner Life," by another on "Great Prophetic Themes," of which this on "The Course and End of This Age," is the first. Those to follow in successive issues are "The Church Past, Present and Future," "Three Coming Persons" and "The Kingdom of Heaven."—Editors.]

REFERRING briefly to the preceding ages or dispensations from innocence to law, from Adam to Moses, and defining a dispensation as a period of time during which God was testing man in definite ways to see if he could justify him, the present age is that of grace. Man, condemned by God's law, is now offered forgiveness, a new birth, and a place in the family of God, simply through faith in Jesus Christ. In another sense it may be called the church age, since all who receive Jesus Christ as Saviour and Lord, are united to Him through the operation of the Holy Spirit, thus becoming living members of the church, which is His body. The church is the "ecclesia," the "called out" assembly. The test of man now is not whether he can work out righteousness, but whether he will accept righteousness through Jesus Christ. It is the age of grace.

Predictions of Present Age

The Bible describes prophetically the whole course and end of this present age of grace.

Politically, the present age falls within the extended period of time called by our Lord "The times of the Gentiles," during which the earth is under the government of the Gentile world powers. That whole period is covered by two great prophecies in the Old Testament, the second and seventh chapters of Daniel. It began with the Babylon captivity of Israel, and the sign of its continuance is that "Jerusalem is trodden under the foot of the Gentiles."—Luke 21:24.

Briefly, Daniel's picture is of four successive world empires: Babylon, Medo-Persia, Greece, Rome. The latter is seen divided, first into two parts and then into many.

A Time of War

Jesus Christ appeared under the fourth empire, before the division began. Looking forward from His day, He described the time yet remaining of Gentile world sway, as characterized by "wars and rumors or wars," by conflicts between nations, famines, pestilences and earthquakes. There is no hint of peace as a world condition. In Daniel's phrase "To the end, wars and desolations are determined."

So it has been. There has always been talk of peace, but it has never lasted long. The nineteenth century was the bloodiest in human history. Armaments are increasing with astonishing rapidity, and unprecedented expenditure.

Our own Republic in a time of profound peace has increased her annual war expenditures from \$51,000,000 eight years ago, to \$185,000,000 last year. The national world system was founded by force and greed, and rests upon force.

Religiously, this age, beginning with the crucifixion and resurrection of Christ, is the age of grace. Salvation is freely offered to all without money and without price. Instead of the righteousness of works, as under the preceding age of law, grace offers perfect and eternal salvation through faith in Jesus Christ.

The Age of Grace and the Church

The result of this offer has been the calling into being of the Christian church. It is the age of grace and the church age.

What has prophecy to say of the age religiously? Two great parables in Matthew thirteen, the parables of the wheat and tares, and of the net, give the answer in part. In the visible church the sphere of profession, the wheat of God, the children of the kingdom are associated with tares, and this is to continue, as our Lord expressly says, to the end of the age. A converted world is not possible then, within this age. Other New Testament prophecies speak of apostasy from the faith, growing coldness and worldliness. But this it must be remembered is a picture of the professing church. Within it is the true church composed of true believers in Jesus Christ. These are to be gathered out, for against the true church the gates of hell can not prevail.

Foreview of the End

What, now, is the foreview of the end time of this age? Politically the age ends in the rise to power of that being called by Daniel the "little horn," and by John in the Revelation, "the beast out of the sea." In him humanity has at once its supreme genius and its supreme scourge and despot. He will receive honors as deity, and his relentless hand will be laid upon every occupation and avocation of man. In the zenith of his power and glory he will be smitten by God through the glorious appearing of Jesus Christ. His reign is called "the great tribulation."

Religiously the first event in the end of the age will be the taking away of the true church. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ

shall rise first, then we which are alive and remain, shall be caught up together with them in clouds to meet the Lord in the air, and so shall we ever be with the Lord." (1 Thess. 4:14-16.)

The mass of mere professors pass on into "the great tribulation." That also is a time when grace still seeks the lost, and out of its awful scenes "a multitude that no man can number" (Rev. 7:1-15), will be saved.

Earth's Golden Age

If that were the last word of prophecy the future would be dark indeed. Thank God, earth's golden age lies beyond the welter of bloodshed and anguish which comes to the unrepentant as the age ends. For this age is followed by the kingdom age of righteousness and peace, when at last all latent powers of nature and of man shall vindicate the goodness and wisdom of God.

The Three "Untils" of Israel's Future Glory

By Rev. George E. Guille, Bible Teacher, Extension Department, The Moody Bible Institute of Chicago

THREE times in the New Testament does the word "until" occur in connection with the future of Israel: In Matthew 23:39, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord"; in Luke 21:24, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled"; and in Romans 11:25, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

This word "until" thus stands between the present desolation of God's chosen people, and the restoration of themselves; their city; and their sanctuary.

It is with these three things that Gabriel's prophecy of the seventy weeks, recorded in Daniel, has to do. It was in answer to Daniel's prayer, the subjects of which were "thy people" (v. 15), "thy city Jerusalem" (v. 16), and "thy sanctuary" (v. 17), that that prophecy was given. It is as follows: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy,"—the "most Holy" being the inner sanctuary of a new temple yet to be erected in Jerusalem. These seventy sevens of years would elapse before the full blessing of Israel in millennial glory could be realized.

The long lapse of unreckoned time between the sixty-ninth and the seventieth of these weeks—the period beginning with the Cross and ending with the rapture of the church—has been dwelt upon by others in this conference, and I need not speak of it here. The three-fold prophecy is mentioned merely as an example of the absolute harmony of all Scripture.

We shall consider these three "untils," not

in their chronological order but, in the order of Gabriel's prophecy.

I. The People

The first Scripture, therefore, is Romans 11:25, "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits: that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"The fulness of the Gentiles" must be distinguished from "the times of the Gentiles", the former refers to a company, the latter to a period of time. The fulness of the Gentiles is the church, the elect people whom God is taking out from among the Gentiles,—the Gentile bride for the true Joseph rejected by His brethren. In this present age—this parenthesis between the sixty-ninth and the seventieth "weeks" of Gabriel—God has one purpose. This purpose is not the conversion of the world, but is declared, in Acts 15:14, to be the taking "out from among the Gentiles of a people for his name." The "fulness" is the full number, and the coming in of that fulness is the rapture of the church to meet the Lord in the air (1 Thess. 4:13-18).

The sentence of blindness, here mentioned by the apostle, was pronounced in the sixth chapter of Isaiah, at the time of Isaiah's vision of the glory of the Lord: "In the year that King Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up and his train filled the temple. Above it stood the seraphims: * * * And one cried unto another, and said Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:1-3). Was it? No. But it is the style of prophecy to speak of future events in the present tense, and the apostle John, in quoting the sentence of blindness (in explanation of Israel's unbelief) which follows the vision, said, "These things said Isaiah, when he saw his (Christ's) glory, and spake of him" (John

12:37-41). He applies the vision to Christ, who is seen, in His coming glory, as the successor of all earthly kings. The message that goes forth to Israel, in connection with that vision, is no message of salvation and comfort but rather, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed" (Isa. 6:9, 10). The sentence of blindness was quoted by the Lord in Matthew 13:13-15, in justification of His uttering the mysteries of the kingdom in parables. It was quoted again by John, as already stated above. It was quoted by Paul, in Acts 28:25-27, when, for the last time the Jews came to hear his gospel, "and some believed not."

This blindness is not universal, it is "in part." In the same chapter (Rom. 11:5) the apostle speaks of "a remnant according to the election of grace," "at this present time," as, alone having obtained that which Israel seeketh for, "and the rest were blinded" (v. 7).—Jews have been converted to Christ ever since Pentecost, and all such compose "the remnant according to the election of grace."

Neither is this blindness permanent, for if the apostle says, "Even unto this day, when Moses is read, the vail is upon their heart," he adds, "Nevertheless when it (i.e. the heart of Israel) shall turn to the Lord, the vail shall be taken away" (2 Cor. 3:14-16).

Their blindness remains only until the coming of the Lord, for then shall the fulness of the Gentiles come in, and the Jew be taken up once more (Acts 15:14-17). "The Redeemer shall come out of Sion and shall turn away ungodliness from Jacob" (Rom. 11:26).

II. The City

The second "until," in the order of Gabriel's prophecy, has to do with the Holy City, and occurs in that portion of the Olivet discourse,—recorded only by Luke (21:20-24), in which the Lord predicted the then impending destruction of Jerusalem. "And they shall fall by the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). In spite of the many attempts to bring it to nought during the centuries since the destruction of the city, A.D. 70, the Lord's words have remained true, and that "until" still stands in the way of Jerusalem's glory, although 50,000 Jews are living there today. This destruction of the city, foretold by the Lord, is the same as that foretold by Gabriel as taking place after the sixty-ninth week.

"The times of the Gentiles" are a definite, though long period of time. The book of Daniel is their pre-written history, given mainly in the visions of Nebuchadnezzar and Daniel in chapters 2 and 7, respectively; the four intervening chapters recording events which transpired during the premiership of Daniel, and portraying the moral features of the times of Gentiles, with especial reference to their end. Those four chapters adumbrate the last days of the times of the Gentiles. Gabriel's seventieth week is the last seven years of Gentile times, and his "coming prince" (chap. 9:26) is identical with the little horn of Daniel's vision (chap. 7).

The times of the Gentiles began with the overthrow of Jerusalem and the carrying of the people captive to Babylon. Three times Nebuchadnezzar invaded the land from 606 to 587 B. C., the third time completing its subjugation, and burning the temple. This last invasion completed the consolidation of the Babylonian Empire.

At this time Ezekiel, who had been taken captive at the first invasion, had his vision of the glory leaving the temple. Since that day the glory has not returned. At the same time, God's title in Scripture was changed. Till then He was "The Lord God of all the earth," since then "The God of heaven."

In the second year of his reign, Nebuchadnezzar's slumber was disturbed by a vision. It was a magnificent figure of a man, with head of gold, breast and arms of silver, belly and thighs of brass, legs and feet of iron, and the toes of iron mingled with clay. A stone cut out of the mountain without hands smote the image upon its ten toes, utterly demolishing it; and the stone became a great mountain and filled the whole earth. The image Daniel declared to represent the succession of four great world powers, beginning with the Babylonian and ending with the Roman. The ten toes, he says, are ten kings. Now, the Roman Empire has never existed in the form represented by the ten toes. The different governments of Southern Europe are but the fragments of imperial Rome. The vision passes over this church age and presents the form of world-power at the time of the end. This is clear from many other Scriptures which we cannot consider now.

The smiting stone in interpreted as the Kingdom which the God of heaven shall set up, upon the overthrow of Gentile world-power. That sudden violent smiting is the figure of judgment and destruction, and these, we find elsewhere, are the means of bringing Gentilism to an end. Zechariah 12, Revelation 16 and Revelation 19 show us the armies of the nations gathered under the leadership of

the beast (the last imperial head of world-power), against Jerusalem. The second Psalm describes their wicked counsels. The besieging armies, whose advance upon Jerusalem is vividly described in Isaiah 10:28-32, turn back (in alarm over the fulfilment of Matthew 24:29) to Armageddon, when heaven suddenly opens and the "King of kings" comes forth and destroys them, as described in Revelation 19:11-21. This destruction of the armies of the nations is the smiting of the stone. It is this that brings the times of the Gentiles to an end, and delivers Jerusalem. And thus, as the blindness of the people is removed by the Lord's return, so the desolation of the city ends with the same event.

III. The Temple

The Lord's prediction, containing the remaining "until" is prefaced by the statement, "Your house is left unto you desolate." In the beginning of His ministry, the temple was "My Father's house",—now that He is rejected it is "your house" left desolate, "for I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). Thus, by this third "until," He connects His return with the temple. These words "Blessed is he that cometh in the name of the Lord" are a quotation from Psalm 118, where they are again connected with the temple, for the words which follow, in the same verse (26) are, "We have blessed you out of the house of the Lord." "At the standpoint of the Psalm, Antichrist has come in his own name, and has been received (John 5:43); but a remnant wrought upon by divine grace has been turned to God; and in these is found the revival of the national life. Theirs is the cry, 'Blessed is he that cometh in the name of the Lord, and out of the house of Jehovah, the sign of restored favor—they are saluted with blessing' ("Numerical Bible").

Now, if this "until" of our Lord means anything, it means that there is a day coming when Jerusalem shall utter these words of salutation to Him, when He comes a second time. Zechariah's prophecy (chap. 12) connects this last "until" with the siege and deliverance of Jerusalem. In the "time of Jacob's trouble"—that hour of deepest distress—"the spirit of grace and of supplications" will be poured upon the inhabitants of Jerusalem and upon the house of David, when heaven shall suddenly open, and "they shall look on me whom they have pierced," finding that their welcome Messiah is "this same Jesus" whom they nailed to the Cross. All this was prefigured in the story of Joseph and his brethren. Forced by a famine into Egypt they find their brother, with a Gentile wife, upon the throne of the land but they do not know him. The reconciliation turns upon

Benjamin. When Rachel was dying she called her new-born son Benoni, "son of my sorrow," but Jacob called him Benjamin, "son of my right hand." And both names have become a part of Holy Scripture. Benjamin, whom his brethren all love, represents the ideal Messiah of Israel, the exalted One for whom they are waiting, but Benjamin was first Benoni, and this they are yet to learn. Now Joseph, the true Messiah typically, brings them to himself by separating them from their ideal—Benjamin; in that time of famine and suffering while Judah was on his knees before Joseph pleading for Benjamin, Joseph reveals himself to them, and they find that their true deliverer is the brother whom they have rejected. So shall it be with Judah's descendants in the days of their awful affliction. "In their affliction they will seek me early" (Hos. 5:15), and while crying out in their anguish for the Messiah, He will appear as the One whom they pierced, and they will see that "the son of my right hand" was first "the son of my sorrow," that the glorious, reigning Messiah was first a "man of sorrows."

The fulfilment of these "untils" is not far distant, "for yet a little while (how short), and he that shall come will come and not tarry." Courage, O Israel! "The Lord hath chosen thee and shall yet have mercy upon thee." "For a small moment have I forsaken thee, but with great mercies will I gather thee." "In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."



"Grandpa, show me where is our land."—Fosko in "The Day" (Jewish, New York).

The Christian, the Church, the Conscience

By Rev. T. W. Callaway

[The first of a series of two sermons by the pastor of the First Baptist Church, Dublin, Ga., in answer to a criticism of the church covenant forbidding its members to indulge in cards, theaters and dancing, copied from the Dublin daily paper. The second in the series will appear in our next issue.—Editors.]

WE ARE dividing our morning and evening message into two divisions. This morning our subject shall be, "The Christian, the Church, the Conscience." Tonight, "The Cards, the Theater, the Dance."

We are to discuss these subjects from God's standpoint, not the vagaries of man.

I. What is a Christian?

Answering from God's Word, we say he is one who accepts Christ, and who thus has received a new heart and a new spirit. "A new heart also I will give you, and a new spirit will I put within you" (Ezek. 36:26). "Except a man be born again (from above) he cannot see the kingdom of God" (John 3:3). "This is the record, that God hath given to us eternal life, and this is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life" (1 John 5:11). "Ye are dead, and your life is hid with Christ in God" (Col. 3:3).

Hence it is manifest that, in regeneration, the Christ-life is imparted to the believer, and, by virtue of this impartation, he is a child of God (Gal. 3:26). The new desires, affections, and needs that have been awakened in him, are so many evidences that a new nature has been given.

After the new birth, the believer finds himself a dual being having what the Scriptures call "the old man" and "the new man," both comprehended under a single consciousness. (Rom. 7:15-24.) The struggle between these two natures will continue, until, through the victory over the "old man" the "new man" is set free. If the "old man" predominate, then the believer is in a backslidden condition. Spiritual liberty of conscience only comes as the Christian is set free from the power of sin.

The word "conversion" means a "turning about," the turning from one mode of life to another. It is both inward and outward; inward when one turns from sin to righteousness, so that he hates sin and loves purity and holiness; and outward, when one openly and habitually leaves the path of worldliness, vice, and immorality, and takes up the service of Christ. Then, my friends, it is evident that if one was ever converted he or she could no longer remain at the table of worldliness

and sin, after having once eaten with the King in salvation, without some compunction of conscience. Certainly they have no biblical assurance of salvation.

Judging from the Bible standard, and the lack of the "fruits of the spirit" in the lives of church members, we are forced to conclude that there are scores of them on the church rolls who have never "passed from death unto life." It is such professors and not possessors that bring criticisms upon the church of the living God.

But one may say, "Does not being a Christian simply consist in replying affirmatively to two questions: 'Do you believe that Christ died for you?' 'Do you accept His salvation and desire to become a member of His church?'" Any student of the Word knows that there is a historical faith and a saving faith. One may have the former and be lost. "The demons believe and tremble" (Jas. 2:19.)

The world has many educated, altruistic and moral people, who have a historical faith about Jesus, but no saving faith in Him. There are many well-meaning philanthropists and humanitarians who think that Christianity consists only in the overthrow of selfishness; who will praise unstintedly the principle of the Golden Rule, and yet reject the deity of Jesus Christ, His Word as the inspired Word of God, and Him as a personal Saviour. They mistake reformation for regeneration.

Christianity is not alone the spirit of unselfishness, but it is the "denying of self," discipleship, self-abnegation. (Mark 8:34.) Christianity helps to make one educated, cultured, moral, etc., but these things do not make Christianity. Judas, outwardly, had these characteristics. Many a church worker, we fear, some day will find that there has been no inward change wrought in his life, but shall appear before the Judge saying, "Lord, Lord, have I not in thy name done many wonderful works?" "And then will he profess unto them, I never knew you." Working for God, before He has done a work in you, amounts to nothing.

To sum it all up, a Christian is one who has saving faith in Jesus Christ, which means the dedication of the mind to think for God, the heart to love God, and the will to act for

God. The assurance that such is a Christian is found: (1.) By the fruits of the Spirit in the life (Gal. 5:22-23). (2.) Love for the brethren (1 John 3:14). (3.) Separation from worldliness (James 1:27; 2 Cor. 6:15). (4.) "Walking in newness of life" (Rom. 6:4; 8:4). (5.) Victory over the flesh (Gal. 5:19-24). (6.) Seeking not the pleasures of the world (1 Tim. 5:6). (7.) Denying selfish gratifications (Mark 8:34).

II. What is the Church?

The Church (Gr. "ecclesia," the-called-out) is mentioned in a two-fold sense.

1. It is used to denote the whole company of the saved. (Eph. 1:22-25; Col. 1:8. Heb. 12:23.)

It is through the "new birth" that one becomes a member of this church; none others are such, or can be.

2. The use of the word "ecclesia" is seen in its application to a local congregation of Christians. It is the second use of the word that we wish to discuss just now.

To the Baptists, the Scriptures clearly teach that the local church is independent of every other kindred body of believers, and that the only bond of union between such bodies is that of fellowship and co-operation in the gospel. Hence, no other church in all the world has any jurisdiction over this Baptist church.

The definition of a local Baptist church, is a company of baptized believers who are drawn together by the Holy Spirit; having the Scriptures as their creed, the Holy Spirit as their leader, and Christ as their living Head; meeting together statedly for the purpose of edification of the members in knowledge and love, for the observance of the Lord's Supper, and the propagation of the pure gospel of Christ, so far as practicable, in all the world.

Such a local Baptist church has its "covenant" through which the members join in covenant together to do certain things, and refrain from others. These members become such of their own choice, and it is the divine order that every such member should be "a lively stone" in the building of God. (1 Pet. 2:5.) Therefore, the local church is not supposed to be simply an organization of good natured men and women.

The church is not a house of merchandise, a bureau of amusement, or a social club. None of these things are nominated in her joint high commission.

How would it comport with the character of the early Christians to read in one of Paul's epistles a suggestion that the saints in Corinth get up some entertainment of the dance, theater, and cards, in order to hold its young people? Or, an exhortation to Lydia to stir the

godly women of Phillippi to get up a grand ball, a bridge game, or a merry-widow opera, in order to save the youth of the land?

Think of the church of the living God peddling out "fun" to the world! Or, getting up variety shows, etc., to replenish her membership! How belittling to the church, how dishonoring to God, and how contemptible even in the eyes of the thinking world! No consecrated Christian can ask God's blessing upon such practices, and such a prayer would be as "sounding brass" in the ears of the Lord.

And further, when church members are truly converted, there will be no need of calling in the flirts, and fops, and city loafers, to dicker over card tables, the "tango," and such like, in order to hold our young folk. If the church cannot live without dishonoring God, then let her die. If ministers cannot be supported without compromising with the world, then let them go into worldly business with their back-slidden members.

We grant that there are two or three northern churches within our knowledge that have gone so far into worldliness as to provide such places as dance halls, etc., in connection with their church buildings, but, does that make it right? Do not forget that the Bible clearly shows that the Devil has his churches as well as ministers on the earth, and these are "ministers of righteousness" too. (Rev. 3:9 and 2 Cor. 11:14-15.)

You professing Christians, who have despised the narrow way of the church, because you have esteemed it a day of "small things," what are you going to do when God places up against your life the straight plumbline of faith? (Matt. 7:22, 23.) When the conscientious and strenuous faith of the church is relaxed, God can do no mighty works through her, and she can have but little influence on the world. (2 Tim. 4:1-4.) Show me a worldly church that is a soul-saving institution. Show me a worldly preacher that is a soul-winner.

The fundamental mission of the church, then, according to the New Testament standard, is to: (1) Gather in the new born souls (Acts 14:23). (2) Be a separate people (Gal 5:17). (3) Free from worldly entanglements (1 John 2:15; 2 Tim. 2:4). (4) Bible as "rule of faith and practice" (2 Tim. 4:2). (5) Have no fellowship with unbelievers (Eph. 5:11). (6) Looking for her expectant bridegroom (1 Thess. 4:13-18). (7.) Preaching the gospel to all the world (Matt. 28:19-20).

III. What is the Conscience?

Here are some definitions of "conscience":

1. "The personal, ever vigilant eye, before whom every imagination, thought and act of the individual within whom it dwells, is held up to censure or praise."

2. "The inner consciousness which either approves or pains according as the individual follows or forsakes his own best judgment."

3. "The voice God has placed within the citadel of each life to cry aloud against every conscious encroachment of evil, and to agonize over every act of sinning."

We are going to see from God's Word, that "conscience" is not an infallible guide; not even a "good conscience." Hence when one says, "My conscience does not worry me," that does not prove the trustworthiness of it. Paul, speaking in his own defense and his early persecution of the Christians, says, "I have lived in all good conscience before God until this day" (Acts 23:1). Paul had a "good conscience" when aiding in stoning Stephen. In writing to the young Timothy Paul says, "God, whom I serve from my forefathers with pure conscience" (2 Tim. 1:3).

Paul was once a great sinner, with a good, that is, a clear, conscience. Hence, the necessity of our having an enlightened mind, and knowledge of the truth. When Paul heard of Jesus and knew the truth, his conscience lashed him as the chiefest of sinners (1 Tim. 1:15). An uneasy conscience is the hardest pillow. Conscience never hurts save when the individual acts contrary to his own best judgment.

Some will say, "I see no sin in dancing, cards, theater going, etc." That alone does not make it right. Such prodigality soon brings poverty to a spiritual conscience. One may breathe impure air unconsciously, and drink bad water with a good conscience. One may sow tares with a good conscience, thinking he is sowing wheat. The heathen worship idols with a good conscience. It is a fact, however, that when the conscience of some people is changed against their will, they are

"of the same opinion still"; hence conscience becomes hard-heartedness.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Convicting Conscience

We are told of a convicting conscience in John 8:9. Primarily, this is the work of the Spirit of God upon a sinful heart. Remember, however, that conviction of conscience does not always lead to true repentance.

Judas had a convicting conscience, but he went and hanged himself. Balaam had a convicting conscience, but stifled it and went to his death. Saul had a convicting conscience, but he still returned to kill David.

"I said good-bye to my conscience,
Good-bye, for aye and aye,
And I pushed her hand off harshly,
And turned my face away.
And conscience, sorely wounded,
Returned not from that day."

"But the time came when my spirit
Grew weary of its pace;
And I said, 'Come back,' to conscience,
'For I long to see thy face';
But conscience said, 'I cannot'—
'Remorse is in my place.'"

Oh, friends, let us pray for a convicting conscience, the forth-shining presence of Jesus, which convinces the mind and awakens the conscience—a conscience that is satisfied and restful. With sins forgiven and justification accepted.

ONE DAY AT A TIME

One day at a time! That's all it can be;
No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them late.

One day at a time! Every heart that aches
Knows only too well how long that can
seem;

But it's never today which the spirit breaks;
It's the darkened future without a gleam.

One day at a time! A burden too great
To be borne for two can be borne for one;
Who knows what will enter tomorrow's gate?
While yet we are speaking all may be done.

One day at a time!—but a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each shall be his strength.

One day at a time!
It's a wholesome rhyme—
A good one to live by:
A day at a time.
—"British Weekly."

The Sunday-school Teacher's Opportunities Outside The Sunday-school

By Alma F. Rader, A Student in The Moody Bible Institute of Chicago

THERE is no vocation in the church more important than that of the Sunday-school teacher. The teacher's parish is not so widely extended as that of the minister, yet it is a parish in which are different homes, and different interests, and these cannot be reached and influenced for Christ in the short time allotted to the teacher on Sunday.

No other vocation wins the devotion and deep love of the pupils as that of the Sunday-school teacher, for they know and understand that she is not serving for any money remuneration, but only for Christ's sake. If the teacher truly loves them and the work, they are not long in detecting this.

The teacher must first of all, be real and genuine. Anything short of this is hypocrisy and the class will sooner or later become aware of it—"What you are speaks so loud I cannot hear what you say." But the real teacher who with Paul can say, "For to me to live is Christ," will have the devotion and love of her class and will win many or all of them to the Lord Jesus Christ.

Visiting the Home

To do this most effectively she must know the boys and girls in their homes. The home deals with life itself. The home forms habits, stimulates ideals, and determines choice. It is the duty of the Sunday-school teacher to find out whether or not the atmosphere of the home is moulding the character of the boy or girl for Christ.

The way into the home is already prepared as the Sunday-school teacher is usually upper-most in the mind and heart of the pupil, and a call from her is regarded in most homes as the event of the week. This call is not for the father or mother, although they may come in and welcome the teacher, but it should be for the one who is most upon the teacher's heart, and the most effective impression is made upon the pupil if the teacher and pupil can be alone.

Our pupils need saving. Fresh-faced, bright of eye, quick of motion, manly and womanly, from the most cultured homes, perchance, yet they need saving. It is hard to realize that they are only mockeries till they are transformed, enriched and vitalized by the indwelling Saviour. Now is the teacher's rare opportunity to present Jesus Christ to this waiting heart. O that every Sunday-school teacher could look deep into the soul of that

boy or girl and see the vast possibilities wrapped up within, possibilities which only Christ can turn into realities! I read of a call by a Sunday-school teacher upon a young girl who had recently become a member of her class. The call was pleasant, but the teacher failed to speak to her waiting heart about Christ. She felt it would be wiser to wait until they should become better acquainted. Long afterward she learned that the girl was really longing to be spoken to upon the subject. That night the girl wrote in her diary, "My teacher came and went away, and never gave me the chance to tell her I wanted to be a Christian." The Sunday-school teacher is chosen to bear fruit, and the fruit is precious souls born anew into the kingdom of God.

At The Summer Camp

Another great opportunity open to the Sunday-school teacher in which to get into the life of the boy or girl is at a summer camp. All during the day the teacher enters into the play life of the pupils. She is one with them. If she is a lover of youth, a very essential thing, she will enter heartily in all of the good times. But the most precious time of all is at the close of the day when out under God's starry heavens, as they sit around the camp fire, she tells them of God's love and of Jesus Christ. Their hearts and minds are receptive to the things of God, and something is taking place in the heart of the boy or girl which will last throughout eternity.

After the preaching service on Sunday we ought to be on the lookout for a chance to speak with our pupils about their spiritual welfare. Someone may just be waiting to have a quiet talk with us. Perhaps something has been said in the sermon that has impressed her, and she is anxiously waiting for the teacher to invite her to walk home with her, if it is possible.

There are so many opportunities for personal soul-winning among our pupils outside the school, if only we are walking close to Him and seeking to be guided by His Holy Spirit.

Remember that to be a saved person and to be truly following Christ is no holiday pastime. It is not a light or trifling thing. Nay, it is a solemn as well as a blessed thing indeed.

The Hobson Amendment Criticised

By William A. Brubaker

ON PAGE 348 of the February number of "The Christian Workers Magazine" I find the following language in an editorial: "And we are trembling for our own nation also, whose legislators in Congress had an opportunity two months ago to make us a sober people so far as that desideratum could be brought about by enactment. But they turned it down, etc."

Permit me first to say that our legislators in Congress always have an opportunity to enact a law prohibiting the manufacture and sale of liquor. They need not wait for some member to introduce a constitutional amendment. The Congress of this nation can kill the liquor traffic whenever they care to do so.

But the criticism I make to the above language is that the Hobson amendment (and I take it that this editorial refers thereto) would not have destroyed the drink curse, but on the contrary would have fastened it more securely upon the people of this country than at present.

I give the author of that editorial the credit of believing that he never read the Hobson bill, or if he did, he gave it no thought. He probably read in the daily papers that Hobson had introduced a "prohibition amendment" and he supposed that it must be all right and in proper form because it was introduced by a good man and backed by other good men. But did you ever know that the Devil sometimes, yes, often uses "good men" to carry out his schemes? And the Devil did thus use good men to attempt to carry out his devilish purpose in this case.

Now, I am aware that that is a serious charge and if I cannot show you how the Hobson amendment was an attempt to use good men for a bad purpose, I must stand condemned of slandering good men. Bear in mind, I am not questioning the motives of the men behind the Hobson amendment, but I do question their judgment.

The Terms of the Amendment

The Hobson amendment read as follows: "The sale, manufacture for sale, importation for sale, transportation for sale of intoxicating liquors for beverage purposes in the United States and in all territory subject thereto and the exportation thereof, are forever prohibited."

Why the repetition of the words "for sale"? Why such a cumbersome form of expression? Why, if the amendment was designed to kill the liquor traffic, was it not put in this simple, direct form: "The manufacture, sale, transpor-

tation, exportation and importation of intoxicating liquor for beverage purposes, etc"?

Any one who understands the English language can readily see that the Hobson amendment would not prohibit the manufacture of liquor for personal use, nor its importation for personal use. Hobson, himself, so stated in his final speech just before the vote was taken. Do not take my word for that; get the Congressional Record for December 22 and read it therein for yourself, as I read it before making this statement.

Now what will be the practical effect of such a law? Certainly, if I may manufacture liquor for my own use, several of us may legally join in such manufacture. It is a principle of law that what one man may do by himself, any number of men may jointly do. An hundred, a thousand, any number of men may join in the manufacture of liquor for their personal use. Let us suppose that I own a brewery, capitalized at three hundred thousand dollars. When the Hobson bill is ratified, I offer to sell the property to three hundred thousand stockholders, each stockholder to pay \$5.00 for one share and no stockholder to own more than one share; with the provision that beer will be furnished to stockholders at cost—no profit to any one. The stock is quickly subscribed and I make a profit of \$1,200,000, less only the cost of advertising. When the Hobson bill goes into effect, "our brewery" is furnishing its product only to its owners and at cost—not a pint if it is "for sale." Of course, the cost may be heavily padded by enormous salaries to the managers, but that, too, is "legitimate." The product of "our brewery" is shipped to its owners all over the country, because, you notice, only the transportation "for sale" is prohibited by the Hobson amendment.

Its Defeat a Good Thing

Tell me, please, what in your judgment, would such an amendment be worth? Would it not open the way for all sorts of evasion and frauds and make the enforcement of the Hobson law exceedingly difficult? A "co-operative brewery" or distillery, or both, could thus be set up in every town of any size in America, unless prohibited by State law, and that is unlikely in many States. If any State should prohibit such manufacture, supplies can be shipped in to "owners" of stock from other States that had no such law, just as is now done.

For foreign liquors, clubs would be organized, such as the Elks and the Eagles and the Owls and the Moose and the liquor stored in lockers, as the organizations named

now get it in local option or prohibition territory (so-called). Beer would be imported from Bavaria, champagne from France and whiskey from Scotland. Mr. Hobson made the statement in the speech referred to that the bill was put in the form given above to recognize the "personal liberty" of the individual. Ah, yes, noble Hobson, but the wives and the children of the maker and user of liquor under your bill have no rights that you or this great "Christian" nation are bound to recognize. The men in Congress who defeated the Hobson bill saved our national legislature from the mistake of recognizing in our federal constitution, the pernicious doctrine of "personal liberty." If I understand anything of the character of the Almighty, I do not think He will hurl His thunderbolts upon us for the defeat of the Hobson bill. I think you can safely dismiss your fears.

Some of these days the enlightened public sentiment of the nation will demand that a real

prohibition amendment be placed in our national constitution. But if the Hobson amendment with its "personal liberty" clause had been adopted, you can readily see that it would have proven a bar to such an amendment, and the curse of liquor would have gone on for many, many years to come. In that case, we might have cause to expect the righteous judgment of an angry God.

A magazine like yours should not make such a mistake as is contained in your editorial quoted above. Or, if made in true Christian spirit, its rectification should be made as widely as the publication of the error. Thousands of good men were led into an endorsement of the Hobson bill because they supposed that it must be all right, since Hobson was sponsor for it. I have no hesitancy in characterizing it as an exceedingly sly trick of the Devil and I repeat my former statement, that he used good men to carry out his scheme. Fortunately, it failed.

The Ninety And Nine

(A New Version.)

There were ninety and nine had gone astray
From the shelter of the fold,
But one so snug in the manger lay
While they were all starved and cold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.

The hireling caressed his sleek, pet lamb—
The Master came down to see:
"Lo! where is the flock, my beautiful flock,
That I gave in charge to thee?
Go, seek till ye find them, far and wide,
Nor let one perish for whom I died."

"The wolves are ranging around the fold,
The lions roar after their prey,
My sheep are scattered through all the wold
In the cloudy and deep, dark day;
And the shepherds encased in fat and fleece
Resent the bleating that mars their peace."

Then up rose a band of shepherds true,
Inspired by their Master's Cross,
And vowed they'd seek them through and
through
Despite any pain or loss.
They traversed the mountains wild and bare,
And snatched the prey from the leopard's
lair.

Then all through the mountains, thunder-riven,
And up from the rocky steep,
There arose a cry to the gates of heaven:
"Great Shepherd, behold Thy sheep!
Earth's countless ransomed surround Thy
throne
And hymn salvation to Thee alone."

—A. W. B.

Practical and Perplexing Questions

Answered by the Editors

PARABLE OF THE TARES

Question: How do you explain the parable of the tares where the evil is punished before the good is removed?

Answer: The Scofield Bible says, "The gathering of the tares into bundles for burning does not imply immediate judgment. At the end of this age (Matt. 13:40) the tares are set apart for burning, but first the wheat is gathered into the barn (John 14:3; 1 Thess. 4:14-17). Lisco remarks that this is a subordinate circumstance which must not be closely pressed, because Matthew 25:31-46 reverses the order."

THE WEDDING GARMENT

Question: How does the man without the wedding garment get in? Where does this take place? What class does he illustrate?

Answer: He "got in" in some manner of which he was ashamed, for he was speechless when the king put to him the question. In other words, he represents the false professor. If the wedding garment be considered as saving faith or the robe of God's righteousness, it matters not which, he did not possess it. He may have been a good man as the world goes, and a religious man, but he was not a converted or regenerated man. The judgment referred to "takes place" "when the King comes in to see the guests." One such time, and perhaps that which is here meant, is the second coming of Christ, another is at the last judgment of the world. The principle is the same in either case, and that is the important matter for us.

HIGHER CRITICISM

Question: In what light do you place the higher criticism and how far is it right or wrong? There are those who say there are three distinct narratives in Genesis, the Priestly, the J., and the Elohim, which you explain away by the law of recurrence.

Did Moses write, or was he responsible for the writing of the Pentateuch, or was it the compilation of different men all inspired by the Holy Ghost?

Answer: We think the higher criticism is wrong when it speaks of different narratives in the Pentateuch, though we do not understand the correspondent's reference to the law of recurrence. Our judgment is that Moses is the author of the whole of the Pentateuch, although later writers may have added brief editorial notes here or there, like the record of Moses' death. In such cases they

may have been as truly inspired for their work as Moses was for his. The correspondent will find this and kindred matters treated in Dr. Gray's "Primers of the Faith."

TEMPERANCE AND THE GOSPEL

Question: We are having a local option campaign, and there are things which cause me to doubt if it is right from a scriptural standpoint. Has the church any message to the world except salvation through Jesus Christ? Is not temperance a command given only to the believer, and if so, should we not preach salvation to the world and temperance as a part of the believer's walk?

Answer: Felix was not a believer, but Paul preached temperance to him. Perhaps this is begging the question, however, as our inquirer really wishes to know whether it is ever proper for the pulpit to turn aside from the gospel to preach temperance. Our opinion is that the gospel should be the staple of the minister's work, and for the simple reason that when men accept the gospel it settles the temperance question for them and every other question relating to sin. But there may be occasions when temperance or any other Christian virtue, or duty, should be specially emphasized in the pulpit, though it need not be done independently of the preaching of the gospel.

STRUGGLE AFTER DEATH.

Question: Is it true, as some believe, that there will yet be a struggle with the enemy after one has been laid in the grave, and the full victory not be won until after we have received our glorified bodies? Kindly explain and give light on Jude 9.

Answer: Jude 9 refers to the contention of Michael, the archangel, with Satan when he disputed about the body of Moses. Evidently the inquirer fears that a similar struggle follows the death of every believer, but he need have no fear in that direction. In the first place, let him remember that this was a contention about the body of Moses, but not his soul or spirit. There may have been some special reason why Satan desired his body, possibly to prevent his appearance afterwards on the Mount of Transfiguration (Matthew 17), or his appearance in Jerusalem during the tribulation, for many believe that Moses is one of the two witnesses referred to in Revelation 11: At all events, every believer may take to himself the comfort of Paul's words in Philippians 1:23, who said that for him to depart was "to be with Christ."

THE TRIBULATION PERIOD

Question: Does "the end" of Matthew 24:14 refer to the end of the church, or tribulation period?

Will the "taken ones" include all the saved, or just the most Christ-like?

Answer: In reply to the first question we think the tribulation period is meant. As the Scofield Bible says: "Verse 14 has specific reference to the proclamation of the good news that the kingdom is again at hand." This proclamation, it is thought, will be made by the Jewish remnant during the tribulation period.

The second question also refers to the tribulation period, according to our best judgment. Its interpretation is suggested by the previous reference in the chapter to the days of Noah. Quoting Gaebelin, though not literally, two classes were living in Noah's day. The unbelievers were swept away by the divine judgment. The other included Noah and his house, which were left. It will be so at the coming of the Son of Man. The unbelievers will be taken away in judgment and wrath, but the others will be left on the earth to receive and enjoy the blessings of the Kingdom which will then be established. In other words, "taken" and "left" have here the opposite meaning to that which applies when the Lord comes for His church. At that time some will be taken and others left, but the "taken" ones will be true believers who will be caught up to meet Christ in the air, while the "left" ones will be the unbelievers who remain and pass through the tribulation period.

WATER BAPTISM

Question: In your explanation of John 3:5 you convey the impression (to me at least) that Jesus said one must be born of water (the fluid, not the Word); in other words, must be baptized with water in order to be saved. If this is your position, please explain how the Quakers, exhibiting so many fruits of the Spirit, are saved when they practice no form of water baptism whatever. If this is a fact, how can we take any view but that "water" here means the "Word," or is used as a symbol of the Word?

Answer: The inquirer received a wrong impression of our explanation of John 3:5. We never meant to teach that any man must be baptized with water in order to be saved. He must be born of the Holy Spirit in order to be saved, and when he is so born he will, in obedience to the Word of God, joyfully confess that fact in the baptism of water. Of course there is an exception to this in the case of those who were baptized in infancy and who regard such baptism as valid. But even in their case there will be an outward confession of Christ corresponding to baptism.

This still leaves open the question about the Quakers who practice no form of water baptism whatever, but it is not for us to try to square their practice with what we consider the teaching of the Word of God. They have an interpretation which satisfies them, and on which they are prepared to stand in the day when they must give account, but that is their responsibility and not ours. We cannot say that "water" means the "Word" just because the Quakers or any other people do not believe in water baptism. The basis of our interpretation of the Bible is not what men say about it, but what it says about itself as we understand it.

"REVEREND" AND "D. D."

Question: What is the meaning of Matthew 23:8? Has it anything to do with the degree of D. D.?

Though many ministers deserve these degrees, how do they justify themselves in being called "Doctor"? Is it not encouraging to pride? Does it not exhibit a want of humility? Are such as these raising themselves above their fellowmen? What can we answer to these questions?

Answer: In reply to the above we append the comment on Matthew 23:8 in Barnes' Commentary with which we are substantially in accord:

"Jesus forbade His disciples to seek such titles of distinction. The reason which He gave was that He was Himself their Master and Teacher. They were on a level; they were to be equal to authority; they were brethren; and they should neither covet nor receive a title which implied either an elevation of one above another, or appeared to infringe on the absolute right of the Saviour to be their only Teacher and Master. They were not to do anything that implied a wish or a willingness that it should be appended to their names. Everything which would tend to make a distinction among them or destroy their parity, everything which would lead the world to suppose that there were ranks and grades among them as ministers, they were to avoid.

It is to be observed that the command is that they were not to receive the title—"Be not ye called Rabbi." The Saviour did not forbid them giving the title to others when it was customary or not regarded as improper (Compare Acts 26:25), but they were not to receive it. It was to be unknown among them.

This title corresponds with the title "Doctor of Divinity" as applied to ministers of the gospel and so far as I can see, the spirit of the Saviour's command is violated by the reception of such a title, as really as it would

have been by their being called Rabbi. It makes a distinction among ministers. It tends to engender pride and a sense of superiority in those who obtain it, and envy and a sense of inferiority in those who do not; and the whole spirit and tendency of it is contrary to the simplicity that is in Christ."

THE BIBLE AND SECRET SOCIETIES

Question: "In your July number under the heading 'Secret Orders,' you intimate that there is teaching in the Bible contrary to them. Would you kindly present the same, and would you draw a distinction between technically designated secret orders and oath-bound temperance orders."

[President Charles A. Blanchard, of Wheaton College, Ill., answers the above, on our behalf, as below.—Editors.]

Answer: The teaching which bears on secret societies is found throughout the Word, but especially in the teaching of Jesus and His apostles. For example, Jesus said: "I am the light of the world." He said to His disciples, "Ye are the light of the world," and he commanded them to let their light shine so that men might see their good works and glorify their father in heaven. (John 1:4, 8, 9; John 8:12; Matt. 5:16). It is the essence of light to reveal. It is the essence of darkness to hide. "Whatsoever doth make manifest is light" (Eph. 5:13). The moment any society tells us to keep its work secret, it reveals a spirit hostile to the mind of Jesus Christ. God is light and in Him there is no darkness at all.

God is the revealer of secret things, so Daniel prayed in Babylon, and so God answered. There are, of course, mysteries in nature, but they are not like secret society mysteries which are shams made up by men. They are mysteries of working and are revealed to the humble and obedient.

Jesus' final testimony in John 18:20 is most important to a Christian man. He was on trial for His life. He went out from that trial to die for our sins. A high priest asked Him about His disciples and His teaching and He said, "I spoke openly to the world; I ever taught in the synagogue and in the temple whither the Jews always resorted and in secret have I said nothing." Thus He characterized the teaching of His whole life, for He never taught after this except in His example of patient suffering.

No man can follow Jesus into a secret society, for He never went into such an organization. If He lived in our time He would have no fellowship with temperance lodges, patriotic lodges, social lodges, religious lodges, lodges of any kind. He would speak openly to the world, and His followers ought to do the same.

Another Bible teaching which is decisive, is found in 2 Corinthians 6:14-18. In the fourteenth verse believers are forbidden to be yoked with unbelievers and the question is asked, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? what part hath he that believeth with an infidel? What agreement hath the temple of God with idols? for ye are the temple of the living God; as God said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." The Holy Spirit asks this question in a tone of finality as if it were absurd that anyone could suppose light to commune with darkness, or a believer with an infidel.

There is probably no one thing hindering the work of the church today like the fellowship of professed Christians with the unbelieving world. They unite in amusements, in business, in marriage, and more frequently perhaps than in any other way, in worship, in the prayers and religious teachings of these lodges.

In the seventeenth verse the Holy Spirit tells Christians their duty. If they have become entangled with the darkness, with Belial, with infidels, with idols, with unbelievers; "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you and ye shall be my sons and daughters saith the Lord Almighty."

The special condemnation of secret societies is their religious character. There are many other objections. They break up homes. They interfere with the administration of justice in courts, and with the industrial life of the nations. It is the essence of a secret society to seek to secure exceptional advantages for its members. This, of course, is inconsistent with the Christian attitude, but the main difficulty with lodges is that they are most of them, churches. Not christian churches but pagan churches, that is to say, they worship gods but they do not worship the God and Father of our Lord Jesus Christ. They exclude the name of Jesus Christ from their prayers, from their religious teachings, and from even the Word of God when it is used in their rituals.

False worship in the Bible are called spiritual adultery. Spiritual adultery has always been associated with all forms of immoralities. It is now. The pagan churches of our time do just as the pagan churches in the old time did. They sit down to eat and drink and they rise up to play. Christians ought to have no fellowship with them.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted by James M. Gray

THE GOSPEL OF JOHN

Lesson 7

The Approach to The Holy of Holies Chapters 12 and 13

I. A footnote of "The Scofield Bible" which suggests the title of this lesson is well worth quoting: "Chapters 12-17 are a progression according to the order of approach to God in the tabernacle types. Chapter 12 in which Christ speaks of His death answers to the brazen altar of burnt offering, type of the Cross. Passing from the altar toward the holy of holies, the laver is next reached answering to chapter 13. With his associate priests now purified, the high priest enters the holy place in the communion of chapters 14-16. Entering alone the holy of holies, the High Priest intercedes, 17. It is not for the salvation of His own for which He intercedes, but their keeping and blessing. His death has saved them, and this is assumed as accomplished (17:4)."

II. The facts of chapter 13 are the supper at Bethany (1-11), the triumphal entry (12-19), and the visit of the Greeks, concluding the chapter. The first two having been touched upon in the Synoptics, let us consider the last which some regard as the second great temptation in Jesus' life. The considerations justifying such a view are found in the effect which the request of the Greeks to see Him made upon Jesus: "Now is my soul troubled," "Except a corn of wheat fall into the ground and die," "Father, save me from this hour." Also in the heavenly testimony to His Sonship which was again afforded Him. The thought is that the Greeks, whether heathens or proselytes to the Jewish religion, had come to invite Jesus to return with them to their own land. We have seen what the Greek race stood for, what their ideals were, and how likely they would have been to make a god of Jesus had He consented. It was a temptation not unlike that of Peter, when in Matthew 16, he sought to dissuade Jesus from going to the Cross, or like that of Satan in the wilderness, when showing Jesus "all the kingdoms of the world and the glory of them," he said, "All these will I give thee if thou wilt fall down and worship me." This view assumes deeper significance if we recall that the time these Greeks approached Jesus was when he had come to realize that "he had come to his own and his own received him not." It was when He was rejected by His own nation that this sister nation, great in much that the world

called greatness, came to Him thus and said, "Come with us and we will receive, honor and deify Thee!" Ah! if He had, what would have become of this poor lost world (20-36)?

III. We should not pass to the next chapter without observing in passing, the additionally strong testimony John bears, as his manner is, to the deity of Jesus. See for example, the argument to be drawn from verses 37-41, especially the last-named. Look up the quotation in Isaiah 6, and ask yourself whether John's testimony must not be utterly dishonored unless Jesus is God incarnate. How corroborative of this are Jesus' own words in verses 44, 45.

What is the leading event in chapter 13? What is the lesson taught in this transaction (12-16)? And yet is there not more than a lesson in humility here? What of the mysterious teaching in verses 8, 9? We have here a symbolic representation of Christ's intercessory work for His people. They are already "clean" so far as their salvation is concerned, because of faith in Him, and on the ground of His finished work on the Cross; but passing through the world brings daily defilement which requires daily cleansing, for which provision is made by His intercession as our High Priest. Compare 1 John 1. 9.

Peter's words in verse 8 illustrate the mistake of the sinner with reference to Christ's atonement; while those in verse 9 illustrate the mistake of the saint with reference to His intercession.

Questions on the Lesson

1. Who justified the title to this lesson?
2. What are the three great facts of chapter 12?
3. What significance is attached by some to the visit of the Greeks, and why?
4. With what other temptations of Jesus is this classed?
5. How do verses 37-41, compared with Isaiah 6:1-4, prove the deity of Jesus Christ?
6. What verses in chapter 12 teach the sacrificial character of Christ's death?
7. What symbolic representation is afforded in chapter 13?
8. Explain the spiritual distinction between "bathed" (R. V.) and "wash his feet," in verse 10.
9. What two mistakes are illustrated in Peter's words?
10. Can you quote from memory 1 John 1:9?

THE GOSPEL OF JOHN

Lesson 8

"The Central Teaching of Jesus Christ"

Chapter 14

I. The title of this lesson is borrowed from Bernard's volume on chapters 13 to 17, inclusive. Others call the chapters the heart of the Gospel. Commonly, chapters 14-16 are known as the farewell discourse to the disciples, which occurred in the same place and on the same occasion as the washing of the disciples' feet. Indeed, there seem to have been two discourses on the occasion, the one limited to chapter 14, and the other to chapters 15 and 16.

II. Chapter 14, as to subjects, might be thus classified: The preparation for Christ's second coming (1-3), the identity of the Father and the Son (4-15), the office of the Holy Spirit in the church (16-26), and the bequest of peace (27-31). We have seen that the second coming of Christ is to be conceived of under two aspects, a coming for His saints (1 Thess. 4:14-17), and a coming to judge the nations (Matt. 24:29, 30), and it is the first of these aspects that is here referred to. The "Father's house," not God's dominions, is in the foreground. It has "mansions" which suggests settled continuance and secure possession. "Many" mansions, not in the sense of ampleness only, but variety. Jesus' going is necessary to prepare them, for they were not open to the sons of men till the Son of Man was glorified. (See the author's "Progress in the Life to Come"). And yet their preparation was not enough, but there is the added grace of the coming again to receive His disciples unto Himself. This is not a continuous coming again, but a final and collective one (Rev. 22:20). It is a reunion too, "Where I am, there ye may be also" (12:26; 17:24; 2 Cor. 5:8; Phil. 1:23).

III. The next subject (4-15) is introduced by the suggestion that disciples sometimes know more than they suppose or use (4). "Cometh unto the Father" (6), is to be construed not only as coming to Him in glory at the last, but coming to Him in a reconciled relation now through faith in Christ. Verses 7-11 contain truths too deep for human understanding, and we can only say in the face of them that the more we know of the Son, the more we know of the Father. The first half of verse 12 refers to the miraculous gifts the Apostolic church exercised, and the last to the moral and spiritual effects of the preaching of the gospel from that day to this. The reason for these gifts and these effects is twofold, "because I go to my Father" and because "Whatsoever ye shall ask in my name, that will I do." The only qualifications to

this asking and receiving is, "that the Father may be glorified in the Son" (13).

IV. The subject following (16-26) is quite in harmony with the foregoing, because as the result of His going to His Father the Holy Spirit was given to the church, through whose power the mighty works are done and prayer made efficacious (Zech. 4:6; Rom. 8:26, etc.). This is the first time the Holy Spirit is named as Christ's special gift to His people. Of course, He was the regenerator, guide, and aid of the Old Testament saints, but His relation to New Testament saints is peculiar, as we shall see later. Several things are here taught about Him. He is a person, for the words do not fit an influence or an inward feeling. His special office is to apply the truth to the heart. He is the eternal possession of the believer. His coming to dwell in him fulfills the deep mysterious sayings of verses 17-23: "I will come to you"; "because I live you shall live also"; "Ye in me and I in you"; "make one abode with him."

V. In the conclusion of this chapter there is a difficulty at verse 28, where our Lord says, "My Father is greater than I"; but He means as touching His manhood simply. (Phil. 2:7). And yet why does He say that the disciples ought to rejoice at His going to the Father because the Father is greater? Perhaps because then He would resume the glory He had with Him before the world was. Or perhaps then He would receive the Kingdom which in the eternal counsels the Father had prepared for the Son as mediator. "If I had not placed myself in a position of inferiority to the Father by becoming man for man's sake, you would have no hope for your souls. But now the work is finished, and I return to my Father and ye ought to be glad." The last words of verse 31 indicate some kind of a break in the discourse, and make it a suitable place to bring the lesson to a close.

Questions on the Lesson

1. Why is this title given to our present lesson?
2. In what terms do others designate these chapters?
3. Name the different subjects of chapter 14.
4. Expound verses 1-3.
5. Explain verse 12.
6. What do we learn about the Holy Spirit here?
7. Explain verse 28.

Lesson 9

The "Central Teaching" Continued
Chapters 15 and 16

Bernard speaks of the fundamental subject of what follows in this discourse as "that of

the relations of believers to Jesus Christ in respect of practical life under the coming dispensation. (1) The relation of members who share in His life and thereby bring forth fruit unto God (15:1-8). (2) The relation of friends who share in His love and maintain its continuance and manifest its effects by love to each other (9-17). (3) The relation of followers who share in His work toward the world, and therefore in its enmity (18-16:3). (4) The relation of adherents on whom He bestows a share in His own Spirit, the Comforter, Advocate and Teacher (16:4-15).

"Then follow answers to thoughts raised in the minds of His hearers, renewed warnings, promises and assurances, closing with a sad intimation of desertion, which passes again into a note of peace and victory."

Under the first of the above relationships (1-8), we learn that the union between Christ and His true disciples is a living one—the branch lives in the vine and the vine in the branch. All the meaning that can be gathered out of that simile belongs to the Christian's faith. We learn also, that there are false Christians as well as true ones; branches which appear to be joined to the vine and yet bear no fruit. Further, we are taught that the only satisfactory evidence of being a true Christian is fruit. Again that fruitfulness is increased in such by God's providential dealings with them. Verse 7 is a distinct promise of power and success in prayer as a result of fruit bearing.

Under the second relationship (9-17) think of the measureless compass in the words, "Even as the Father hath loved me, so have I loved you" (9); think how simple it is to continue in that love, just to keep His commandments; and the two-fold motive for so doing, that He may have joy in us, and that our own joy may be filled full! Note the high privilege of a believer in verse 15 and compare it with Genesis 18:17.

As to the enmity of the world, how kind that our Lord should relieve His disciples of fault or blame in the premises (18-21)! Verse 22 does not teach that they would not have been sinners at all had not Christ come, but that they would have had a less degree of guilt. (John 9:41).

In the teaching about the Holy Spirit there is a mysterious saying at verse 7 of chapter 16. It is so hard to understand why it could be good for Christ to go away from His disciples; but the fact remains that when He went away and the Comforter came at Pentecost the faith of the disciples became a new thing altogether. The Acts of the Apostles will teach us this. If Christ had remained bodily with them He could not have been in more places than one at the same time, and there

would have been far less room for the exercise of their faith, and hope and trust. And what about His exalted life in heaven as our High-priestly intercessor? How could His people have continued without that? Verse 8 is also mysterious. As commonly understood, it describes the ordinary operations of the Holy Spirit in saving sinners, but there is more in it. Bishop Ryle thinks it means that when the Spirit came at Pentecost He would stop the mouths of enemies, and oblige them however unwillingly, to think of Christ and what He taught very differently from what they were thinking now. The Acts illustrate this, for there was a peculiar irresistible power accompanying the work of the apostles which neither the heathen nor the unbelieving Jews were able to resist or gainsay. Witness the story of Stephen, Acts 7, and Pliny's famous letter to Trajan about the Christians. Verses 12 and 13 of this chapter are "Christ's pre-authentications of the New Testament." He would leave many things to be revealed for example, and this revelation would be completed after the Spirit came. (1 Cor. 14:37; Rev. 22:19).

But there is nothing in the whole of this sublime discourse of more practical value than what it teaches the disciple about prayer. (See 14:13, 14; 15:16; 16:23-27.) To ask the Father in Christ's name is in advance of asking for His sake. To ask in His name is as though He asked Himself with all the assurance of answer which such a fact implies. This is the privilege of the true believer who is thus a member of Christ's body and of him only, and it is a revelation of truth which Christ had at no time made known to His followers until now, doubtless because they were not prepared to receive it.

Questions on the Lesson

1. Name the four different relations of believers to Christ treated of in this discourse.
2. What are the subjects concluding chapter 16?
3. What do we learn from the parable of the vine and the branches?
4. What is the high privilege of a believer as stated in 15:15?
5. Explain 15:22.
6. Explain 16:7, 8.
7. How would you characterize verses 12 and 13, and why?
8. What does it mean to pray in Christ's name?

THE GOSPEL OF JOHN

Lesson 10

The Intercessory Prayer

Chapter 17

- I. This chapter, because of its subject and its great preciousness, is worthy to stand out

by itself. Bernard divided the prayer into three great parts and a sequel: (1) For His work and glory, 1-5; (2) for the disciples, 6-19; (3) for all believers, 20-24; (4) the sequel, 25, 26. The first and second parts he subdivides again into two sections, 1-3, and 4, 5; and 6-10 and 11-19, respectively. The third into three, 20-23, 23, 24.

II. "The Scofield Bible" divides it into seven petitions: (1) That Jesus may be glorified as the Son who has glorified the Father, verse 1; (2) for restoration to the eternal glory, verse 5; (3) for the safety of believers from the world, verse 11, and from the evil one, verse 15; (4) for the sanctification of believers, verse 17; (5) for the spiritual unity of believers, verse 21; (6) that the world may believe, verse 21; (7) that believers may be with Him in heaven to behold and share His glory, verse 24. The same source notes the five gifts which Christ bestows on those whom the Father gave Him: eternal life, verse 2; the Father's name, verses 6, 26; the Father's words, verses 8, 14; His own joy, verse 13; His own glory, verse 22.

III. We have here the only long prayer of our Lord which the Holy Spirit has thought good to record for our learning. And how wonderful it is when we think of the One who prayed it! One person of the adorable trinity praying to another person of the trinity! Or when we think of the occasion on which it was prayed—the night in which He was betrayed! Or those for whom it was prayed, disciples soon to forsake Him and flee, and other believers like ourselves, so unworthy of it all; or, finally, when we think of its terms, the character of its petitions. Wonderful, indeed! Perhaps it was prayed in the room where the Lord's Supper was instituted, but from the closing words of chapter 14 it seems likely to have been uttered in some quiet place outside the walls, and before the crossing of the brook Cedron (18:1).

IV. Among the utterances we would note especially the last clause of verse 1, which proves, inferentially the equality of Christ with God. Then verse 3 as a description of saved souls. Of course, head knowledge is not here meant, but that to which we have been renewed by the Holy Spirit through faith in Christ (Col. 3:10). God known out of Christ is a consuming fire. A question of grave importance arises at verse 12. The "but" in this case is not exceptive but adversative as Bishop Ryle thinks. It does not mean that Judas was once a true believer who became lost, but should be read: "Those whom thou gavest me I have kept, and out of them not one is lost. But there is one soul that is lost, even Judas, the son of perdition." This view is confirmed in John 18:9, where no hint is given of any

exception having been made by our Lord in the previous instance, when John of course heard Him speak. Verse 17 seems to us next in importance. Sanctification there is in the experimental sense, doubtless. Saints are already sanctified the moment they accept Christ in that they are then set apart for God, but after that they are expected to become sanctified in that their life and conduct are to measure up to their position. In this verse we see such sanctification to be an obligation; and also that it is the work of God in us, He must do the sanctifying; and yet there is an instrument or means to be used to that end, even His Word of truth. Without a knowledge of God's Word in us the Holy Spirit has nothing on which He can work, so to speak, hence the primary importance of Bible reading and study.

Verse 19, in this connection, must not be misunderstood. Christ Himself required no sanctification in the sense of experience or growth. He was always perfect and without sin. But the Word in His case is the same as "consecrate" or "set apart." He offered Himself to God as a sacrifice, in other words, that His people might be both justified and sanctified. To pause next at verses 21-23, the unity of believers there sought is not that of any visible church or denomination, but that of the church considered as the body of which He is the Head, and which was effected potentially on the day of Pentecost (Acts 3:1-4; 1 Cor. 12:13; Eph. 4:1-6). We express this unity not in forms of worship, discipline or government, but in oneness of will, heart, doctrine and conduct.

Questions on the Lesson

1. How does Bernard divide this prayer?
2. How does Scofield divide it?
3. What are the gifts Christ bestows on His disciples?
4. What makes this prayer wonderful?
5. Where, presumably, was it uttered?
6. What question arises at verse 12, and how is it answered?
7. What are we taught about sanctification?
8. What are we taught about Christian unity?

Faith can never fail of the reward of perseverance; the Lord delights in persevering faith.—R. C.

He who is not satisfied with Jesus does not know Him, or at least, has forgotten Him. It is impossible to enjoy Him and not to feel that He is everything; that is to say, that He satisfies us, and that, by the nature of what He is, He shuts out everything else.

International Sunday-school Lessons

By E. O. Sellers

April 11

David Anointed King.

1 Samuel 16:4-13

Golden Text.—“Man looketh on the outward appearance, but Jehovah looketh on the heart.” 1 Samuel 16:7, R. V.

After the events recorded in last Sunday's lesson Samuel retired to Ramah never again to see Saul's face. Samuel “mourned for” the deposed king (15:35). This was noble but God had work for Samuel to do. Idle sorrow which spends itself in unprofitable mourning is detrimental to man and a hindrance to the kingdom of God (8:7; 15:1). Men may fail but the kingdom goes forward. We do not interpret verse two as suggesting any subterfuge on God's part, but rather that God refused to pay any attention to Samuel's fear. God answers fear by giving us duties to perform and thus delivers from our fears.

I. David Chosen King, vv. 4-10. Saul the clamorous choice of the people was not succeeded by David—“the man after God's own heart”—for several years after this event. God's will in this matter was shown to Samuel progressively: (a) Samuel is informed that God hath sought “a man after His own heart” (13:14); (b) He is told to go and find the king which God has provided (16:1). (c) He is at last definitely told whom God had selected (16:12). This selection is in accordance with a prophecy (Gen. 49:10) made centuries before regarding the kingly scepter. Of course this act would be high treason, for Saul yet had many friends and supporters (v. 2). God seems to have permitted Samuel to use one avowed purpose to conceal the real one, but “such a course is one to use but sparingly” (Maclaren). God protects those whom he sends (Ps. 34:7) and “man is immortal till his work is done” (Patton). Just what or how was not a matter to concern Samuel, for he had God's promise (v. 3). A step at a time was sufficient, and in taking each step Samuel was to tell the exact truth. Thus God guides and tests His servants.

Samuel was a judge as well as a prophet (ch. 7:16) and the people of Bethlehem were agitated at his arrival. It may be, too, that these elders were fearful of incurring the displeasure of Saul. There was no occasion for fear as Samuel's purpose was to sacrifice, and his mission one of peace even as the angelic messengers who quieted the shepherds' fear with their message of “peace,” when “great David's greater Son” was ushered into

the world. Jesse was a grandson of Ruth the Moabitess, and also a descendant of Rahab the harlot. On his father's side he belonged to the strong tribe of Judah. He was evidently a man of some wealth, certainly in his children. After the sacrifice and before the feast Samuel is made acquainted with the sons of Jesse. The first, Eliab was tall and good to look upon, and at once Samuel fixed upon him as the certain choice of Jehovah. There are no more eloquent words in the Bible than those found in verse seven. We have only to read of Eliab's subsequent unjust treatment of David (17:28) to see that God was amply justified in His judgment of this candidate. Social rank, lineage, fortune, physical prowess, or age, will never be a sufficient substitute for character. It is a subtle snare to be deceived by outward appearances. “If I take care of my character, my reputation will take care of itself” (D. L. Moody). The Lord looks upon the heart. What does He see in yours?

II. David Anointed King, vv. 11-13. Seven sons are set aside, and yet Samuel did not hear the voice of God's approval. In seeming dismay he asks, “Are here all thy children?” Jesse seems to have made a careless and reluctant reply that the youngest was away from home tending sheep. Thereupon Samuel says, “We will not sit down (to the sacrificial feast) till he be brought hither.” It is from such lowly positions that God is constantly promoting men to positions of responsibility and prominence. Witness Carey, Livingstone, Moody, and a hundred others past and present. David at this time was about fifteen years old (Beecher). His name means “darling,” significant of his mother's affection, to whom David twice makes reference but whose name is not known (Ps. 86:16; 116:16). David, as compared with his brothers was not tall, but had bright eyes (v. 12, marg.), and a fair face, a “comely person” (v. 18). He was agile and strong and though seemingly scoffed at by his brothers and neglected by his father, it did not turn him from the performance of his duties. Samuel did not greet David as he had greeted Saul—he may have been disappointed. This gives emphasis to the words in verse twelve, “Arise anoint him: for this is he.” How God spoke to Samuel is of small moment. God is able to come near to his creatures and communicate His will to them in His own way. David is anointed for the kingship, but is not equipped

nor does he enter upon his office till later. In this he is a type of Jesus who shall yet reign on David's throne. Saul had been thus set apart when none were present (9:27; 10:1). So it is possible that Jesse and his family connected this ceremony with some work for God rather than the kingship.

Verses thirteen and fourteen tell of the developing contrast in the lives of Saul and David. David the young king, only nominal at this time, is a great inspiration to the young of all ages. (1) He did his lowly work thoroughly. (2) While doing his work he cultivated and improved himself (v. 18). (3) He gave himself wholly to God, hence the record "and the Lord is with him."

April 18

The Shepherd Psalm

Psalm 23

Golden Text.—"The Lord is my shepherd." Ps. 23:1.

This is the most famous of the shepherd king's writings. He borrows his figure from the experience of his youth, the relation of the lamb to David being a type to him of his relations to God. Israel's greatest poet had ample time for meditation in the days of his youth as he followed his occupation of a shepherd. His playing on the harp is famous and he made the first official use of music in the worship of Jehovah (1 Chron. 15:15-24). The word "Psalm" is from the Greek, and originally meant a stringed instrument. The Hebrew title of this book is "Praises." Of the one hundred and fifty Psalms David is expressly credited with seventy-three. Praise of God is the central theme of all. Thanksgiving, trust, prayer and triumph, each receive expression, and a large group are of Messianic prophecy.

To fully study this, the sweetest of all Psalms, we must consider it verse by verse.

(1) "My Shepherd." This spiritualized lamb is David. The Shepherd is Jehovah. The time is man's natural period on earth. The rest is in the future. This Shepherd so provides that the lamb "shall not want." It is His business to care for His sheep. We are the sheep, Jesus is the Shepherd and His sheep obey His voice (John 10:4,5). "We shall not want for food, for drink, for grace, for quietness, for companionship, for guidance and for welcome back to the fold at the end of the day, or in the time of storm."

(2) "He Leadeth Me." "The Lord is my Shepherd because (a) he bought me, (b) he feeds me, (c) he leads me." (Robertson). To fully comprehend the deep significance of this Psalm we must try to know the land of Palestine, and the habits of eastern shepherds; how they feed their flocks, know them by

name, the danger of flood and wild beasts, and their constant vigil. The Lord is an individual Shepherd, interested in the individual sheep as well as the whole flock. He Provides a place for us to "lie down in pastures of tender grass"; He also causes us to walk beside "waters of quietness." He makes us to lie down at times and He knows where to lead, providing at the same time both food and drink. God's Word is the richest pasturage for the sheep of the Great Shepherd.

(3) "He Restoreth My Soul." The Shepherd revives our faintness. If the lamb is too weak, He carries it in His bosom until it is revived. Many are the ways He revives us. A word, a sentence, a paragraph, or an experience will oftentimes restore the sick, weary, sorrowful, or sin-buffed child of God. He also leads, He does not drive, in paths of pleasantness and of peace. Jehovah strengthens, invigorates, for "His name's sake," not because of our merit, though He guards and helps His people for their own sakes.

(4) "Yea though I Walk." As every need will be met (Phil. 4:19) even so will every fear be banished. The flock has passed beyond the "tender grass" and "waters of quietness" into new and strange experiences, into the "valley of deepest darkness," not alone the experience of physical death, but all of life's experiences that are shrouded by thick, profound, impenetrable darkness, for the Christian does not always walk in paths of light (2 Cor. 5:7). Sometimes we scarcely see the Shepherd, but we may always hear His voice. Dark valleys may lie between two excellent pasture fields, as Bunyan suggests in "Pilgrim's Progress." Death is a shadow, not a substance, for the sting of sin has been removed (1 Cor. 15:54-57). Why fear? "For thou art with me," and God is stronger than any possible enemy. There are dangers which we cannot cope with, but as He is with us "we are able" (Isa. 43:2; Rom. 8:31; Heb. 13:5). The rod was used for defence and the staff for climbing, and the eastern shepherd still carries both. The staff is symbolic of the scepter—our Shepherd is also royal (Acts 2:36). The written message, a kind friend, or a remembered promise, may be the rod and staff of God.

(5) "My Cup Runneth Over." Here the figure changes. Jehovah is now the bountiful host. What a repast He has spread! David as a shepherd and as a fugitive from Saul knew the pinch of hunger, and the satisfaction of eating in peace, in the presence of his enemies. They that are Christ's have enemies (John 15:19; 2 Tim. 3:12), but as our Host He has spread a banquet in their very presence while the world goes on feeding upon the husks. He also anoints our heads with the

"oil of gladness," the Holy Spirit, (Acts 10:38; 1 John 2:20, 27, R. V.). For the eastern ancient feast this anointing was an essential preparation. Only the overflowing life can bless others. Our joys, our spiritual joys in Christ are given in abundance that we may overflow to others.

(6) "I Shall Dwell . . . Forever." Goodness and mercy pursue the psalmist in marked contract with the calamity and the angel of judgment which follow the wicked (Ps. 35:6; 140:11). There is a perpetuity of blessing as well as the penalty of sin. The psalmist leaves the feast for his dwelling house which shall abide "to length of days." This is to be interpreted in its fulness only by the New Testament. (See John 14:1-3; 1 Thess. 4:16-17.) Everlasting fellowship, communion and companionship with the Chief Shepherd, the great shepherd of the sheep."

April 25

David and Goliath

1 Samuel 17:38-51

Golden Text.—"If God is for us, who is against us?" Rom. 8:31, R. V.

For forty days (v. 16) Goliath defied Saul's army encamped near Bethlehem. Three of the sons of Jesse were in Saul's army, and to them David is sent with food (vv. 13, 18, 19). These brothers scornfully reproached David when he expressed a willingness to fight Goliath, accusing him of pride and reminding him that he was but a shepherd (vv. 26-29). David's words are carried to Saul, and he is introduced to the king.

I. Boastful Pride, vv. 38-44. Fear and dismay were aroused at the very sight of this proud Philistine (vv. 11, 24, 32) yet such fear was foreign to David for his eyes were not upon man but upon God (v. 37). He related to Saul his exploits not as boasting, but as giving him assurance that God was able to deliver him out of the hand of this Philistine. Saul, who had once been a man of like simple faith, is now as much in fear as any of his army. David was perhaps about twenty years of age, and verse 56 calls him a stripling, hence Saul's armor would not fit him (10:23). Humanly speaking it was almost an impossible thing David offered to accomplish. Even Saul (v. 23) sought to dissuade him, but David was not trusting in man nor depending upon the armor of the king (v. 39; Ps. 27:1-3; Isa. 12:2; Rom. 8:31). David took his familiar staff and sling (see 1 Thess. 5:21) and sallied forth, "strong in the Lord, not in himself; armed not with steel but with faith." Crossing "the valley" (v. 40, marg.) he prepared his sling with which every Israelite was skilled. On came Goliath,

about nine feet tall, "a stalking mountain, overlaid with brass and iron," preceded by his protector (v. 41). Why such a soldier after his period of triumph should desire this added safety is not quite clear. It suggests, however, the sinner's timidity which reveals his essential weakness in that he trusts himself, takes no chances, and is even suspicious of his own supporters. What a contrast! This armored giant and this ruddy-faced unarmed youth, carrying only his staff wherewith he was wont to fight wild beasts, and swinging his sling! When God calls men he uses that weapon with which the man is most familiar when the Christian soldier seeks to fight in the armor of another, or by using the weapons of the world, he is foredoomed to failure. (See Exod. 4:2; Judg. 3:31.) As though this youthful shepherd were seeking some beast of the hills, Goliath exclaims, "Am I a dog?" (v. 43), and scornfully using the name of Jehovah he curses David, Israel, Israel's God, and offers to make carrion of David (v. 44). The disdain of the enemy and the boasting of infidelity does not move the true child of God, for he sees the victory which is just ahead (Rom. 8:37).

II. Conquering Humility, vv. 45-51. David acknowledged Goliath's superior armament, yet armed with the name of the God of the army of Israel, his confidence overtops that of the Philistine and he hurls back his proud boast. Furthermore, the victory was to be an immediate one. With calm assurance he informs Goliath of the outcome of their conflict, but takes no credit to himself (Zech. 4:6; James 4:7). He would do to Goliath and the Philistines the things that Goliath had boasted he would do to David (vv. 44 and 46) "that all the earth may know that there is a God in Israel." (See v. 47.) David's seemingly insufficient preparation is now revealed to be abundant for he had four stones more than he needed (v. 40). It is thus that God chooses the weak things to confound the mighty (1 Cor. 1:27). Goliath's one unprotected spot was his weakness. In warfare it would be protected by his shield, but his pride and boastfulness exposed him to David's unerring shot. There is always an open, vulnerable place somewhere in the infidel's armor, and the man who trusts God will surely be guided to make accurate aim and to deliver a mortal blow at that point. The enemies we most fear fall the easiest and the hardest. See Judg. 20:16). Verse 50 is parenthetical, but from verse 51, it would seem that Goliath may have been only stunned, and that David to make complete his victory, cut off Goliath's head with his own sword.

Summary. We have before us three lessons. 1. Individual responsibility. A sinful king had

paralyzed the effectiveness of the army of Israel. David, "a man after God's own heart" refused Saul's armor, crying out "I cannot go in these." Saul, bound by tradition, must use conventional weapons. God would have every man work according to himself, not copying, not imitating but with his own equipment. 2. All the giants of sin have not yet been overthrown. We still have the giants intemperance, unchastity, graft, selfishness, ambition, and the inequalities of our civic and social life. These can only be overcome in the strength of our God. Bunyan mentions three giants, pride, grim, and pagan; to these we may add, anger, untruthfulness, selfishness and sullenness. 3. Our Helper. See Golden Text. Of all the graces David possessed, faith was the root of each one—faith in a living God. His active faith caused him with nimble feet to attack this blasphemous enemy (v. 48). His faith in God characterized his entire life, resounds in his songs, and strengthened his life of service for Jehovah.

May 2

Saul Tries to Kill David

1 Samuel 19:1-12

Golden Text.—"Whoso putteth his trust in the Lord shall be safe." Prov. 29:25.

Although anointed by Samuel, victorious in arms and promoted at court, David was many years in reaching his throne. At first both court and army did him honor (18:2), yet he conducted himself with great modesty (18:18, 23). He also obeyed the king explicitly though he knew fully that he was his God-appointed successor.

I. David and Jonathan, vv. 1-3. The story of David and Jonathan is a classic. At first Saul was much attached to David, but the admiration of the people for David aroused his jealousy (18:6), and jealousy is a soldier's disease. The slave of jealousy never has peace. As sin and disobedience developed in his life Saul became subject to fits of insane rage during one of which, as David played upon his harp and endeavored to quiet the monarch's spirit, he hurled a javelin at the harpist (19:10). Saul knew that David was divinely protected and that God had departed from his own life (15:23; 16:14). Saul did not keep his grief and rage to himself for Jonathan and the nation alike knew all about it. Jonathan gladly accepted God's decree and willingly gave up his claim to the kingship. Jonathan's love for his friend David, and at the same time his loyalty to his father Saul were both genuine. He "delighted much in David" (v. 2), gave full, explicit warning to David, and also sought to intercede with Saul.

II. Saul and Jonathan, vv. 4-7. It took courage and self sacrifice on Jonathan's part

to speak on behalf of David. Prudence and principle are combined in Jonathan's plea. Those who envy include in their hate and anger all who speak kindly in behalf of their enemy. But Jonathan's argument (vv. 4, 5) is unanswerable. David had not sinned against Saul; it was Jehovah who "wrought a great salvation for all Israel" on the day David took his life in his hand and overcame Goliath. Jonathan pleads for God as well as for his friend. He called to Saul's memory his former joy at seeing Jehovah's victory through David, and for the time being Saul is persuaded (v. 6), and made another of those impetuous promises which proved so ephemeral. David returns to Saul's presence, but saw that his presence aggravated the king and that he was uselessly exposing his life in Saul's presence. David was faithful to God, and to God's anointed king.

III. Michal and David, vv. 8-12. Saul's hatred was too deep to be permanently overcome. David went out and won a great victory over the Philistines and as he followed his courtly duty, Saul bursts out with a fresh attack (vv. 8, 9). David had married Michal when about twenty-one years of age, and Saul's attacks occurred during the next three years (Beecher). The evil spirit mentioned was a demon (18:10; Acts 16:16-18); Mark 1:23-26), a messenger of Satan permitted by God for Saul's discipline (2 Cor. 12:7). God permits evil to come upon men not to tempt them, solicit them to do wrong, but to bring them to repentance or to refine them as pure gold.

On the other hand if men will not have the good spirit, the Spirit of truth, then God gives them over to error and evil spirits (2 Thess. 2:10-12). Doubtless David was on his guard for when the insane melancholia caused Saul again to attack him he fled (v. 10). Messengers were at once dispatched to his house (v. 11) and Michal lowered David from a window and he escaped from his dangerous position. There are suggestions in the Psalms which would indicate his grief over these experiences.

Michal's stratagem (vv. 13-17) was "one not necessarily sanctioned by God, though He bore with it for it occurred at that 'time of ignorance' which 'God overlooked'" (Edersheim).

IV. Summary. All who envy are murderers at heart (Matt. 27:18; 1 John 3:12, 15). The present day murderers hurl their javelins of slander and lying against the men they hate. Saul missed David but he was no less a murderer. Satan always overshoots the mark when he assails one of God's anointed, chosen ones. Saul could not hurt David (Ps.

(Continued on page 526.)

The Gospel in the World

Edward A. Marshall, Editor

At a recent gathering of American Sunday-school leaders in Chicago, \$1,500 was pledged to help support the work of the British section of the World's Sunday-school Association in China during the European war.

The Paris Evangelical Missionary Society has been seriously crippled by the war. Workers on the field cannot be brought home and those now at home on furlough cannot be sent out. The salaries have been greatly reduced and native workers dismissed for the time being.

A Peking shop displays this sign every Sunday: "Today is worship day." This silent message proclaims a new idea to passers-by, who have always worked seven days in the week. Sunday is now observed as a day of rest in Chinese government offices and colleges.—"Missionary Review of the World."

Individual efforts toward home mission evangelism is one of the strong features of Korean church management. The Christians are taught not to wash their hands free from personal responsibility when they have contributed to the support of paid helpers. The members of one church preached to over 30,000 people last year.

In the case of one German mission in India, 275 native Christian workers have been dismissed, 150 have been put upon half pay, and 78 students in the theological school, preparing for Christian work, have been sent home. What is true of this mission is largely true of all German missions in India.

—"The Lutheran Advocate."

A missionary working in the southern part of Ohio during the year beginning May 1, 1913, found twenty-four abandoned churches in Pike County alone. His testimony is that the closing up of a church is often followed by a falling off in the attendance at the public school, while the progressive spirit of the community as a whole begins to decline.

The "contract system" inaugurated by Rev. and Mrs. C. H. Bandy of Fatehgarh, India, by which natives are paid to teach others to read, is meeting with much practical success. The remuneration is according to work actually accomplished. By this means it costs on the average of \$1.75 to take a boy or girl from ignorance to where he or she can read the Bible.

India is to have a high grade college for women, located at Madras. Eleven boards in England and America have united in the enterprise. The president is to be Miss Eleanor McDougal, recently on the faculty of Westfield College, London. She is a woman of fine scholarship and strong personality. The teaching staff is to be half English and half American.—"American Board Quarterly News Bulletin."

Mr. H. McMaking, a missionary in Chekiang Province, China, gives the following information concerning missions in that province: "In this province there are twelve hospitals. Last year saw the opening of the first Y. M. C. A. work. There are 313 missionaries at work, and the number of communicants has grown in thirty-four years (1877-1911) from 1,756 to 19,708. The city of Hangchow has three self-supporting churches."

The mission schools of Egypt have met a great need throughout the land, because only ten per cent of the Copts and four per cent of the Mohammedans can read and write. Many of the native workers are products of the United Presbyterian schools. Greater liberty than ever will probably now be obtained for missionary work since Great Britain has severed the land from Turkey and established a protectorate over that region.

Since 1908 the American Baptist Foreign Missionary Society has been petitioned again and again both by natives and missionaries, to found a mission hospital in Ongole, on the southeastern coast of India. The board is now undertaking this responsibility, which will call for gifts amounting to more than \$27,000. The Telugu Christians have requested that the hospital be called "The Clough Memorial Hospital," in memory of Dr. J. E. Clough, who invested forty-two years of his life among the people.

The following incident is told by Dr. Fish, medical missionary at Anshun, Kwei-chau Province, China: "A few days ago a man came into the clinic with a dislocated shoulder. He was suffering a great deal of pain and we could not attend to him at once. This did not add to his comfort. However, in a very short time we came to his relief. Fortunately, there was no difficulty in reducing the dislocation, to the great joy of the man, who literally leaped and

shouted for joy. As he was going out of the gate he told a large number of by-standers that I was God. For this he was reprimanded by our gate-keeper, who sought to teach him a little of the doctrine. However, he was not in a teachable mood and declared that if I was not God I was certainly Jesus, because that very day he had heard how He cured people's diseases by touching them, and had I not made his shoulder better by pulling his arm? This was the first time he had ever heard the gospel and he had things a little mixed up."

The report of the Efulen Station in Kamerun, W. Africa, for 1913-1914, shows one of the best year's work in its history. When the people were given a chance to pledge a certain number of days to personal work, they pledged in one meeting 1,769 days service to be given during the year. When the report was written one of the smaller schoolboys had already reported having won ten souls for Christ. We quote from the report: "One Sunday here at Efulen there were 75 new confessors. A number of these were hospital patients who had come from distant towns, and who upon returning will spread the gospel in those places. The following Sunday there were 86 new confessors out of an audience of 450 people. On the same day, fifteen miles to the east there were 59 new confessors, and six miles to the west there were 20 under the preaching of an inexperienced schoolboy. At the latter place, with preaching points six or eight miles on either side where services were conducted, this boy had an audience of 400 people. Since our last annual meeting we have organized two new churches, one at Alum, fifteen miles east, and one at Zingi, thirty miles west of Efulen. Efulen church has a membership of 314, Alum church has 179 and Zingi 105."

In connection with the Day of Prayer in China for peace in Europe, held on Oct. 18 at the call of the President, Mr. Windsor writes concerning the service held at Yuanchow, in Kiangsi: "Besides the magistrate and other officials, representatives of one or two of the guilds, principal trademen, and scholars were present. The number of men who attended would be fully four hundred, all of whom conducted themselves with the utmost reverence. Two suitable portions of Scripture were read by two Christians, and four others engaged in prayer. At the back of the platform, written in large, good Chinese characters on a black-board, was the text, 'Righteousness exalteth a nation, but sin is a reproach to any people.' Whatever the individual thoughts and feelings of the speakers were, they certainly delivered a clear and frank testimony to the necessity of

depending upon God at this critical time in the world's history. The magistrate's address especially was able and clear. It resolved itself into a strong, earnest appeal to those present to live good, clean lives, to repent and turn away from their sins, as only by so doing could they be useful citizens." Another writer in describing the service in his city says: "Altogether it was a remarkable day and a grand opportunity to present at least some aspects of the gospel to a class of influential men, who, for several reasons, are cut off from hearing it. But, glorious as it was to minister them, one's feelings could not but be saddened by the thought of this heathen nation praying for so-called Christian countries."

Mr. C. Howard Judd writes from Kuling, Ki: "As some of you may read what appear to be conflicting reports of conditions in China since the Revolution, I may mention two contrary conditions I came in contact with on a journey, which show two contrary reports may both be true when coming from different localities. The day before I left Kiukiang, our colporteur told me that a military officer of high rank had just been made military governor of the forces in North Kiangsi. This officer (Mr. Wu) is a bright Christian and has been the means of leading others in the army to Christ. Some days ago the Kuling official went to see General Wu on business, and before anything else General Wu spoke to him about his soul and urged him to turn to God. He attends the services in Kiukiang and gives most of his salary for Christian and philanthropic work. Anyone writing on conditions in China from this district would do so with praise and hopefulness. On my return from Shucheng I spent a day in the capital of Anhwei Province for meetings. While there, I heard many tales of the reign of terror in that place. The military governor keeps a place of inquisition, and any who are suspected of plotting against the government or governor are caught and tortured. A brass tube filled with red-hot charcoal is fastened under their armpit next the bare skin, burning incense is put up their nostrils and into their ears, or they are made to kneel on red-hot iron chains in order to force a confession out of them. The confession, false or real, having been made, they are carried out of the city, about two hundred yards from our mission compound, and shot or blown in pieces by some explosive. Sometimes they have been left to a lingering death. The day I was there I saw an awed crowd gathered round three bodies treated in this manner, and no one dared to pass an open comment on the barbarous action. As many as forty executions have taken place in a month in that city. This shows a dark side."

For Sermon and Scrap Book

SPIRITUAL POWER

Acts 1:8

1. The Promise of Power.
2. The Person of Power.
3. The Purpose of Power.
4. The Possession of Power.

HIS NAME "WONDERFUL"

Isaiah 9:6

1. A wonderful Preacher. John 7:46.
2. A wonderful Physician. Matt. 4:23.
3. A wonderful Prophet. Luke 24:19; Acts 3:22, 23.
4. A wonderful Priest. Heb. 5:6.
5. A wonderful Prince. Isa. 9:6.—H. K. D.

THE WORK OF THE PROPHET IN ISAIAH 41:1-3

1. The Prophet was a Messenger.
 2. The Prophet was a Witness.
 3. The Prophet was a Pleader.
 4. The Prophet was a Comforter.
 5. The Prophet was a Herald.
- W. H. Griffith Thomas.

THE PERFECT WORK OF A PERFECT SAVIOUR

1. Commencement. "He hath begun a good work in you." Phil. 1:6.
2. Continuation. "It is God which worketh in you." Phil. 2:13.
3. Completion. "Who shall change our vile body, etc." Phil. 3:21.—G. H.

THE MISSION OF THE MASTER

John 9:4

1. A Great Necessity. "I must work."
2. A Great Commission. "The works of him that sent me."
3. A Great Opportunity. "While it is day."
4. A Great Incentive. "The night cometh, when no man can work."—R. M.

THE MINISTRY OF PAUL

1. Proving, Acts 9:22.
2. Persuading, Acts 13:43.
3. Confirming, Acts 14:22.
4. Exhorting, Acts 14:22.
5. Teaching, Acts 15:35.
6. Preaching, Acts 15:35.
7. Reasoning, Acts 17:2.
8. Strengthening, Acts 18:23.
9. Disputing, Acts 19:8.
10. Testifying, Acts 20:21.—J. S.

AN OBJECT FOR FAITH

1. An earnest desire: "Sir, we would see Jesus" (John 12:21).
 2. A glorious vision: "We see Jesus crowned" (Heb. 2:9).
 3. A bright prospect: "We shall see Him as He is" (1 John 3:2).
- "The (Glasgow) Witness."

CHRIST AND THE CHURCH

Seven Things He Does for Her

Ephesians 5:25-33

1. He loved her.
2. Gave Himself for her.
3. Cleanses her.
4. Sanctifies her.
5. Nourishes her (Heavenly support and comfort).
6. Cherishes her (Administering warmth to her).
7. Presents her to Himself.

1. As His Church: God dwells in her.
2. As His Body: God above her.
3. As His Bride: God with her.

—J. Charlton Steen.

LOT'S WIFE

Luke 17:32

This is the only person we are called on to remember. The reason is to be found in the immediate context. Notice—

I. Her Advantages.

She had a pious husband. She had heavenly visitors. She had divine warning. She had seen the wicked punished.

II. Her Offense.

Looked back. She acted under the impulse of feeling. She acted under the influence of unbelief. She acted under a disregard of law. She acted in contempt of warning.

III. Her Punishment.

Pillar of salt. She was punished suddenly. She was punished seasonably. She was punished righteously. She was punished exemplarily.

IV. The Warning Administered.

Remember: Not to delay; flee at once. Not to hesitate; look not back. Not to draw back; danger is behind.

See here a monument of divine wrath. See here a beacon to warn coming generations.—A. MacFarlane, in "The Twentieth Century Pastor."

THE FOUR C'S OF ROMANS 1:1

The great apostle explains his own status in this verse, viz.—

1. His condition—"Bond servant (slave) of Jesus Christ."
2. His credentials — "Called"; divinely called.
3. His commission—"An apostle"; one sent.
4. His consecration—"Separated unto the gospel of God."—G. A. Swanson.

HEAVEN ON EARTH

"Ye are not come unto the mount that might be touched, . . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel."—Heb. 12:18, 22-24.

It is well that we are going to heaven, but it is better that heaven may come to us; and we have in this Scripture a summary of the things which make the Christian's experience a heaven upon earth.

We have here and now:

1. The Enjoyment of God's Presence. "Ye are come unto Mount Zion."
2. The Privileges of Heavenly Citizenship. "Ye are come unto the city of the living God, the heavenly Jerusalem."
3. Companionship and Guardianship of Angels. "Ye are come to an innumerable company of angels."
4. The Joy and Wealth of the Christian Church. "Ye are come to the general assembly and church of the first-born, which are written in heaven."
5. The Arbitration of God Himself. "To God the Judge of all."
6. Our Heritage in the Glorified Saints. "Ye are come to the spirits of just men made perfect."
7. The Personal Care of Christ. "Ye are come to Jesus, the mediator of the new covenant."
8. Full Salvation Through the Blood. "Ye are come to the blood of sprinkling that speaketh better things than that of Abel."

—A. C. Dixon.

WHOSOEVER WILL, LET HIM PREACH

If you are a—

Baker, tell your customers of the "Bread of life" (John 6:35).

Well-digger, tell your employers to "Dig deep" (Luke 6:48).

Laundryman, tell your customers of the "fuller's soap" that washes clean (Mal. 3:2).

Miner, tell of the "Gold that is tried in the fire" (Rev. 3:19).

Fruit-grower, tell of the grapes and pomegranates of Canaan (Num. 13:23).

Shepherd, tell of the "Green pastures" (Ps. 23:2).

Doctor, tell your patients of "the tree of Life, which bare twelve manner of fruits. . . and the leaves of the tree were for the healing of the nations" (Rev. 2:2).

Banker, tell your depositors, "Lay up your treasures in heaven" (Matt. 6:20).

Waterman, tell of the "Water of life" (John 7:37, 38).

Milkman, tell of the sincere milk of the Word (1 Pet. 2:2).

Butcher, tell the people to "Labor not for the meat that perisheth" (John 6:27).

Blacksmith, tell of the fire that will try every man's work (1 Cor. 3:13-15).

Buyer, tell of the price with which we are bought (1 Cor. 7:23).

Mason, tell of "The foundation no man can lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Trainman, tell that Jesus is the Way (John 14:16).

Engineer, tell that it is "Not by might, nor by power, but by my Spirit, saith the Lord" (Zech. 4:6).

Fireman, tell that "Our God is a consuming fire" (Heb. 12:29).

Soldier, tell of "The whole armor of God" (Eph. 6:11).

Real estate agent, tell of "The land flowing with milk and honey" (Ex. 3:8).

Hunter, tell of God who notices even the falling of a sparrow to the ground (Matt. 10:29).

Farmer, tell of the unchangeable law, "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8).

Rent-collector, say to the people, "Upon the first day of the week, let every one lay by him in store as God hath prospered him, that there may be no gathering when I come" (Gal. 16:2).—W. C. Frazier, in "The Herald of Holiness."

BEFORE THE WIND CHANGES

It is said that the wardens of a church once called upon their pastor during a long and severe drought and requested him to offer up a prayer for rain. "Well," he said, "I can offer the prayer, but it is of no use while the wind is in the east." Just because our faith is largely of the nature, we look to the east wind instead of to God for the effectiveness of our prayers.—"Religious Telescope."

THE SIN OF PRAYERLESSNESS

A Sermonette

"God forbid that I should sin against the Lord in ceasing to pray for you."—1 Samuel 12:23.

How few of us have placed prayerlessness among our possible sins! And how even fewer have placed the omission to pray for others in the black list of sins against the holy Lord! We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relationship, broadens and deepens the ministry and obligation of prayer!

My needy brother has a right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battle of life. My prayers for him are part of his army. I control some of his vital equipment. Without my co-operation in prayer he is weakened and maimed. If I refuse him my prayers I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man's moral capital! I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph.—Rev. J. H. Jowett, in "The British Weekly."

THE CHART AND THE COURSE

Henry Ward Beecher was crossing the Atlantic, and had an interesting talk with the mate of the vessel, who showed him the charts, and explained what each detail signified. Presently, near the Newfoundland banks, they ran into a dense fog, and it was feared that they had drifted out of their course. It was impossible to rest, and Beecher again sought the mate in the chart-room. He was looking at the same maps, but with such a difference. He was looking now with the eyes of a man who had but one chance, and when he had a word for Beecher, it was an intense expressive word, "We've got the course!"

It is all very well to examine the Bible in a

detached, critical, and interested spirit when all is going smoothly, but when one of the crises of life is upon us then we search it eagerly, intensely, as the mate searches the chart.

AN INFIDEL ANSWERED

There was once a Pennsylvania Dutchman who was not very learned, but who was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand." And so some of the better class of people asked the Dutchman to have a conversation with him. He said, "Yes, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment and everybody was there. The old gentleman came in and laid by his hat and was introduced to the skeptic, when he began suddenly by saying, "I beliefs de Bible; vat you beliefs?"

Said he, "I don't believe anything I can't understand."

"Oh, you must be von very smart man! I vas mighty glad I meet you. I ask you some questions. De odder day I vas riding along de road, und I meet von dog. Dat dog he have von of his ears stand up in dis vay, and de odder he stand down so. Now, vy vas dat?"

That was very unhandy just then, very unhandy. He either had to explain why the dog had one ear up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"Oh, den you are not so very smart after all. I ask you anodder question. I saw in John Smidt's clover patch the clover come up so nice! Und I look ofer in de fields and dere was John Smidt's pigs, and dere come out hair on deir packs; und in de very same clover patch vas his sheep und dere come out vool on dier packs. Now, vy vas dat?"

This was as bad as the other question because the same perplexity arose. He had to explain why there was hair on the back of the pigs and wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally he said, "I don't know."

"Vell," said the Dutchman, "You are not haf so smart as you tink you are. Now I asks you anodder question: Do you pleef dere is a God?"

"No, I don't believe any such nonsense."

"Oh, yes, I hear about you long ago. I hear about you. My Bible knows about you; for my Bible it says: 'The fool hath said in his heart there is no God;' but you big fool, you blab it right out!"—Exchange.

A PREACHER AND HIS CIGAR

He was pacing back and forth on the station platform, evidently enjoying his cigar to the full and oblivious to everything else. The eastbound train stood on the other side of the station waiting for the southbound one, which was due shortly. By the cut of his clothing, it was evident to all that he was a minister of the gospel. Several times I was tempted to speak to him about that cigar, but each time restrained myself. Finally the southbound train pulled in and, taking a seat, I crowded against the window in order to leave room for some one else and in a moment or two the preacher took the vacant seat beside me.

I waited a little and then said, "So you think smoking is a good habit, do you?"

"Oh, yes," he replied. "It promotes sociability and fellowship among men and helps one to get acquainted with men."

"I suppose, then," said I, "that you teach it and preach it to your people?"

"Oh, no; I don't do that."

"But," I replied, "if it's a good thing it seems to me that it is your duty as a minister to teach it and preach it to your people, and especially to your young men and boys."

"No," he admitted, "I don't do that. In fact, I know some men who are really injuring themselves by using tobacco to excess and I think a great many young men and boys are harmed by it."

"Well," I said, "if the use of tobacco is an injury to young men and boys, it seems to me that you as a minister ought to help them by setting them a good example, and quit using it."

"No," he squirmed. "I am under no obligation to do that."

"Well," I continued, innocently, "I remember reading one time in an old book that I picked up somewhere this declaration, 'If meat maketh my brother to offend I will eat no meat while the world standeth.'"

"What!" he exclaimed.

And I repeated the quotation.

"Why," he said, "the apostle Paul said that."

"Well," I said, "it has always appealed to me as a mighty good principle for a man to govern his life by." At that he remained silent.

Finally I asked, "Where are you going tonight?"

"To the town of Blank," he replied.

"Why," I exclaimed, "you are on the wrong train. This is the southbound. You should have taken the eastbound."

"I know," he replied, "but I missed my train at the junction, and now I am trying to get to my destination in a roundabout way, and it will probably take me all night and I may not succeed then."

And then I knew that while he was enjoying that delicious cigar at the junction, his train, after waiting almost an hour, had pulled out and left him. And it was Saturday night.—Henry J. Petran, in "The Continent."

SUMMER HOTEL OR LIFE-SAVING STATION

"I was staying once in a summer hotel on the shores of Lake Erie," says Dr. Dixon. "It was very pleasant. All that we did was to eat, and drink, and sleep, and take walks, and row on the lake. Opposite the hotel was a life-saving station, where somebody was always on the look-out for the rocket, and on the listen for the call of distress."

"At that life-saving station they also ate and drank, but their business in life was not eating and drinking. They slept, but their business was not sleeping. When they could they went for walks and rowed for pleasure on the lake, but that was not their business. Their great business was the saving of lives in peril."

"Which are we," asks Dr. Dixon, "life-saving stations—or only just summer hotels? We must ask that question of ourselves and of our churches."

INSPIRATION

The Testimony of the Bible to Itself

(1) The writers affirm, where they speak of the subject at all, that they speak by direct divine authority. (2) They invariably testify that the words, and not the ideas merely, are inspired. The most important passage is 1 Corinthians 2:7-15, which see. (3) The whole attitude of Jesus Christ toward the Old Testament, as disclosed in His words, both before His death and after His resurrection, confirms its truth and divine origin, and He explicitly ascribes the Pentateuch to Moses. (4) In promising subsequent revelations after the predicted advent of the Spirit (John 16:12-15), our Lord prepared the way for the New Testament. (5) The writers of the New Testament invariably treat the Old Testament as authoritative and inspired.—"Scofield Reference Bible."

Rev. E. L. Reiner, pastor Waveland Avenue Church, Chicago, has recently issued an attractive four-page folder announcing a series of Sunday morning sermons—a part of the regular morning service—under the general title of "Thru Eye-gate and Ear-gate to the City of Child-Soul." The objects used in these "talks" are the following: Traps, money, banks, mirror, stones, ruler, whiskey, watch, rags, ropes, keys, razors, lantern, anchor, camera, coal, bread, candles, bubbles, eggs, corn, jewels, salt, rubber. The pastor offers attendance tickets entitling the children to rewards.

Notes and Suggestions

ALL HONOR TO MRS. THOMAS A. EDISON

This lady, who is a devout member of the Methodist church, has very recently shown her unalterable opposition to the Sunday night movie shows for the benefit of the poor of West Orange, N. J., where she resides.

VETERAN EDITORS RETIRE

Rev. Edward W. Rice, D. D., who has served as editor of the publications of the American Sunday School Union since 1871, and Rev. Mosely H. Williams, D. D., who has served as assistant editor of the same publications since 1879, have retired from active service but retain the title "Honorary." These are superseded by the Rev. Jas. McConaghy and Rev. A. J. R. Schumaker, respectively.

D. L. MOODY AND Y. M. C. A. WORK IN NEW YORK CITY

The "Institute Notes" of the New York Y. M. C. A. said in its issue of February 6, that on the next day memorial services would be held in honor of the great evangelist. It further said:

"Institute members have special reason for honoring his memory. At the close of his great Hippodrome meetings here, he raised a fund of \$200,000. Part of this was used to pay off the debt of the Association building, 23d Street and 4th Avenue, and the remainder formed the nucleus of the fund for the purchase of ground and the erection of the Institute building, which was opened in 1885."

"AUNTY COOKE"

Mrs. Sarah A. Cooke, popularly and affectionately known as "Aunt Cooke," resides in Chicago, at the advanced age of 87. She was born at Olney, England. She lived in Chicago near the Wabash avenue Y. M. C. A. rooms in 1866, and at that time became the friend and co-worker with Dwight L. Moody. She and a friend, Caroline Jones, urged Mr. Moody to go into the world as an evangelist, and it was she and her sister who made special prayer that Mr. Moody might be filled with the Holy Ghost. Mrs. Cooke writes some nine letters every day to Christian workers and expects to write another book, a continuation of her

"Wayside Sketches," before she passes away. She was present at the first communion administered by the Rev. Paul Rader, the new pastor of the Moody Church, March 7.

THE NEW PRESIDENT OF THE INTERNATIONAL S. S. ASSOCIATION

Mr. E. K. Warren was elected to this position at the meeting of the International Executive Committee of the Association February 10, 11, as successor to Dr. H. M. Hamill, recently deceased. Mr. Warren has been connected with Sunday-school work from the time when he "with four other girls" formed the young men's class in his Sunday-school, to the present moment. There is hardly a position in organized Sunday-school work that he has not filled most efficiently. Mr. Warren is a member of the Board of Trustees of the Moody Bible Institute and serves on its executive committee.



E. K. Warren

PASTOR WILLIAM FETLER EXILED

This brother, a Baptist pastor, writes of the opposition in Russia to the work of the Protestant church in that Empire. This opposition is caused by a false report that the Baptists were spreading German ideas in Russia and even connecting the name of Emperor William with the movement. On the evening of December 5, Pastor Fetler was arrested, and put in prison in order to be exiled to Siberia. He was later released from prison and ordered to proceed to Siberia on his own charges. Appealing to the Council of Ministers he was permitted to go abroad instead of to Siberia, and thus had to leave the country where he was laboring. In the meantime he is preaching to the Lapps of northern Sweden. The prayers of God's people will certainly ascend for this brother and for the work he left in Russia, which is continued under the direction of his former associates.

AN APPEAL

Mr. William H. Keller is asking that money be provided so that a tent may be secured for holding meetings in the mining regions of Virginia the coming summer. He will give further information to anyone writing him at Norton, Va.

MRS. AMANDA SMITH

Word has been received here of the death Feb. 25, in Sebring, Fla., of Mrs. Amanda Smith, the famous negro evangelist. Mrs. Smith was seventy-eight years old. She traveled over the greater part of this country, attracted great congregations in England, and pursued her evangelistic work in India and Africa. She founded in Chicago an orphanage for children of her race.

CHRISTIAN ENDEAVOR ON THE FIRING LINE

In a meeting in the City Temple, London, recently, the Rev. J. H. Shakespeare, referring to the deep religious spirit manifested by the British soldiers said:

"There has never been an army like this since Cromwell's day. There have never been so many Puritan soldiers in the army before." Mr. Shakespeare gave many illustrations of this. He mentioned how a young man read a portion from the Bible to himself on his first night under canvas, and nothing was said by his companions. On the next night one of them asked: "Can't you give us a bit?" and regular Bible reading in the tent ensued. Owing to the influence of Christian Endeavorers there is a prayer meeting every night in another tent.—"Montreal Witness."

A GREAT TEMPERANCE DEMONSTRATION

What the "Chicago Tribune" calls "the greatest temperance demonstration ever staged in this or any other country" took place in the great tabernacle in Philadelphia where the "Billy" Sunday evangelistic meetings were held, March 15. The demonstration was made in connection with an address on temperance by the Hon. William J. Bryan, Secretary of State of the United States. It is said that 12,000 men signed the total abstinence pledge, Mr. Bryan affixing his signature to the pledge, writing across the top of "Billy" Sunday's pulpit. The points as given in the header of the newspaper referred to, were: "Men cannot afford to drink, either from the financial or physical standpoint; the physical discomfort fails to recompense for any possible pleasure; men owe their progeny life without inherited weakness; man is his 'brother's keeper,' and is morally wrong in drinking for the bad example it sets the weak."

C. I. M. CONFERENCE AT NIAGARA-ON-THE-LAKE

The China Inland Mission will hold its Jubilee meeting at Niagara-on-the-Lake, Ont., June 15-18. It was at this place that the C. I. M. in North America had its birth in 1888, and where Bible conferences were held for years. It may be that the holding of this meeting will result in the re-establishment of the Niagara Bible conferences of blessed memory.

"UNDER THE SMOKE STACKS"

A most interesting work is being done by the Industrial Evangelistic Foundation which works among the employes of the shops and factories of North America. Mr. A. M. Bruner, with headquarters in Chicago, has charge of the Community Extension Department of this work. Forty-one weeks work of Mr. Bruner resulted in the visitation of 41 cities in 24 states; 41 campaigns with 41 "systems" established; 302 shops organized with 302 shop leaders; 906 shop committee men and 287 central committeemen. One thousand, seven hundred and six participated in the campaigns with an attendance of 4,426 at the Institutes; and 69,775 at the shop meetings.

SHERWOOD EDDY IN PEKIN, CHINA

"The Missionary Herald" gives a report of the immediate results of the evangelistic campaign of Mr. Eddy in Peking, China, as follows:

"In all Mr. Eddy addressed 20,023 persons; 2,205 signed Bible study cards; 104 others decided to enter the Christian life. Of the inquirers in Peking, 41 are officials; older students, 504; merchants, 150; military and police, 31; miscellaneous, 643; boys, 548; total, 1,917. The follow-up work was directly related to the different churches. Knowing the criticisms of the churches on the part of the students, carefully laid plans were made to meet these and still to hold the classes in the churches. In each place the addresses were followed by fifteen minutes of discussion, after which there was a division into Bible study groups. Singing was taught for ten minutes before the lecture, together with a careful explanation of the meaning of prayer and of other parts of the Christian service. The first month the general theme was the 'Relation of Christianity to Social Problems,' and the second month the 'Relation of Religion to Science.' While the meetings were all in charge of members of the various churches, the form of exercise, the speaker and the subjects were determined by the committee in charge of the campaign. An active young men's work has thus been started within all the churches of the city. There has been hearty co-operation on the part of the missions."

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

"Christianity and the Jew," by Delaware W. Scott.

This book contains an array of facts which should quench the spirit of bigotry and intolerance toward the Jew so frequently manifested by Christendom. It also sounds a needed call to the church concerning her duty and privilege of giving the gospel to this neglected people. If the character of the church as distinct from the coming national glory of the Jew on earth were more clearly marked the author's splendid appeal would be much stronger.

100 pages, 5x7½ inches. The Standard Publishing Co., Cincinnati. 75 cts.

B. B. S.

The War in the Light of the Word, by F. C. Jennings.

We feel grateful to have had our particular attention called to this pamphlet whose author is one of the Brethren, and a competent teacher of the Word of God. He speaks of its contents as new, modestly adding that whether they are true or not is for the readers to determine. We believe that most of what he says is true, and for that reason it is of the deepest interest. He thinks the sixth vial of Revelation applies to the nineteenth and twentieth centuries and that the drying up of the Euphrates is being fulfilled in the recession of the Turkish Empire. In his view, "The Kings of the East," or, as he renders it, "the Kings of the Rising Again of the Sun," refers to the regathering of Israel. It is their way that is prepared by the drying up of the Euphrates in his judgment, and he thinks it is more than a coincidence that as Turkey has been pushed back, so has the Jew gained a footing again in his own land. The "frog-like spirit out of the mouth of the dragon" is the emanation from the pulpits and platforms of rationalistic Protestantism. The "Beast" is the openly profane political power, both kingly and democratic. The "False Prophet" is the personal Antichrist of the future, but today is seen in the superstitious element of Christendom headed up in the Papacy though not absolutely confined to that. His view of Armageddon is exceedingly interesting, but that which stirs us the most is his conviction, for which he gives his rea-

sons, that the coming of the Lord is very nigh. The space we have given to this review is merited not by the size of the pamphlet but its quality, and we hope it may be widely read.

47 pages. 5x7½ inches. Our Hope, New York. 10 cents. J. M. G.

The Entail of the Covenant, or The Saviour's "Little Ones," by Sir Robert Anderson, K. C. B., LL. D.

Under this legal title the author treats of the relation of children to Christ, and their nurture in the Lord. Those who know Sir Robert Anderson expect vigorous books from his pen, and they will not be disappointed in this case, but there is fatherly tenderness here also. While he has no place for laxity in home life, yet those parents who are severe with their children will be rebuked by his exposition of family government; very beautifully does he exhibit it as a discipline of grace rather than law. This sturdy theologian even has a word on behalf of the "naughty" child as contrasted with the "good" child. He draws a clear distinction, too, between regeneration, which is essential for all, and conversion, which some who were truly born of God in childhood have not experienced, a distinction that needs to be drawn in spite of its perversion in modern teaching.

The thesis of the book is, "It is not the will of your Father which is in heaven that one of these little ones should perish." In its treatment, there is introduced a discussion of election, occupying about half the volume. The author finds a doctrine of election in Scripture but combats some of the Augustinian inferences drawn from it. He is content to allow mystery to rest upon the actions of a God "with whom what we call past and future may be an eternal now." Concerning election, "the essential thought which underlies it is peculiar appreciation and special favor, without any element of 'chronology' or any thought of alternative reprobation." He will not allow the charge that God is insincere in his offers of mercy to all nor in His expressed will that none should perish. The discussion will interest all students of the Bible, whether brought up under Arminian or Calvinistic influences, and will comfort some whose little ones have been taken.

100 pages. 5¼x8 inches. James Nisbet & Co., Ltd., London. L. W. G.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

J. Bruce Evans reported successful meetings at Springfield, Ore.

D. E. Reed closed on March 1 a good meeting at Wheeler, Mich., with 100 conversions.

Milton S. Rees held a campaign with nine churches in Boston. The interest was very good.

The meetings of E. J. Forsythe and party at Kendallville, Ind., continue with increased interest.

John W. Ham reported 100 conversions at Madison, N. C. Most of the converts united with the church.

The Fishermen's Bible Institute, Indianapolis, will close its fourth year's work in April, with 12 graduates.

H. D. Kennedy and party wrote from Perry, Ia., that the meetings were good and there were big crowds in attendance.

E. M. Anderson writes that the three weeks campaign at Grand Forks, N. Dak., closed Feb. 14 with blessed results.

W. C. Moorman closed a meeting in the Congregational church at Omega, Okla., Feb. 10. Quite a number were converted and added to the church.

Lydia E. Brown closed a week of meetings for the Volunteers in the big church at Ann St. and Washington Blvd., Chicago, going next to St. Louis, Mo.

Slocum and Sands closed at Perry, N. Y., March 7, with 50 at the altar to accept Christ, making a total of about 260. It was an unusually good meeting.

Rayburn and Laraway closed the best meeting they have conducted this season, at Coldwater, Kan. In four weeks there were 380 decisions for Christ.

The Willis Evangelistic Party reported good meetings at Mt. Pleasant, O. There were 156 decisions for Christ. Their next meeting was at Dillonvale, O.

Henry Ostrom conducted a large campaign in Salem, Ore., with great success. Twenty churches united. The life of the whole community has been quickened.

Evangelist J. Clarence Green and his singer C. B. Clark, closed a great campaign at Pullman, Ill., March 14, with hundreds rejoicing that they had found Christ.

The Mealing-Leonard Party held a good meeting at Sidney, N. Y. After three invitations there were 230 converts, some being the leading men of the town.

Miller and Vinaroff were at Uhrichsville, O., during February, the Moravian and Presbyterian churches uniting in meetings. There was good interest and 29 conversions.

Fred W. Christ has been continuing work in Minnesota. He writes that 82 made public confession. He placed much emphasis upon the reading of the Word of God.

"We are in a glorious meeting at Atherton Baptist Church, Los Angeles, Cal. Seventy have made public confession and the meeting has just started."—E. R. Hermiston.

Milford H. Lyon and party have closed their two months campaign at Fort Wayne, Ind. During the course of the meetings every activity of the city life was directly touched.

T. D. Franklin and J. H. Leonard closed a successful meeting at Clearfield, Ia., with many souls saved. Many quarrelsome church members got right with each other and with God.

Henry W. Stough closed another of his large Pennsylvania campaigns at Altoona, where there were nearly 7,000 confessions, and a tremendous impression made upon the city.

Fred M. Ross writes that he closed a five weeks campaign at Factoryville, Pa., during which the power of God was wonderfully manifested. His next meeting was at Fleetville, Pa.

"Have just closed seven weeks campaigning in El Paso, Tex. We had wonderful meetings. There were 225 decisions for Christ. Next meeting at Lordsburg, N. M."—Charles Mundell.

A good report comes from Corwith, Ia., where 419 professed conversion in the tabernacle meetings conducted by W. D. Hamilton and C. B. Gould. The Methodist and Baptist churches united.

"We are having a gracious revival at North East, Pa., in the Baptist church. The building has been crowded from the very first and there have been about 80 professed conversions."—L. C. Bennett.

The Union Rescue Mission, Boston, Mass., held its twenty-fifth anniversary services Feb. 16 at the Park Street Church. Among the speakers were Rev. Cortland Myers, D.D., and Rev. A. Z. Conrad, D.D.

The Cleveland and Kellam meetings at South Omaha, Neb., closed March 9, with 126 converts. The meetings were held in the interdenominational church.

G. A. DeFlon was called to his mother's bedside during her last illness and she passed away Feb. 27. After the funeral services he resumed meetings at Burnett, Wis., where the interest and prospects were good.

The Erskine-Imrie Party held a meeting at Freeport, Mich., for two and a half weeks, preaching in both the Congregational and Methodist churches. The town was much benefited by the Word preached and sung.

The Riley-Maxwell Party closed a very successful meeting with about 1,200 conversions at Dayton, O. Dr. Riley announces that Dr. S. J. Reid, of Ireland, has been called as co-laborer in his church at Minneapolis.

D. C. Dewey, superintendent of the La Crosse (Wis.) Rescue Mission, conducted anniversary services Feb. 23, assisted by Mr. Oscar Guthrie. Peter MacFarlane, superintendent of the Union Gospel Mission of St. Paul, assisted in the services. Mr. Alex Asher, of Chicago, also held eight days special services, resulting in 37 conversions.

The Dave Bulkley evangelistic party closed a four weeks meeting in the East Sedalia (Mo.) Methodist Church with 85 professed conversions. The Baptist, Christian and Methodist churches each received several accessions.

T. M. Hofmeister began evangelistic meetings Jan. 31 at Jelloway, O. Large crowds were in attendance. The meetings continued two weeks and closed with 34 definite decisions for Christ. He was assisted by Ray R. Koppert, singer.

E. M. Steadman is working in the Midland Division of the Baptist church, covering ten states. He conducted meetings at Casper, Basin, Gebo and Cheyenne, Wyo., during January and February, with 97 professed conversions.

Claude A. Gunder and wife held a successful meeting with the Methodist and United Brethren churches at Moravia, Ia. There were 142 confessions. Gospel teams were organized before the evangelists left, and the revival still continues.

John M. Linden conducted meetings at Taylor, Pa., closing Feb. 28. One thousand one hundred and thirty-seven went forward, many of whom were Christians, desiring deeper consecration. J. Walton Strahe was associated as chorister.

M. B. Williams closed a very successful campaign at North Liberty, Ind., the population being only 780 with 356 conversions reported. Mr. Williams later opened a meeting at River Forest, Ill., where he is now assisted by Mr. and Mrs. George H. Redden and Albert Faib.

Warren Collins has sent a report of the Union Gospel Mission, 1502 Main St., Fort Worth, Tex., of which he is recording secretary. The mission has an average nightly attendance of 90 and the professed conversions for the past year were 904.

Morris Peterson conducted two weeks of revival meetings in Kerkhoven, Minn. The meetings were good and over 100 accepted Christ. Mr. Peterson was a student of the Moody Bible Institute about twelve years ago and is at present pastor in Albert City, Ia.

P. H. McCarthy, Joliet, Ill., writes encouragingly of the work at the Morning Star Mission, of which he is superintendent. One of the editors of the "Joliet Evening Herald" paid a visit to the mission and gave an encouraging write-up of the work in the paper.

"I closed a series of meetings Feb. 14 with good results for a rural district church. Twenty-nine came into the church as a result. I am now holding a series of meetings at Pleasant Valley, which will keep me busy until March 7, after which I have no dates."—M. H. Harbican.

Ross S. Davis closed a good meeting at Catlin, Ill., with Rev. G. W. Foley, who did the preaching. There were thirty additions to the church, and about thirty inactive members came back and lined up with the church. Mr. Davis next went to Nashville, Mich., to assist Frank S. Stamm.

Charles R. Goff and party closed their meeting at Sigourney, Ia., with 235 professed conversions. A leading lawyer was converted and intends to enter the ministry. The party next went to Greenfield, Ia. A new member has been added to the party in the person of Mr. Harry Lash, as personal worker.

John M. Linden closed a meeting with the First Baptist Church, Homestead, Pa., in which over 1,200 gave the evangelist their hand in a new consecration and 130 gave their hearts to Christ. Mr. Linden next went to Taylor, Pa., where on the first Sunday, 117 made a definite stand for Christ.

Baker and Hutchins closed a meeting February 21, at Smithton, Pa., with 339 conversions, most of whom were men and boys. Smithton was considered the worst town of its size for all kinds of sin, in western Pennsylvania. Mr. Baker has changed his permanent address to Washington, Pa.

F. O. Cunningham held meetings at the East Baptist Church, Lynn, Mass., with nearly 100 decisions and at the Essex Street Baptist Church with about 50 decisions. Then in a campaign at the Plainfield Street Church, Providence, R. I., a meeting was started with growing interest and encouraging results.

The Bridgers evangelistic party closed a meeting March 1, at Bland Street Methodist church, Bluefield, W. Va. There were 750 definite conversions, the converts being taken into the Baptist, Presbyterian, Christian and Episcopal churches, as well as the Methodist. W. B. Corder is the chorus leader and director of personal work.

H. S. Kimura, while on his way back to Japan conducted meetings at the Japanese Christian Institute, 936 Wall St., Los Angeles, Cal. In writing he says, "Hallelujah! God is

working; 130 saved in the last week, and 7 of the young men gave themselves to God as ministers of the gospel. Pray for us that we may win more for Him."

John S. Hamilton and party opened a very encouraging meeting at Murphysboro, Ill. Early in the third week there were more than 700 decisions for Christ. All the evangelical churches cooperated and the tabernacle was inadequate for the crowds. Mr. Hamilton closed his meeting at Coshocton, O., with about 1,500 decisions.

"We are in the midst of a big tabernacle meeting at Jackson, Mo. Herbert G. Tovey, a graduate of the Institute, has charge of a choir of 200 voices, which has gripped the town. Last night there were 46 decisions for Christ, making a total, up to date, of 150. This is a union meeting and the pastors are greatly encouraged."—Burke and Hobbs.

The evangelistic meeting just closed in New Martinsville, W. Va., is probably one of the greatest ever conducted in the state. For five weeks, Dr. Henry W. Bromley and party were the workers, and the professed conversion of over eleven hundred souls was beyond the expectation of the most sanguine. The interest throughout the campaign was intense.

Hart and Magann closed a union tabernacle campaign, in East St. Louis, Ill. This city of 80,000 population was stirred to the depths and the moving picture shows, saloons, and the red light district, received such severe blows that they will not soon recover. There were 2,624 conversions. The evangelists are now in a tabernacle meeting at Johnstown, N. Y.

"Just closed a sweeping revival at Iola, Kan. One hundred and fifty knelt at the altar and were converted. Met Frederick Shannon there, an old M. B. I. student. He is pastor of the Baptist church, and was a great help to us. I have had some of the best meetings this winter that I have had in my eighteen years experience since I left the Institute."—A. John Fitt.

Benaiah Pratt writes that he has again engaged Mr. J. Oliver Brison to assist him as evangelistic singer. Mr. Brison left Mr. Pratt five years ago to become assistant pastor of the Grand Avenue Temple, Kansas City, Mo. In January they held meetings in Springfield, Mo., and in February at Lenox, Ia. The weather conditions were very unfavorable, yet the Lord greatly blessed the meetings and at the time of writing 200 were in attendance.

"We closed a meeting at Savannah, Mo., March 7. It was a union of the Presbyterian and Methodist Episcopal churches. We had bad weather to contend with and some other conditions that made it a hard battle, but God gave us the victory. We begin in Kansas City, Kan., March 14, with Rev. Tilden Sloan, who is a former student of the M. B. I."—S. D. Goodale.

A gracious evangelistic campaign was closed Feb. 9 at Rardin, Ill., where Rev. W. F. Garvin is pastor, and assisted by D. C. Carnahan. Mr. Garvin opened the meetings, doing the preaching and was followed later by Mr. Carnahan. The church was burdened for souls, and there were 67 professions and reclamations; 47 members were taken into the church.

The Mills-Huggins party write from Fremont, Ia.: "We are starting out in pretty good shape here; the churches are getting the flame. We have morning service, and four prayer services each afternoon, beside the large union service at night. The prospects are fine for a glorious meeting. Our March meetings are at What Cheer, Ia., and Hastings, Neb."

The Packard evangelistic party closed a six weeks meeting in Wichita, Kan., with 188 conversions. Though the work was denominational, converts of the meeting were received into churches of seven different denominations. The evangelist conducted factory meetings in many of the large shops. The party also conducted meetings at Girard, Kan., where about 100 conversions were reported at the time of writing.

"We are in a truly great union meeting at Akron, O. We have a tabernacle 230 feet long by 140 feet wide. This is practically full every night, with over-flow meetings held both Sunday nights. Three thousand one hundred and fifty-five have lined up for Jesus in the first eleven days of invitation. Pastors and churches are working together. We have twelve workers in our company, and the Lord of Hosts is with us, unto whom be all the glory."—Charles Reign Scoville.

The R. Sam Kirkland evangelistic party has closed the most successful meeting ever held in Monroe Center, Ill. Over 30 per cent of the population was converted, and there were twice as many new members joined the church the last day of the Kirkland meetings, as there were of the other members in attendance that day, and almost every member pres-

ent, old and new, pledged themselves against dancing, card playing or playing any games for gain or prizes.

"We have just closed the first week of a campaign at the Gospel Tabernacle on North Avenue near Humboldt Park, Chicago. The interest was good at the start, but has grown deeper with each service. There have been conversions practically every night, and yesterday in the three services 65 publicly accepted Christ as their Saviour. This is one of the most spiritual churches we have worked with for years, and Pastor J. O. Wester has a large band of splendid Christian men back of him in the work. These facts account in a large degree for the success of the campaign."—Edw. R. Dow.

Bob Jones closed one of his best meetings at Hartford City, Ind., on March 7. The reporter for the local paper said, "Time alone will tell whether Hartford City's religious awakening reached its summit Sunday or only just got a good start." There was a total of 1,916 conversions; 251 came forward during the last day. Each of the churches participating in the campaign arranged to continue meetings and the converts will be given an opportunity to join the church of their choice. We are glad to report there were 1,454 conversions in Mr. Jones' meetings previously held in Noblesville, Ind.

"The Eighth annual Bible conference of the Pleasant View Baptist Church, Wren, O., was held Feb. 15-21 under the leadership of Dr. Max Wertheimer, a converted rabbi of Reformed Judaism. This is the fifth occasion he has been the speaker at the annual conference. The new subjects were: "The European War in Relation to Prophecy," "The Queerest Book in the Bible," "The Bride of Christ." God is graciously blessing our work here. Our evangelistic meetings under the direction of W. P. Minton, of the August, '09, class, were a great success."—H. G. Hamilton.

"I held a very successful meeting at Hartsburg, O., in January, where a number of persons were converted; in fact it was the best meeting in many ways that I have held this season. The last service the pastor baptized 18, and others are to follow. My next meeting was at Oakwood, O., and although we began under very embarrassing conditions, the Lord honored the work, and we had a number of clear conversions, the oldest being an old veteran soldier, past 76. For two weeks we have been at Williamsburg, O., and so far

thirty have gotten in touch with God, and the work seems just beginning. My next meeting is at West Union, O."—E. B. Westhafer.

The Lowry-Moody Party closed an unusually good evangelistic meeting at Wellington, Kan., Feb. 7. Up to the last day of the meetings there had been 884 conversions. When Mr. Lowry preached his closing sermon on Sunday night, the subject being "Almost Persuaded," 112 decided for Christ. These, with the conversions Sunday morning and afternoon, brought the total number of converts up to 1,030. During the campaign 332 heads of families were converted. After the evangelists left, the pastors conducted another union meeting in the tabernacle on Tuesday night and a peculiar feature of the meeting was that many attended who would not go to the tabernacle while the evangelists were there and there were 19 more conversions. The churches will continue the work.

Bob Johnson and party on Feb. 22 closed a tabernacle campaign in Brookville, Pa. Although Brookville has a population of only three thousand, the campaign closed with a record of 1,920 decisions for Christ. The campaign had its influence directly upon the country and community within a radius of fifty miles or more. As a result of the campaign, hundreds of men who formerly had spent a considerable part of their income at the saloon and the gambling table came out for Christ, and the money has since been spent for merchandise. The business men of Brookville are now looking forward to the coming year to be one of the best in the history of the business of the town. At the close of the meeting, Mr. Johnson raised nearly \$14,000 as the start for a \$40,000 new Y. M. C. A. in Brookville. Since the close of the campaign, the remainder of the \$40,000 was secured within a week's time.

The evangelist is now at the beginning of a similar campaign in Shippensburg, Pa., which opened on Feb. 27, and which will close on April 5. The townspeople of Shippensburg are greatly interested, thousands filling the Tabernacle every night.

THE "BILLY" SUNDAY CAMPAIGN IN PHILADELPHIA

Weeks	11
Converts	41,724
Hearers last day	60,000
Present at departure	25,000
Choir	1,800
Aids	1,000
Offering to Sunday	\$51,136
Philadelphia, Pa., March 21.—[Special].—	
Billy Sunday ended his religious campaign here today in a blaze of glory. Four times	

during the day the evangelist preached to audiences that overflowed the tabernacle. The total number of his hearers was 60,000.

Four times he called for converts and got an aggregate of 1,858 for the day. This number represents the actual number who signed converts' cards; it represents only a portion of those who hit the trail to shake his hand.

The number of converts for the eleven weeks of the campaign is 41,724. So far as results go, the country has never seen anything like it. It not only beats Billy Sunday's record, but probably surpasses the record of every modern evangelist.

At the four services the audiences piled about \$2,000 into the collection plates, thinking it was their final gifts to the evangelist. The committee had announced that the day's offerings would go to Billy Sunday personally. But the evangelist would not have it so.

"Every cent you give today," he said, "goes to the poor of Philadelphia."

Sunday Gets Record Offering

The committee acquiesced. Before he left the city, however, the committee turned over to the evangelist a draft for \$51,136, the result of the free will offering which Philadelphia gave to him. It is the largest offering he has received in any city.

So much for the figures. The tabernacle forgot them today. The workers forgot the count in the whirl and hubbub of the farewells and greetings that these 60,000 persons heaped upon the evangelist, who arrived in the city eighty days ago.

Carry Away Mementos

Men and women pulled down signs from the tabernacle posts and carried them away. They scooped up big handfuls of sawdust from the shadow of the pulpit, filled their pockets and their handkerchiefs with it, and carried it home.

They took the tin pans which have gathered the tabernacle offerings. They tore the bunting and flags from the rostrum, the flowers from the pulpit; they carried away everything loose that could serve as mementos of the campaign.

Tonight while 1,800 men in the choir sang "God Be with You Till We Meet Again," 1,000 ushers and doorkeepers and policemen and firemen, and others who have worked in the tabernacle day and night since Jan. 3, filed past the evangelist and gripped his hand until it was swollen and knotted at the joints.

Thanked by City

There came at night to bid him farewell representatives of 400 churches of the city and a representative of the city itself to thank him. The Rev. Dr. George H. Bickley, vice-chairman of the Sunday campaign committee, speaking for the churches which invited the

evangelist here, said he had "brought a crisis to the city and to the state."

Cyrus D. Foss, Jr., secretary to Mayor Blankenberg, spoke for official Philadelphia: "Philadelphia is today a different city from the Philadelphia of last December," he told the evangelist.

As a token of his own appreciation, Mr. Foss said, he would hit the trail with the other converts, and he did. At the close of the meeting he marched down the aisle, took Billy Sunday's hand, and sat on the front benches with the penitents.

There was a great demonstration when Billy Sunday left town tonight. About 25,000 persons went to the railroad station and sang hymns until the evangelist departed.—"The Tribune," Chicago.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Frances C. Allison—Until April 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumpter, S. C.
George Wood Anderson—Apr. 4, Millville, N. J.; Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.
L. C. Bennett—Until Apr. 4, Erie, Pa.; April, Lake Pleasant, Pa.

Chester Birch—Until Apr. 4, Durand, Mich.; Apr. 8-25, Butte, Mont.; May 2-16, Conneautville, Pa.; May 23-June 6, Richboro, Pa.; June 10-27, Deerfield, Mich.
J. Q. Brown—Until Apr. 4, Webster City, Ia.; Apr. 5-18, Waterloo, Ia.; Apr. 20-May 9, Pender, Neb.
Dave Bulkley Party—Apr. 4-25, Golden City, Mo.; May 2-23, Warsaw, Mo.

Clark Party—Until Apr. 14, Shawnee, Okla.
H. T. Crossley—Until Mar. 30, Amherstburg, Ont. Can.; Apr. 4-25, Oshawa, Ont.; May 2-16, Penetang, Ont.

John M. Currie—Until Apr. 18, Pittsfield, Mass.
G. A. DeFlon and A. R. Lytle—June, Henry, Ill.
Edwin R. Dow and party—April, Dike, Ia.; June, San Francisco, Cal.; August, Dallas Center, Ia.
Erskine-Imrie Party—Until Apr. 18, Concord, Mich.
Edward D. Fellers—Until Apr. 4, Webster Springs, W. Va.

L. E. Finney and party—Until Mar. 28, Sallisaw, Okla.; later at Hearne, Alvarado, Waco, Pearsall, Normangee, Tex.; Harrison, Ark.; Siphur, Okla.
A. John Fitt—Apr., Colo.; May-Sept., Kan. and Colo.

E. J. Forsythe and party—Apr., Moberly, Mo.; May, Flushing, Mich.

T. D. Franklin and J. H. Leonard—Apr. 7, LeMars, Ia.; until June 20, Burnside, Ia.

Charles R. Goff and party—Until Apr. 18, Jefferson, Ia.; Apr. 25-May 9, Redfield, Ia.
S. D. and B. W. Goodale—Until Apr. 14, Kansas City, Kan.

Claude A. Gunder Party—Until Apr. 11, Tarkio, Mo.
John S. Hamilton and party—Until Apr. 4, Murphysboro, Ill.; Apr. 11-May 23, Clarksburg, W. Va.
Hamilton and Gould Party—Until Apr. 18, Goldfield, Ia.

Hamilton and Stewart—Until Apr. 1, Nowata, Okla.; Apr. 1-May 15, Great Bend, Kan.

Hart and Magann Party—Apr., Racine, Wis.; May-June, Green Bay, Wis.

E. R. Hermiston—Apr., Santa Monica, Cal.; May, Van Nuys, Cal.; June, Englewood, Cal.

I. E. Honeywell—Apr. 4-16, Newcastle, Ind.
"Bob" Johnson and party—Until Apr. 5, Shippensburg, Pa.; May 29-July 12, Punxsutawney, Pa.; Sept. 17-Nov. 1, Kalamazoo, Mich.

The Bob Jones Party—Until Apr. 11, Crawfordsville, Ind.; Apr. 18-May 16, Sumter, S. C.; Aug. 1-15, Elkin, N. C.

H. D. Kennedy and party—Apr., Missouri Valley, Ia.
The R. Sam Kirkland Party—Apr., Cherry Valley, Ill.; May, Kirkland, Ill.; May-June, Albany, Ill.; June-July, Fulton, Ill.; open dates last July-first Aug.

John M. Linden and party—Until Apr. 4, Shinglehouse, Pa.; Apr. 7-May 2, Nanticoke, Pa.; May 5-30, Stoughton, Wis.

Lowry-Moody Party—Until May 2, Fairbury, Neb.; May 9-June 13, North Platte, Neb.

J. W. Mahood and party—Until Apr. 4, Ravenswood, Chicago; Apr. 6-May 4, Buckhannon, W. Va.
Frank Mathis and party—May 9-June 6, Cherokee, Ia.

Geo. "Irish" McGowan—Until Apr. 11, Mt. Carmel, Ill. Mealing and Leonard—Until Apr. 11, Youngsville, Pa.; Apr. 18-May 16, Roaring Springs, Pa.

Miller and Vinaroff—Apr., Rockford, O.
W. C. Moorman—Open dates, Miltonvale, Kan.

Charles Mundell—Apr., Albuquerque, N. M.
Wm. Murphy—Until Mar. 31, Fremont, Ind.

Nicholson-Hemminger party—Until Apr. 25, Chester, Pa.; May, open.

J. W. Oborn and party—Until Apr. 11, St. Marys, O.
Paul Henry Packard and party—Until Apr. 11, Pittsburg, Kan.; Apr. 12-16, Iola, Kan.; Apr. 18-May 9, Cherokee, Kan.; May 16-June 6, Arcadia, Kan.; June 13-July 4, Walnut, Kan.

Henry J. Petran—Apr., Willow River, Minn.
Rayburn and Laraway—Until Apr. 4, Gresham, Neb.; Apr. 11-May 9, Valentine, Neb.; May 16-June 6, Benet, Neb.; June 13-July 11, Kimball, Neb.

D. E. Reed—Apr. 11-25, Athens, Mich.
Milton S. Rees—Apr. 14, Mechanicsville, N. Y.; May 16, St. Petersburg, Fla.

Sands and Slocum—Until Apr. 18, Hinsdale, N. Y.
Harold F. Sayles—Until Apr. 6, Colon, Mich.; Apr. 11-27, Jackson, Mich.; May 2-18, Reed City; May 23-June 8, White Pigeon, Mich.

Chas. Cullen Smith and A. C. V. Gilmore—Until Apr. 4, Minneapolis, Minn.; Apr. 11-May 2, Crawfordsville, Ia.

Lewis B. Smith—Until Apr. 4, Millis, Mass.
Reuben S. Smith—Until Apr. 4, No. Dighton, Mass.

Frank S. Stamm and Ross S. Davis—Apr.-May, open.
W. A. Sunday and party—Until Apr. 25, Paterson, N. J.; May 2-June 13, Omaha, Neb.

E. L. Wolslagel—Apr. 4, Dallas, Tex.; Apr. 25, Beaumont, Tex.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

China Inland Mission Jubilee Meeting, Niagara-on-the-Lake, Ont., June 15-18, 1915.

Children's Day, June 13, 1915.

Green Lake (Wis.) Bible Institute, July 28-Aug. 10, 1915.

International Christian Endeavor Convention, Chicago, July 7-12, 1915.

Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.

Lord's Day Congress, San Francisco, Cal., July, 1915.

Missionary Education Movement Summer Conferences for 1915, as follows:

Blue Ridge, N. C., June 25-July 4.

Silver Bay, N. Y., July 9-July 18.

Ocean Park, Me., July 2-July 30.

Asilomar, Cal., July 2-July 11.

Estes Park, Colo., July 16-July 25.

Lake Geneva, Wis., Aug. 6-Aug. 15.

Mothers' Day, May 9, 1915.

Martin Luther Quadricentenary, October 31, 1917.

Montrose (Pa.) Bible Conference, July 30-Aug. 8, 1915.

National Board of the Y. W. C. A. of America Convention, Los Angeles, Cal., May 5-11, 1915.

Northern Baptist Convention, Los Angeles, Cal., May 19-25, 1915.

Northfield (Mass.) dates for 1915:

Young Woman's Conference, June 16-23.

Student Conference, June 25-July 4.

Summer School for Woman's Foreign Missionary Societies, July 8-15.

Women's Summer School for the East, July 16-23.

Summer School for S. S. Workers, July 17-24.

General Conference, July 30-Aug. 15.

Prison Sunday, Oct. 31, 1915.

Quinquennial International Prison Congress, London, Eng., 1915.

Rockhurst Prayer Conference, San Francisco, Cal., June 14-20, 1915.

Winona Lake (Ind.) dates for 1915.

Summer School of Missions, June 24-July 2.

Presbyterian Young Peoples' Conference, July 13-20.

Bible Conference, August 20-29.

World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1916.

World's Temperance Sunday, Nov. 7, 1915.

The Moody Bible Institute of Chicago

FACULTY ACTIVITIES

Dr. Gray, assisted Dr. Fitzwater and Mr. Gosnell in teaching the Union Bible Class at Pittsburgh. He also occupied the pulpit of the Harvard Congregational Church, Oak Park, Ill., and joined with the Rev. John Timothy Stone, D. D., in conducting noon meetings during Holy Week in Garrick Theater.

Dr. Towner had charge of the music during three weeks of special meetings in Marion, O. Mr. Ketchum addressed about a thousand men in Lima, O., Feb. 27, the meeting being held under the auspices of the Y. M. C. A. of that city. Mr. Sellers spoke five times at meetings conducted by the Laymen's Missionary Movement, held in Quincy, Ill., Sunday, March 7.

SPECIAL LECTURES

Prof. George L. Robinson, D.D., delivered a lecture on the book of Hebrews, Feb. 27. He will also deliver three lectures on Biblical Archaeology on three successive Fridays, March 19, 26 and April 2.

The Rev. W. Irving Carroll, D.D., Texarkana, Tex., will be at the Institute during the last week in March, and will deliver several lectures.

The Rev. George W. Truett, D.D., Dallas, Tex., delivered a lecture March 10, on "How may we know Jesus better?"

During the absence of Mr. Pope, Rev. F. A. Steven, of the China Inland Mission, lectured on evangelism March 4, and Dr. Parley E. Zartmann will lecture on this same subject March 11, 18 and 25.

EXTENSION DEPARTMENT

For the past three months the Extension Department has received 121 calls for evangelists and evangelistic singers, and has located 61 workers.

Sixty-one calls were received for pastors, assistant pastors, and church workers. Seventeen were located in pastorates and in special church work.

The Rev. B. B. Sutcliffe, under the direction of the Extension Department, held a Bible Institute for one week in the Calvary Baptist Church, Charleston, W. Va. Rev. F. A. Steven of the China Inland Mission has been assisted in reaching the different churches of Chicago, in many of which he has held missionary meetings.

A Christian Workers Bible Conference was held at Newark, O., by Rev. L. W. Gosnell and Rev. W. W. Ketchum, assisted by Mr. Vance Shober, a present student.

EXTENSION DEPARTMENT WORKERS

In March the workers of this Department were engaged as follows: Frances C. Allison, with Bob Jones, Hartford City and Crawfordsville, Ind.; George E. Guille, Bible classes in Altoona, Pa., and New York City; C. P. Meeker, evangelistic meetings in Elbow Lake and Evansville, Minn.; John C. Page, evangelistic meetings in North Sidney, Cape Breton; Angy Manning Taylor, Bible classes in St. Louis, Mo., and Birmingham, Ala.

NOON MEETINGS—HOLY WEEK

Dr. Gray and Dr. John Timothy Stone conducted noon meetings during Holy Week, March 29-April 2, in the Garrick Theater, Chicago. The general announcement had this introductory paragraph:

"This is an earnest and direct effort to present the claims of the gospel in a special manner to arrest the attention of business men and women in our city. Minor matters, ecclesiastical differences, and divisive doctrines will be laid aside, and the messages unified on the great essentials. The whole world is considering these things just now in a new and moving way, and we wish to take advantage of it."

THE CORRESPONDENCE DEPARTMENT

This department is steadily advancing. The number of courses has been increased to eight. The total number of active students, March 1 was 2,206, as compared with about 400 two years ago. The enrolment for February was 154, making a record, the month preceding having also established a record.

WHAT A BIT OF BLUE PAPER DID

James C. Watt of the graduating class of '14, recently related the following:

"Before I was converted I was working for a grocer in Edinburgh, Scotland. My friends in Leith were praying for my conversion, taking a deep interest in my spiritual welfare. They went about this praying in such a way that I could not resent it, and I was soon brought to the Lord and went home to tell my friends of the event. On one occasion they handed me a blue folder, announcing the Evening Department (now classes) of the Moody Bible Institute of Chicago. Someone in Chicago who had been attending the Evening Classes had sent this to a friend in Scotland, a Miss Johnson, in order that she might know the kind of work

carried on in Chicago. My friends, knowing that I had become a Christian, hoped that I might be interested by the information contained in the circular, so that I might prepare for Christian work. I put that bit of paper in my trunk and after going to Canada, and passing from place to place I would run across it now and then, and look at the pictures and read its contents. After being in Canada for some two years, I felt called to special Christian work and the claims of two training schools came before me, and after prayerful consideration I decided to enter the Moody Bible Institute. The first that I ever heard of that Institute was the little blue circular announcing the Evening Department."

William McQuere, of the class of '10, and familiarly known as "Billy," is still greatly blessed in the McAuley Cremorne Mission, New York. That mission is now located in the building occupied by the National Bible Institute, at the head of which is Don O. Shelton, in whose work all M. B. I. friends greatly rejoice. The work in the mission for January was somewhat phenomenal, the attendance being 2,474 as compared with 948 for the corresponding month last year, the number of professed conversions being 108, as compared with 47 for the same period last year. Mr. McQuere and his fellow-workers in the mission will be actively engaged in the outdoor work of the Bible Institute next summer and the prayers of Christians everywhere are requested that the fruitage may be great.

PERSONALIA

W. F. Garvin, '12, is holding meetings at Rardin, Ill., his wife assisting.

Norman H. Camp, '00, Bible teacher, is conducting evangelistic work in Steubenville, O.

Sam L. Brown, '12, of Martinton, Ill., was ordained to the gospel ministry Jan. 11, 1915.

C. J. Knox, '12, is pastor of the East Side Methodist Protestant Church, Coffeyville, Kan.

William L. Lightfoot, '12, is pastor of the Pilgrim Congregational Church of Dallas, Tex.

Theo. Lamb, '04, and Earl L. Wolslagel, '07, evangelists, are conducting meetings at Marion, Ill.

Edward M. Anderson, '10, evangelist, held services at Fosston, Minn., during the month of March.

Irving R. Dunlap, '07, missionary, Liling, Hunan, China, in a letter published in "The Evangelical," reports a steady growth of the work in his field.

Julius Yrizarry, '13, is at present a student at the Presbyterian College and Seminary, Dubuque, Ia.

Suman N. Shoemaker, '10, Jenison, Mich., reports that revival meetings are in progress in his church.

Charles N. Barton, '04, is missionary for the Sudan United Mission, Forum, Naraguta, Northern Nigeria, Africa.

Prince O. Jensen, '02, formerly of Guide Rock, Neb., has accepted a call to the Baptist church of Wymore, Neb.

Isaac Mershon, '04, and wife expect to leave Union, Ore., about April 1. They have done excellent work in that place.

Fred Keifer, '13, conducted special meetings during the month of March in a Presbyterian church, at Normal, Ky.

E. L. Buchanan, '91, Wooster, O., is missionary for the Presbyterian Synod of Ohio. He is developing rural work.

Fred H. Luhman, '11, of the Lombard Avenue Church at Oak Park, Ill., was ordained to the gospel ministry, Feb. 14, 1915.

Herbert G. Tovey, '14, is now engaged with Burke and Hobbs, evangelists, as director of the chorus choir, soloist and advance man.

C. F. Geiger, '98, assisted in conducting a five days school of Sunday-school methods in Somers, Wis., which closed on February 7.

John Hayes Barnett, '97, is now pastor of the Congregational church, Denmark, Ia. Mr. Barnett was formerly at Spring Valley, Minn.

H. H. Savage, '11, formerly pastor of the First Baptist Church, Barron, Wis., is now pastor of the Baptist church at River Falls, Wis.

George Preston, '11, has just finished a series of meetings which lasted three and one-half weeks at Waterloo, Ia., and reports 246 converts.

Henry W. Funnell, '09, photographed the picture which is used on the cover of "China's Millions," and furnished the explanation that goes with it.

W. A. Davis, '08, has been doing evangelistic singing in northern and western Canada, assisting pastors. He has written a new song entitled, "Happy Land."

Homer Stanley Morgan, '12, closed his pastorate at Almond, Wis., Sunday, February 14, and has accepted a call to take charge of a rescue mission at Lynn, Mass.

Mrs. J. R. Berry, '95, Kankakee, Ill., writes of her work as follows: "It would not have been so easy for me to do the station and jail work or house-to-house visitation had it not been for the training I received at the Moody Institute."

A pleasant reception was recently given Rev. Francisco Olazabal, '12, and his bride, by the church in Pasadena, Cal., of which he is pastor.

Merril T. McPherson, '12, evangelistic singer, says they have just finished meetings at Pincher Creek, Alta., and are now starting union services at Lethbridge, Alta.

Christ J. Balf, '10, superintendent of "Home of Hope Mission," Chicago, reports that a banquet was held by the converts of the mission in a restaurant now owned by one of the converts.

David Reese Evans, '02, pastor of the First Presbyterian Church, Athens, Pa., is conducting evangelistic services in his church under the leadership of the Rev. B. F. Armstrong, of Scranton, Pa.

J. E. Robinson, '10, after holding evangelistic meetings in Wisconsin and Illinois, spent a few weeks visiting friends and relatives in Hamilton, Ont., and is now assisting George W. Finnern, of Milwaukee, Wis.

Grace A. Van Duyn, '07, a missionary of the China Inland Mission, Yangkow, Kiangsi, China, is the author of an article appearing



Mrs. Carl Grant Gowman (nee Anna C. Dukesherer, '09) and her Bible-woman at the Door of the Chapel in Tali, Yunnan, Starting "for a Day in the Villages." A Gospel Poster is on the Wall Behind the Bible-woman. (Courtesy "China's Millions." Photo by Rev. W. J. Hanna.)

Mrs. Carl Grant Gowman is a missionary of the China Inland Mission, and is located at Wutingchow, Yunnan, China.

E. L. Wolslagel, '07, evangelistic singer, made the write-up for the southern Baptist evangelistic campaign recently held in Baltimore, Md., in which he reports "1,277 additions to the churches as a direct result."

William A. Lawall, '97, Rockland Lake, N. Y., is superintendent of the "Children's Recreation Home." This is a private home for the improvement of children mentally, morally and physically.

Frank Dyer, '95, pastor of the First Congregational Church, Tacoma, Wash., was elected chairman of the ministerial alliance committee appointed to conduct the "Go-to-church Sunday" movement in that city.

Percy W. Spangler, '12, pastor of the First Baptist Church, Collinsville, Ill., writes of a union Bible conference which has just closed. He expresses the desire to have a conference of this character each year.

in "China's Millions," entitled "A Demon-possessed Woman."

Charles J. Wachte, '11, pastor of the First Baptist Church, Vancouver, Wash., is preaching a series of twenty-one sermons on the second coming of our Lord, and kindred subjects, with the result that the attendance has increased considerably.

Percy W. Stephens, '11, has just closed a two weeks evangelistic meeting in the First Baptist Church at Jacksonville, Ill. He is making a special effort to produce results that will be of a more permanent character, and is meeting with success.

G. Clark Read, '11, Akron, O., has been engaged in local church work, assisting the pastor of the Westminster Presbyterian Church, Dubuque, Ia., for the past two months, but is now about to take up evangelistic work again.

Harry Heinecke, '08, pastor of the First Presbyterian Church, Collinsville, Ill., has

turned down an offer of \$2,700 a year, with all traveling and hotel expenses paid, having decided to remain with his present congregation at a salary of \$900 per year.

Walter P. Hansen, '03, has been transferred from Niobrara, Neb., to Fairmount, where he is now pastor of the Presbyterian church. Before being ordained a year ago, Mr. Hansen was for a number of years engaged as an evangelistic singer.

Wolcott H. Evans, '98, Newhall, Cal., writes: "I am now on a large mission field in the mountains; have five preaching stations, and am the only minister giving up his entire time to this work. James E. Delmarter, '96, is the

Dora L. Cain, '06, who has been teaching Bible classes in Downingtown and Coatesville, Pa., is now a member of Dr. Henry W. Stough's evangelistic party. She is enjoying the work very much and speaks highly of the party with which she is working.

Helen Byrnes, '10, attended the Bible conference held at Stuart, Fla., where she had entire charge of the chorus work and conducted the children's work. Miss Byrnes is an accomplished player on the harp, which is proving quite attractive and is being used for the glory of God.

J. B. Little, a present student from North Carolina, conducted special meetings in a



Clarence N. Platt's Interpreter

superintendent of our Sabbath-school at Acton, Cal.

Clarence N. Platt, '05, missionary in charge of the Presbyterian Navajo Mission, Ariz., writes encouragingly of his work among the Indians and has an article in "The American Indian and Missions."

Aage Worm, '13, former student of the Evening Classes, now pastor of the First Danish Church, Chicago, conducted an all-day Sunday-school conference in his church Sunday, March 14, which was largely attended. Among those who took part in the program were Mr. Sellers and Dr. Fitzwater.

John Mein, '08, and wife, '06, are now located as missionaries at Rio Janeiro, Brazil. A paragraph in "The Foreign Missionary Journal" reads as follows: "The board has sent us two worthy and strong men in the persons of Watson and Mein. They preach well and are at the language in earnest. Their wives are noble women. Send us more like them."

country school house about sixty miles from Chicago during his vacation. As a direct result of his efforts a church organization was effected, and now preparations are under way for the erection of a church building.

P. R. Blarcom, '99, missionary of the American Sunday-school Union, located at Cambridge, O., recently published a report of his work, from which we quote the following statement: "Since April 18, 1903, I have visited 15,940 homes, and distributed 13,113 Bibles, Testaments, and portions of the Scriptures in different languages."

Hulda J. Stumpf, '07, writing of the work of the Africa Inland Mission in Kijabe, British East Africa, said in part: "In the various departments of our work there have been many signs of improvement. Our native day school now shows the largest enrolment in the history of the mission. New stations are being opened, but we do not have sufficient workers to enter and possess the land."

Norman W. D. Davis, who graduated with honors at the McMasters University, Toronto, and at the Institute in 1909, is now a missionary under the Sudan Interior Mission in Northern Nigeria, Africa. This will correct a statement in our January issue that Mr. Davis was in East Africa.

Charles R. Scafe, '99, conducted a union Bible conference in Davenport, Wash. During the conference the superintendent of public schools ordered that the pupils' work be made lighter than usual thus giving those who wished an opportunity to attend. Between fifty and seventy-five persons, Bible in hand, walked daily through the rain to attend the sessions.

Mrs. Fred C. H. Dreyer, '92, of the Shansi Bible Institute, Hung-Tung, N. China, writes in a circular letter that they have just completed their third session, and that it is very encouraging to see the development in the students. She also states that good progress has been made in building operations on the new Bible Institute plant which they hope will be completed by the time the fall session begins.

Rev. Ivan C. Smith, pastor of the Presbyterian church, Oakville, Ia., writes as follows: "The pastors and people of Oakville wish to express their hearty appreciation of the work of Miss Mona Nicholls. Her intense spirituality was a growing inspiration to everyone. Surely a double portion of the Spirit is resting upon her. Her zeal and good sense are especially commendable. Of Prof. Hammontree, all I can say is that he sang his way into the hearts of all. 'God bless the school that D. L. Moody founded.'"

John Callahan, '97, is superintendent of the Hadley Rescue Hall, New York City, and Mrs. Hadley is editor of the "Hadley Hall Helper." In the March 11, 1915, issue of "The Continent," appeared the following:

John Callahan, superintendent of the Hadley Rescue Mission in New York City, watched a host of rain-soaked men munching their hard loaves on the bread line of a daily newspaper near his location. Finally, when he could stand the dismal sight no longer, he threw open the doors of his mission and invited each of the unhappy derelicts to come in and get a cup of hot coffee besides. Callahan had no money to buy coffee, but he concluded that it was the Lord's will for him to do that much for the unfortunates anyhow. He served 1,100 cups the first day, but before the day was over a sweet-faced little woman came walking through the line and handed Mrs. Callahan \$1,000. She would not tell her name. But no wonder the Callahans believe the Lord sent her.

BORN

To Mr. and Mrs. W. Rothwell, '06, of Bismarck, N. Dak., on Monday, February 15, 1915, twins, a boy and a girl.

DIED

At Berkshire, N. Y., Arthur H. Smith, '03, November 24, 1914.

At Dallas, Tex., March 4, 1915, the ten months old babe of J. L. and Mrs. Blankenship, '08.

HEARING GOD'S VOICE

When Moses was gone into the tabernacle, then he heard the voice. Num. 7:89. It is not said that the voice then began to speak; rather the contrary is implied. The voice would seem to have been speaking all along, but it was only now that Moses heard it. Why did he hear it now? It was because now for the first time he put himself in the attitude of hearing. It was when he entered into the tabernacle, it was when he began himself to speak with God, that there woke within him the conviction that God had all the time been speaking with him.

My soul, it must be the same with thee. Often art thou crying in the silence of the night that no divine voice has visited thee. Nay, but hast thou only listened for it with the ear of sense? If so, it is no marvel that thou hast missed its music. The voice of God cannot be heard by the ear of sense! its tones make no impression on the surrounding air, they stir not the waves of the earthly atmosphere. Its accents are too still and small to be caught by the natural ear; they are speaking incessantly, but they are drowned by the thunder, the earthquake, and the fire. If thou wouldst hear them thou must enter the inner tabernacle, thou must open the inner ear. Hast thou not read how in the days of old the miracle was only wrought to faith? Why was the miracle only wrought to faith? Not because God is narrow, but because truth is broad. The eye cannot see music, the ear cannot hear colors; neither can the natural receive the spiritual. Faith is the vision of the soul, the audience-chamber of the soul. Within its holy temple there are voices innumerable—interpreters of all other voices. Here music waits for thee, here sunbeams watch for thee, here the mystery of life unveils herself to be ready for thy coming. When thou shalt enter the secret of God's pavilion to speak with Him, there shall break upon thy heart the wondrous revelation that all thy life He has been speaking with thee.—George Matheson.

The Bible Institute Colportage Association

"AWFUL TO LIVE WITHOUT A CHURCH"

Fox Ridge, S. D.

If I were in a large community, I think I could sell your books, but as it is, out here in the pioneer west, with neighbors few and far between, I could hardly do so. It would mean five to ten miles between houses. We are thirty miles from a railroad town. I would love to do your work.

Do you think you could help me in getting together books for a Sunday-school library? We have long lonesome winters. Have Sunday-school only during the summer months. The last three years we have had a student preacher sent to us during the summer vacation. Money is a very scarce article out here. Our ambition just now is to get books for a S. S. library. We have a few books sent us in a missionary barrel, which is a treat here. I wish I could do something, but have not the funds to put into any good work. Do you know it is awful to live without a church? It's very lonesome, and one misses so much that would help me in the time of trial.

Mrs. E. M. Sampe.

[Friends to whom the above letter appeals may assist by sending suitable books direct to the correspondent, prepaid; or, if desired, the Bible Institute Colportage Association will convert cash contributions made for this purpose into the largest possible number of appropriate books and send them forward promptly.]

SOME FACTS AND FIGURES

Concerning the Work of

The Bible Institute Colportage Association of Chicago

Founded by D. L. Moody in 1894.

Year of operation, 21st.

"Colportage Library" begun as a semi-monthly, March, 1895.

Association incorporated October 14, 1899.

"Colportage Library" books put out during 1914, 234,983 copies.

"Colportage Library" reprints printed during 1914, 230,510 copies.

"Emphasized Gospel of John" published during 1914, 150,000 copies.

Colporters (full and part time) at work, about 100.

Full-time employes at headquarters in Chicago, 17.

Depots of supply for colporters in the United States and Canada, 10.

Inventory facts (noted Jan. 1, 1915), suggesting amount and variety of portion only of stock on hand:

"Colportage Library," 176,185 copies.

Bibles, Testaments, Gospels of John and other portions of Scripture, 12,149 copies.

Cloth-bound books and booklets, 78,001 copies.

Enamel texts and wall mottoes, 7,096.

Tracts, 690,298 copies.

Hymn books, 14,604 copies.

Floor space used for office, store, stock and shipping rooms (not including bindery requirements), 4,900 square feet.

Twenty-one Years Resume

6,239,108 "Colportage Library" books published, representing 1,871,732 pounds weight of printed pages in

7 languages and

126 titles.

1,966,144 copies of D. L. Moody's own works published in the "Colportage (paper-covered) Library" series alone.

50 states and territories and about 60 foreign countries have made up the field in which the Colportage Association has operated.

2,658,702 Bibles, Testaments and Gospels published.

2,437,000 "Emphasized Gospels of John" published.

4,545,748 tracts published.

398,471 "Revival Hymns" published.

371,057 "Famous Hymns" published.

49,000 "Gospel Alphabet Booklets" published.

63,190 "Hymns of Faith and Praise" published.

7,205 "Gospel Pilot Hymnal" published.

59,821 "Gospel Hymn Book" published.

15,111 "One Hundred Gospel Hymns for Male Voices" published.

20,484 "Class and Chorus" published.

25,009 "Hymns Tried and True" published.

3,200 Scripture Text placards published.

1,871 Colportage books given to city firemen.

1,192 Colportage books and "Emphasized Gospels of John" distributed among railroad men.

41,221 copies of the "Four Gospels with Dictionary and Index," Colportage books and "Emphasized Gospel of John" donated to destitute mission Sunday-schools, state farms, foundlings' homes, homes for the friendless, cotton factories, etc.

6,746 Colportage books forwarded free to missionaries in Spanish-speaking countries for distribution on their fields.

3,908 Colportage books and Four Gospels distributed in hospitals.

4,565 Colportage Books and "Emphasized Gospels of John" forwarded for distribution among merchant seamen.

748,238 Colportage books, Bibles, Testaments, "portions," tracts, etc., distributed free to prisoners of the United States and Canada.

59,385 Colportage books sent to India for free distribution and for sale at cost.

7,919 Colportage books sent to Africa for distribution by Rev. Andrew Murray's missionaries and others.

45,794 Colportage books and other books and tracts distributed to soldiers and sailors of this country, chiefly during the time of the Spanish-American War.

39,098 Colportage books, tracts, etc., given to lumbermen in the northern woods.

398 Four Gospels, Colportage books and Gospels of John given to miners in various middle-west states.

3,286 Colportage books, tracts, etc., placed in city lodging houses and cheap "hotels."

30,333 Colportage books and periodicals sent to neglected mountain districts of the south, for the young especially.

4,333 Colportage books and Four Gospels forwarded for distribution in the mining camps and fishing stations of Alaska.

88,465 Gospel and other tracts distributed gratuitously by colporters and Christian workers.

3,948 "Errors of Millennial Dawn" given away.

The foregoing statistics do not include purchases by friends for distribution themselves in these channels, but represent the missionary work of the Colportage Association only.

COLPORTAGE BOOKS ON THE S. S. LESSONS

April 4. "A Note of Warning," in "The Lost Crown" (by J. Wilbur Chapman), deals with the downfall of Saul.

"The Empty Tomb" (by various authors) is especially helpful if the alternative lesson on the Resurrection be chosen.

April 25. "Faith and Force," in "Heaven on Earth" (by A. C. Dixon), draws out the spiritual lessons from the story of David and Goliath.

"The Life of David" (for children) is an excellent book for use throughout the weeks when that character is studied.

IS HE CALLING YOU?

Is not God calling into colportage or "book missionary" work some reader of these lines? D. L. Moody regarded it as being one of the most effective ways for reaching the people for Christ. The work is applicable to almost any territory.

HOW TWO PASTORS USE THE GOSPEL IN PRINT

Peoria, Ill.

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(Continued from page 499.)

37:32, 33; Isa. 54:17; Luke 4:30; 10:39). His hatred invaded the sacred precincts of David's home. Envy assails all that a man has, and it spares none with whom he is connected, and colors every act and relation of life. Saul was frustrated by his own children, Jonathan and Michal. David's danger was imminent, hence his speedy escape. David was uplifted and became strong through these years of trial and testing. Much of the beauty and helpfulness of the Psalms was born in these experiences. Men are strong in-so-far as they see God's purpose and discipline in their lives.

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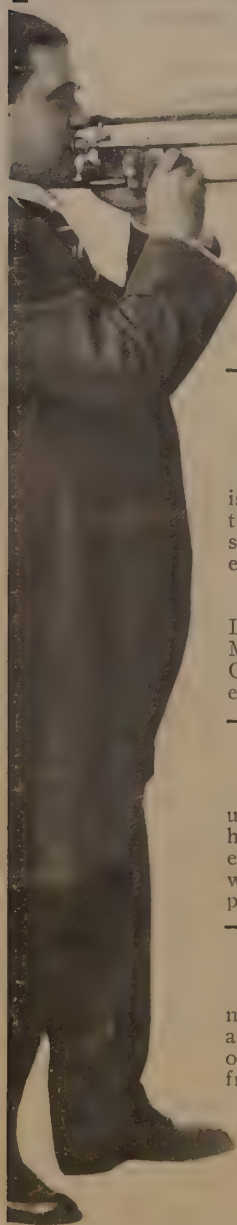
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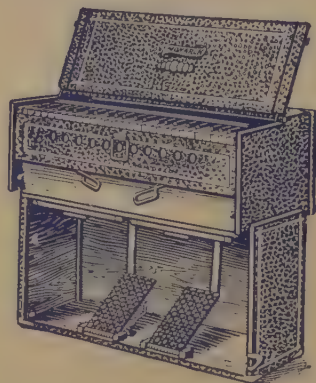
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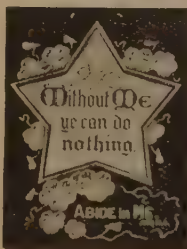
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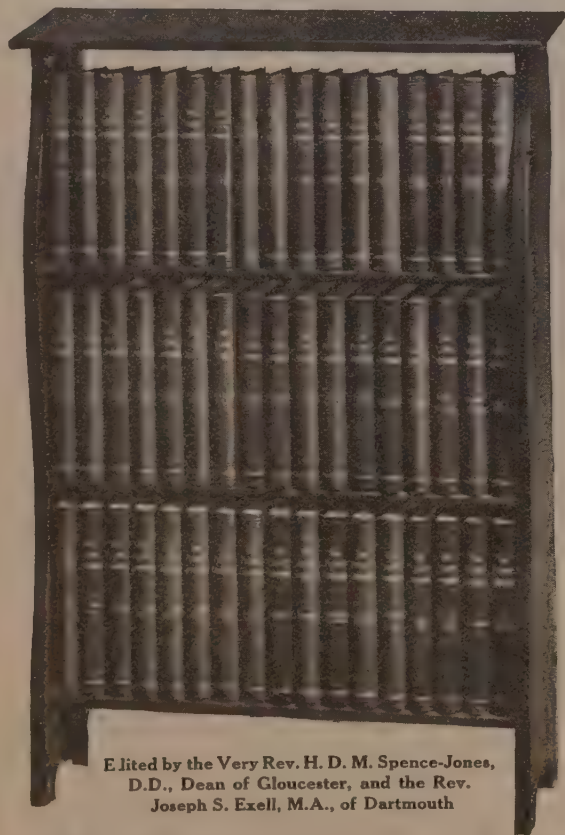
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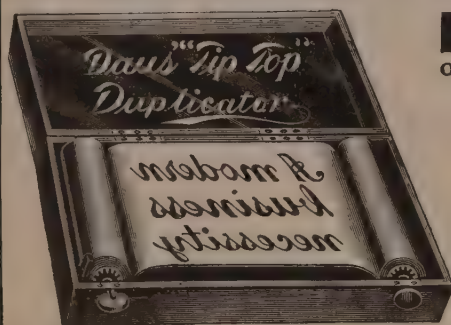


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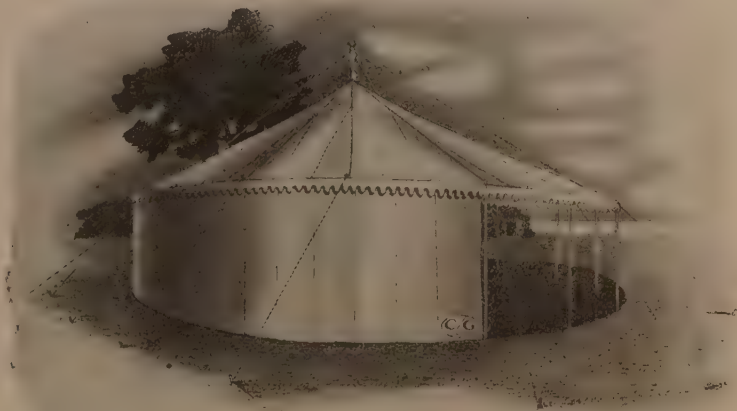
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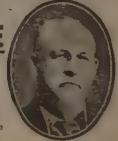
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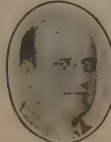
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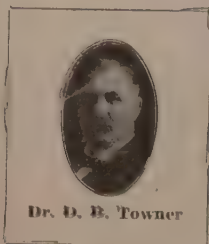
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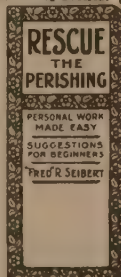
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THE Christian Workers Magazine

MAY, 1915

Editorial Notes

"Him that justifieth the ungodly."—Romans 4:5.

We feel moved to publish the following extract from a private letter received by one of our associates. May the Lord bless it to some other Christian seeking light on the same great theme, and to some other Christian worker that he may be stimulated to equal carefulness in dealing with an inquirer concerning it:

"You may remember my having a talk with you on Christ as a 'satisfaction' for sin. That term 'satisfaction' was troubling me. I didn't just like God's asking satisfaction for sin, only being able to see His desire to get rid of sin and save the sinner. Before I left you I felt much clearer in my mind regarding the meaning of this word, catching a glimpse of the altogether Holy One—the just judge—whose holiness and justice must be absolutely preserved in dealing with sin. I see now in the atonement not only a revelation of God's love for His children, but also sin settled for; God's judgment on sin met, satisfied, in Christ, the only thing sufficient to make Him just and the justifier of 'the ungodly.' It has enlarged the atonement to me, and I am glad for the enlargement. My three days' home trip was spent studying and thinking on this, for I was unhappy in feeling offended by any word of God, and I knew the offence would vanish when I could see it aright."

The "Call to Prayer" put forth by the Commission on Evangelism of the Federal Council of the Churches of Christ in America, and which appears on another page, reached us too late for our April issue, but we are glad to publish it now, and emphasize attention upon it. It is well expressed and in an earnest and sober spirit, and we trust God may bless it to many hearts and to many churches. His blessing is necessary for it to accomplish anything, for only the Spirit of God can convict us of sin and break down our selfishness

and indifference, so that we shall fall upon our knees and cry until He hears.

Next to praying we put preaching, and we trust the simple article on "The Gwennap Pit" following "A Call to Prayer," may be perused by pastors and other Christian workers to some effect.



We learn through the pages of the "Menace" that this magazine is classed by some Roman Catholics with the "Christian Herald," "The Lutheran Witness" and sundry other Christian periodicals as "bitterly anti-Catholic in tendency," to which we demur. In the

Our Attitude Towards Roman Catholicism
first place, we are bitter towards nobody, and so far as Roman Catholics are concerned, we count some of them as among the best people we have known. If we are anti-Catholic it is the system we are opposed to, as expressed in its theological teaching, and in its political aggression. Theologically, it is subversive of the gospel, and notwithstanding that there are saved souls within its pale, and men and women of deep piety, yet these things are so in spite of what it teaches and not as the result of it. In the same sense we are opposed to other systems of error, and do all in our power to combat and save men from being ensnared by them.

But, politically, Roman Catholicism is indeed a menace to our free institutions. In this respect it differs from every other system of religious error in our land which we recall. It seeks office, it seeks control of things, for its own advancement, in which respect it is a mighty power to be reckoned with. And the day it got into power absolutely and permanently, would be the darkest day this nation had ever known—the darkest for many reasons, but chiefly because it would ultimately mean the obscuration of the light of the gospel of God's free grace to sinful men.

The weapons of our warfare are not carnal.

We deplore some of the attacks made against Roman Catholicism and some of the methods employed. We believe they injure the cause in which we are engaged. This is as true of the theological as it is of the political side, and yet we can understand the blood-earnestness that is back of it all. In the meantime, let us seek to be intelligent on the subject both as citizens and as Christians. Let us be calm and reasonable. Let us be true to facts and true to our Lord Jesus Christ. Let us be watchful but patient, brave but unselfish, and while zealous of our institutions, yet far more zealous to uphold the name of Him whose kingdom is not of this world, and who has left His disciples here to save souls, Catholic and Protestant, until He comes.



It was with surprise that we recently read a letter from a distinguished Sunday-school worker intimating that we were opposed to graded lessons in the Sunday-schools. Lest such an impression should travel further we beg to repeat what we have said before, that we believe in the principle of graded lessons, only objecting to certain graded lessons that use extra-biblical material. We should confine ourselves to the teaching of the Bible, but we believe it should be taught in the best possible manner. So far as graded lessons accomplish this, we say "Amen" to them, although our judgment is that the graded teacher is better than the graded lesson. We mean by this the teacher who is able to take the ordinary lesson and adapt it to his or her particular class. The church is now offering so many opportunities for the training of Sunday-school teachers, that it ought not be so difficult as formerly to find those of this class.



"The Mother's Magazine" recently published a diagram showing the foreign-born

population of New York City divided according to nationalities, and we were surprised to see that Russia and Italy had a representation nearly as large as Germany, Austria, Sweden and Great Britain combined. As we dwelt on the figures, we were freshly impressed with the obligation President Wilson laid upon us at the outbreak of the war to strictly observe neutrality in thought and word, as well as deed. We owe a duty to these foreigners who have come to take refuge under the shadow of our wings; and we owe a duty to ourselves, for what a conflagration would soon be started in any one of our great metropolitan centres, if we began to say just what we feel! The self-restraint our citizens are showing is exceedingly remarkable, nor do we believe it arises from indifference, but from a high sense of patriotic duty in a time of intense trial. We are thankful to God for these conditions of peace amongst us, and pray Him in mercy to continue them.



A graduate of the Moody Bible Institute of Chicago recently entered a certain University to perfect himself in studies neglected in his earlier training, and among other

A things he now finds himself instructed that Socrates taught the same things that Jesus did, and with the superiority that he lived four hundred years earlier than Jesus. Hammurabi, he is also informed, wrote laws equal to those in the Bible, and from which the Hebrews copied. He is thankful to say that he does not believe these things though they come to him in the name of scholarship; and he would like us to advise other Christian young men and women to follow his example and get a thorough grounding in the Word of God before they go too far in the acquisition of this kind of higher learning—that is if they wish to preserve their faith.

CHRIST ASCENDED

William Wye Smith

O Thou, in the pillar of cloud by day,
And the pillar of fire by night!
The Word, the Eternal, the Infinite Yea!
Creator, and Giver of Light!
And now, in a rolling chariot of cloud,
Sweeping up in the measureless blue—
From Olivet's slope, to the City of God,
In our dazed and enraptured view!

For the words Thou gav'st them—the acts
Thou'st wrought—
Were for us, as well as for them!
And Nature around, and the truths it taught,
Were but gems in Faith's diadem!

And now a bright cloud is never unrolled
On the breast of the summer sky,
But the fold of Thy robe we think we behold,
On Thy way to Thy throne on high!

O Saviour divine! the life ideal
Even we on the earth may win!
The hope, and the love, and the peace are real,
And the kingdom of God within!
We ask not to rise on the rainbow's chord,
Mid the radiant clouds of even—
But we'll wait for the coming of Christ the Lord,
To welcome His own to Heaven!

A Call to Prayer for a World-wide Revival

THE Commission on Evangelism of the Federal Council of the Churches of Christ in America, acting for the Federal Council, issues a solemn call to the Churches of Christ to unite in prayer for a world-wide revival of true religion. The primal consideration that has inspired this call is the fact that our Lord Jesus Christ always stands ready with all the forces of omnipotence to aid His people, pleading and striving in His name and for His sake, for the salvation of that world for which He died, and which He lives to redeem. We have also the incentive contained in the Saviour's prayer the night before His atoning death, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, that the world may believe that thou hast sent me." Christian unity can find inspiring manifestation, not only in the United States, but in all lands, in united prayer for the salvation of the world.

Another incentive to prayer for world revival is found in the fact that the Christian church began its career of spiritual advance with a revival of religion so great that the word Pentecost has been a marked note of encouragement to Christians through all the centuries. Pentecostal revivals have been God's gift to the United States repeatedly. The "Great Awakening" of the eighteenth century, the nation-wide revival of the opening years of the nineteenth century, the great spiritual quickening of the year 1857, and other evangelistic movements that could be mentioned, were followed invariably by great spiritual and moral uplifts throughout all our territory. Today our country needs more and greater revivals, revivals more thorough and far-reaching in their results in individual salvation than any of the past, and more complete and permanent, in the moral reformation both of individuals and the nation. For the situation in our country is, from a spiritual viewpoint, at a critical stage. A majority of our male population is not in direct connection with any Christian church, either Protestant or Catholic. Fully forty millions of our adults do not recognize Christian standards of conduct. In addition, many professing Christians have no active interest in the supreme work of the church, the winning of souls for and to Jesus Christ.

In Europe, the situation is strenuous. There professedly Christian nations are killing and wounding men by the millions, and only a great revival of true religion can produce the

inward change demanded, the effecting of a mental revolution in the attitude of great nations toward war. And the masses of the warring peoples, as a result of the existing conditions, it is to be noted, are impressed deeply with the value of spiritual realities, so that the church edifices are crowded with worshippers. What is true of Europe is true of other regions. God, as an overshadowing presence, is consciously felt in all the world.

The needs of the hour are definite; the church universal reawakened to duty; the Christian conscience rearoused, and a widespread revival of Christ's redemptive Spirit in the hearts and lives of men. Reform measures, it is true, are accomplishing in some lands much good, but still the hosts and forces of sin advance in many places more rapidly than those of the gospel. The great need is for a change of heart; for a return to the simple virtues of the pious life; for the honoring of God's Word because of its absolute truth and great spiritual power; for a return of the recognition of God at the table and fireside; for a renewal of the honoring of God by attending His house, and above all for prompt and constant obedience to the command implied in the words of Christ, "I am come to seek and to save that which was lost."

This solemn call is also the recognition that the duty of regular daily prayer needs at times to be supplemented and intensified by extraordinary prayer. The need for concerted and extraordinary supplication was involved in the Saviour's words to his disciples, "Depart not from Jerusalem, but wait for the promise of the Father." And that prayerful waiting brought Pentecost. Every great revival of religion has been preceded by waiting upon God. We plead, therefore, not only for special individual prayer for revival, but we plead for the whole church in prayer, in the spirit of the Apostle Paul, who exhorts all Christians, not Timothy only, "that supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." The one continuous petition in intercession, however, should be for that blessing divinely promised, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall

see visions and your old men shall dream dreams, and on my servants and on my hand-maidens I will pour out in those days of my Spirit." "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

Let prayer then be made for all men, for all nations and their rulers, for all the churches of Christ in this and every land, for all ministers and church officers, for all church members, for the masses of men and women who are in spiritual darkness, and especially for the outpouring of the Holy Spirit in every land in pentecostal revelations of divine power unto salvation, so that Jesus Christ may be accepted as the divine Saviour by all the world, and the gospel may be so applied by the Holy Spirit that human nature everywhere shall be truly regenerated, and men dwell together here on earth as brethren in Christ, even as it

is the assured hope of saved men so to dwell in the everlasting and heavenly kingdom of our Lord and Saviour Jesus Christ. Brethren in Christ of every denominational and church name, let us unite in prayer for a world-wide pentecost, in his name and for the extension of His kingdom, who died upon His Cross "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Let us pray in the spirit and power of the words, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life."

In behalf of the Federal Council of the Churches of Christ in America.

WILLIAM HENRY ROBERTS,

Chairman Commission on Evangelism.

WILLIAM E. BIEDERWOLF,

Secretary of the Commission.

The Gwennap Pit—Cornwall

A Plea for Open-Air Preaching

By Rev. James M. Gray, D. D.

CENTURIES ago, it is said, this was a tin mine, and all the metal having been worked out of it, the mouth of the mine was left unfilled. John Wesley found it a suitable place to gather a multitude for the preaching of the gospel, and he so utilized it many times. His journal records that he preached to as many as twenty thousand people there at one time.

In 1870 the Methodists of the locality (there were only about a dozen houses within a mile of the pit), having obtained permission, reduced the circumference and shape of the pit into the present grassy amphitheatre which will seat about ten thousand people, while many more can be accommodated on the flat plateau round about. Every Whit-Monday a great preaching convention is held there to attend which people come many miles.

The picture on the cover of this magazine was taken while the audience was listening to the preaching on Whit-Monday, 1887, and that of the empty pit in the text of this article was taken after the people had dispersed on the same day.

We are indebted for these pictures and the accompanying data to an old volume entitled, "From Epworth to London, with John Wesley," being fifty photo-engravings of the sacred places of Methodism, by G. W. Edmondson, with descriptions by Mr. George J. Stevenson, M. A., of London.

Our object in calling attention to them just now is the opportunity it affords to again em-

phasize the summer months as the most propitious period of the year to reach the masses, especially in our large cities, with the gospel of Jesus Christ. We do not often enough ask ourselves the question, what would have been the influence of the work of Whitefield and the Wesleys had they not taken to the open air when the church doors were closed against them?

The Kingswood Colliers

Whitefield was the pioneer, but the Wesleys soon followed in his footsteps. Of the former his biographers tell us that, at Bristol, the taunt was flung at him that if he would convert the heathen he might try his hand upon the Kingswood colliers. Taking up the challenge on February 17, 1739, he first attempted to speak to those wild men on that wild common near Bristol. A hundred came to stare at the enthusiastic stranger, which soon increased to twenty thousand, and down their grimy faces the tears rolled, leaving white gutters in the black soot.

Two extracts from Whitefield's "Journal" indicate the success and blessing attending this innovation. In one he says, "I preached at Kennington and such a sight I never saw before. I believe there were no less than fifty thousand people, near four score coaches, besides great numbers of horses. There was an awful silence among the people. God gave me great enlargement of heart and I continued my discourse for an hour and a half."

In another he says, "I preached in the evening to near sixty thousand people." At another time he estimated his audience at one hundred thousand. In our own land the Philadelphia courthouse steps became his pulpit, and neither he nor the people wearied although the cold winds of November blew upon them night after night.

The throngs and the blessings of the Wesleys corresponded, and no wonder, when we consider the exalted precedents these men had before them. Was not Moses in Egypt, and in the wilderness, an open-air preacher? And what about Samuel the prophet, and the gatherings of the people at Bethel, Gilgal and Mizpah? The greatest open-air preacher of the kingdom period of Judah was Jeremiah.

In modern times the Christians of Great Britain have set us all an example of the practicality and value of open-air preaching. The spirit of Whitefield and the Wesleys seems to abide there, and preachers of all denominations avail themselves of their church greens, the church steps, the parks, the public squares and the street corners to proclaim to the multitude the unsearchable riches of Christ. And this is true not only of the ministry but the laity as well, who high and low, in great numbers, exercise their gift of prophesying in the open air.

The Work in New York and Chicago

In the United States we are greatly behind the mother country in our appreciation of this



The Gwennap Pit—Cornwall

And what reader of the Bible can forget the stirring scene of the post-captivity days in Jerusalem, when "all the people gathered themselves together as one man into the broad place that was before the water-gate," and when "Ezra, the scribe, stood upon a pulpit of wood which they had made for the purpose * * * and opened the book in the sight of all the people," and "gave the sense and caused them to understand the reading." What would our Lord have done for an audience had He not preached in the open air, and what shall we say of the apostles who followed Him, of Peter on the day of Pentecost, and Philip in Samaria, and Paul on Mars Hill?

opportunity. The best work in any of our great cities with which I am acquainted is in New York. The Tent Evangel of Dr. McPherson in the upper part of the city, the broader work of the Evangelistic Committee conducted by the Rev. Dr. Arthur H. Smith, the street meetings under the auspices of the National Bible Institute as it is called, and led by Mr. Don. O Shelton, are an inspiration to all of us, from which we have not profited as we should.

Philadelphia seems to come next in line, where Dr. James B. Ely has been a leader of the forces, but Chicago has never grasped her birthright in this particular. However, some

of the churches and pastors here are alive to it, and have learned that one way to fill their churches on Sunday mornings is to preach in the open air adjacent to them in the evenings. The rescue missions do a blessed work in this line and the Moody Bible Institute, as part of the training of its students in practical Christian work, sends them out for four months each summer under skilled supervision into the neglected sections of the city, and in tent, open-air and factory work, carries the gospel to thousands of people. It is with the hope that it may stimulate others in this direction that a page or two from the annual report of the Institute is appended, which speaks of its open-air work last summer as being the largest in its history, over five hundred and seventy-five students being engaged in it, by whom forty-one open-air meetings were conducted weekly. To continue the report:

Upon reaching his home town the first thing he did was to hold an open-air meeting. He writes: "I had considerable trouble in getting enough associates with sufficient nerve to start but I am confident that street meetings have come to stay."

It is not possible to recount the blessing of the open-air work. At a hospital service on a Sunday morning one of the students found a young physician, an interne, rejoicing in the Saviour. The night before, he had accepted Christ at one of the open-air services. At another service, a Gospel by John, in Polish, was given to a man who professed conversion. In following up this case, a student found that the man had taken the Gospel home and his wife had read it. Thus the way was prepared for the student to lead her to Christ, and when he left her home she, too, was rejoicing in the Lord.



Gospel Autos and Workers in Front of the Men's Dormitory, Moody Bible Institute

Forty-one open-air meetings were conducted weekly. Two automobiles, carrying about sixteen students each, added much to the equipment. These, with one gospel wagon, were used to reach the more distant parts of the city, while men organized into gospel teams, each equipped with a folding speaker's stand, reached the sections near the Institute.

The enthusiasm and zeal of the students in this work were signally marked.

Individual Cases

A prominent evangelistic worker, enrolled for the summer term as a student, was assigned to the open-air work. On leaving he confessed to the Director that he had been rebellious at being put into it, but said, "I thank God I had to get into it and that you kept me at it. It has been a great blessing to my soul, and wherever I go, I shall be an open-air worker."

A group of German students were sent out on certain nights to hold open-air services in German in a German section of the city, and on other nights a similar group coöperated with the Chicago Hebrew Mission. The service was given entirely into their hands and the gospel was preached in German to the Jews. The meetings were remarkable in interest and there were conversions reported.

The statistics of the work were as follows:
518 meetings held.

130,330 heard the gospel preached.

9,851 people were personally dealt with.

1,006 professed conversions.

4,665 gospels and 47,332 tracts were distributed.

Will not pastors who read this be persuaded to take up the work this summer? If they have the real love of the gospel and of souls in them, they will need only a taste of it to be-

come enthusiastic in its promotion. And, moreover, it calls for the best talent in the ministry. An indoor audience will tolerate a mediocre preacher, but the man to hold an outside crowd must know what he wants to say and how to say it. Nor let it be supposed that outdoor preaching is merely brief exhortation and appeal. In an article in this magazine last summer, Mr. Munro, of New York, pointed out that the street audience will stand for a twenty-minute address at least, and one that is carefully thought out, if it but be presented with earnestness and attractive force.

It would prolong this article too far to speak of the concomitants of the preaching that go to make an out-door meeting a success, but experience will indicate them if one only will make the trial. "Go ye therefore unto the partings of the highways and as many as ye shall find, bid to the marriage feast." (Matt. 22:9, R. V.). This is a work for laymen as well as ministers, and indeed the former are likely to have the stronger influence. Be urged to do it, brethren, and you will open a new chapter in your life, that will make the sweetest reading you have ever known.

The Church — Past, Present and Future

By Rev. C. I. Scofield, D. D.

(Reprinted from the "Dallas News")

IT WILL be in the interest of clear thinking if we begin with a definition as to what we mean by the church. A few Scripture passages will suffice to give this. In Ephesians 1:20-23, we have an exceedingly important statement as to the church; it is as follows:

"Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

This passage alone practically defines the church. It is the body of Christ, "the fulness of Him that filleth all in all," and it came into existence after His exaltation to the right hand of God.

Holding now that definition of the church as the body of Christ, we turn to 1 Corinthians, 12:12, 13.

"For as the body is one, and hath many members, and all the members of that one body, being many are one body, so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."

The Church is the Body of Christ

The church is the body of Christ, of which He is the living head, and all believers since His advent, baptized by the Holy Spirit, are the living members. The church then is an organism—not an organization. It is a "body" in the same sense that the human body is one. Indeed, the human body is the illustration used in this passage, and just as all the members—

hands, feet, eyes, etc., are necessary to make a human body, so all believers by the operation of the Holy Spirit are united to the risen Christ. That, then, is the church.

Of course, this definition does not have in view the vast aggregation visible to man which composes the professing church. The true church is composed of true believers, and it is that that we have primarily in mind when we use that word. This brings us logically to another question, When did the church begin to exist? Certainly not preceding the advent and history of Jesus Christ. In Matthew 16:17, 18, our Lord, then well toward the close of His earthly ministry, speaks of the church as yet in the future.

"Upon this rock I will build my church." He did not say, "am building," but "will build." The great passage (Eph. 3:1-10) expressly declares that the church was not revealed to the prophets of the Old Testament, but was a "mystery hid in God" until revealed to Paul. And, since the baptism of the Holy Spirit is essential to the formation of the church, we know that the church began on the day of Pentecost, when the group of Jewish believers in Christ, including the apostles, were by the Spirit baptized into His body. The day of Pentecost was the birthday of the church.

I need scarcely say that I do not at all mean that salvation began on the day of Pentecost. From Adam down, the power of God had been saving men. The point is that the church is composed of a distinctive body of saved men and women, those namely, who have believed on Jesus Christ since His first advent. His personal believers up to the day of Pentecost were saved, but until the Spirit came they had not been united together and to Christ as one body. John the Baptist, the last of the old Testament prophets, defines the relation to God

of the Old Testament saints; they were the "friends of God." (John 3:29; James 2:23).

Faith, Fortitude, Fidelity

That the Old Testament saints are in heaven, enjoying all its felicity and the holy intimacy of God is most true; as also, that in faith, fortitude and fidelity, they are examples to us of the church age, but they do not constitute the church nor are they part of it. That there are two classes of saved ones in heaven is the direct assertion of Hebrews 12:23, where "the general assembly and church of the first born" is distinguished from "the spirits of just men made perfect." These latter are the Old Testament saints.

Let us ask now, what is the mission committed to the church? Nowadays the church is expected to undertake an almost infinitely various work; but the Bible speaks of one and only one work entrusted to her; one duty and one only was directly committed to the church—that of evangelizing the world. (Matt. 28:16-20, and Acts 1:8, 9).

Let it be observed that this duty is to evangelize, not convert the world. The gospel offer is made in good faith to every human being, "Whosoever will may come." But all who hear do not come. The church is composed of those, who hearing the gospel, accept Jesus Christ as a personal Saviour. The duty of the church is to bring the saving knowledge of Christ to every living being on the earth. We, in our generation, could, if we were minded to give ourselves to it, and to use our resources to that end, bring the knowledge of Christ to every living person on this globe within thirty years.

Why has the church so lamentably failed in the past and present to do this? I believe the chief reason is that she has turned aside from this one purpose of her being to do all kinds of second best things, and so her energies and resources have been diverted from the supreme object. The church expends every year in what are called home expenses from twenty to thirty times as much as in spreading a knowledge of the gospel of Christ in the unevangelized portions of the earth.

History of the Church

And now we come directly to our theme: What has been, what is, and what will be, the history of this body, the church?

We have the inspired prophetic answer to this three-fold question in the second and third chapters of the Revelation. In seven messages to seven existing churches in the Roman province of Asia, the risen Christ sets forth the whole course of the life of the church on earth from the year 96 to the end-time. We, of course, are well on toward that end-time

and what was prophecy in the year 96 is now history. Let us look briefly at those messages in the light of history. As all modern interpreters of prophecy agree, each of these churches represents a certain phase or period in the history of the universal church. The message to Ephesus for instance, sets forth the general condition of the church at that time, i. e., at the close of the apostolic period. There was much zeal for the name of Christ which had already become a great "cause" in the world. There was zeal for correct doctrine, and for right ecclesiastical order, but the risen Christ found in the condition of his church at that period, one fatal defect, "thou hast left thy first love." There was zeal for the cause, but first love for the person of Christ had waned. The second message, that to the church in Pergamos describes the average condition of the churches at the end of the fourth century. The reputed conversion of the Emperor Constantine is generally accepted as the end of the Pergamos period. Briefly stated, the loss of first love in the Ephesus period had been followed by increasing worldliness, and this culminated, as all know, when the Christian religion became, under Constantine, the official or court religion of the Roman empire in the year 325. This condition is followed by the message to the church, and is historically reproduced in the church of the dark ages.

The message to Sardis marks evidently a new beginning and is universally interpreted as the Protestant Reformation, in which Luther was the chief agent. Protestantism gave back to the laity the Bible and recovered the fundamental doctrine of justification by faith.

But Protestantism was far from having recovered the pristine simplicity. The rebuke given to that phase of the church is, "I find none of thy works fulfilled before my God." (Rev. 3:2.) The message of Sardis brings us down, of course, to our own time, for we are still in the period of the Protestant churches, the fruit and outcome of the reformation.

Two Messages Left

We have now two messages left and these are in the course of fulfilment. These are the messages to the churches of Philadelphia and Laodicea. The first picture is one full of beauty and comes as a great relief after the preceding epochs of declension and failure. Philadelphia and Laodicea are to be understood as representing phases of Protestantism that exist together. It is not that we can identify Philadelphia with this or that particular church or body of Christians, nor can we say of this or that church or body of Christians that they represent Laodicea. What they do represent is two different groups in the same churches. In all of the Protestant churches,

will be found a number of Philadelphians, i. e., those who have the Philadelphian loyalty and spirit, and these will be found in the midst of a larger number of self-satisfied, indolent, indifferent and worldly professors representing Laodicea. And it will be found that all the spiritual activities of the churches are in the hands of those who manifest the Philadelphian devotedness and loyalty. We have but to look about us, and that in no harsh or censorious spirit, to perceive that a comparatively small number in all the churches are doing the praying, the serving, and the giving. A great mass of believers are in no definite service, are never seen in the prayer meetings and give, if at all, not to spiritual but to humanitarian and local causes.

What is to follow these two phases in the Protestant churches? The answer is that these

two phases constitute absolutely the end. There is no church prediction beyond them. The next event in prophecy is the taking up of the true church out of this mass of indifference, worldliness and profession, after which the Laodicean body, deprived of all spiritual life and activity passes on into the great tribulation and the reign of the beast and false prophet.

Against the true church composed of true believers, "the gates of hell" shall never prevail; but our Lord Himself in the parables of the wheat and tares and of the net in Matthew thirteen, gave a prophetic picture of the mixed multitude that would profess His name without any real faith. It is these and not true believers who become apostate and are left behind when the true church is taken up to meet the Lord in the air. (1 Thess. 4:14-17.)

Cards, Theaters and Dancing,

Considered from the Viewpoint of the New Testament

By Rev. T. W. Callaway, pastor of the First Baptist Church, Dublin, Ga.

IN TAKING up this subject tonight, permit me to state that the speaker is no novice regarding these worldly amusements. He played cards, attended theaters and danced from boyhood until he was converted. Further, he was a church member for some seven years of this time.

We are not so much concerned with the attitude the unsaved take toward the worldly amusements of the day as we are with the attitude of the believer. I am candid in saying, that if I wanted my son to live for the world, never confess Christ as Saviour and join the church, then die and go to hell, I should insist that he get all the worldliness, questionable fun and amusements this side of the grave, for he would have none where he goes. But the Christian is "not of the world." Its pleasures are not his, its ways are not his.

The question is not, should an unbeliever play cards, dance, etc., but should one who professes to be a follower of the blessed Jesus, whom the world hates, dance, attend theaters, etc.

The one question for the Christian to decide, is whether the things mentioned are of the world or not. If worldly, our attitude is clear and unquestionable.

"Enter not into the path of the wicked, and go not in the way of evil men." "Have no fellowship with the unfruitful works of darkness." "If sinners entice thee, consent thou not." "Blessed is the man who walketh not in the counsel of the ungodly." "Love not the world." "If any man love the world the love

of the Father is not in him." "The friendship of the world is enmity with God." "Come out from among them and be ye separate." "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings." "Ye walked according to the course of this world . . . and were dead." "She that liveth in pleasure is dead while she liveth." "I have called you out of the world."

Is the Dance Worldly?

Why should I take your time to prove that the dance is distinctively worldly? Our common sense should prove that. Today the city churches, especially, have become so dominated by the worldly element that many of the pastors seem to be afraid to speak out boldly on the subject.

Dancing is mentioned in the Bible: (1) As a religious act, performed by maidens, in the day time, in the open air, in highways, fields or groves. There is no instance in the Bible where both sexes united in the dance. (2) Dancing is shown in the Bible as sin, and as engaged in by sinners; vain fellows devoid of shame, irreligious families described by Job. The lascivious dance of Herodias terminated in the rash vow of Herod, and the murder of John the Baptist.

The verse often quoted by those defending the dance is Ecclesiastes 3:4, "There is a time to mourn and a time to dance." Since the Jewish people knew nothing of dancing except as a religious act or an expression of gratitude and

praise, the text is a declaration of that fact. Also, the men in the Bible who perverted the dance from a sacred use to purposes of amusement, were called "infamous."

The dance is seen to be worldly by its effect on the believer. It kills piety, dulls the conscience, destroys power, grieves the Spirit, and dwarfs the prayer life. You all know that praying knees and dancing feet are not joined. A dancer may have a form of prayer but no pleading, no supplicating, no influence in prayer. A dancing preacher would have his testimony discounted at once. Who would hear or accept his gospel? Then, also, a dancing church member has no power to lead a lost soul from darkness into the gospel light.

A sheep may dance, but the world will call it a goat. Which is worse, to have the dance in God's house, or to take our house (the temple of the Holy Spirit) and dance over the ballroom floor?

The modern dance is worldly in its origin, its influence and its results. Remember, the dance today is shared by both sexes—a young lady of spotless character is swung around in the embrace of a man, who may be of a most questionable and immoral character. Would a girl of priceless worth allow the privileges of the ball room to be taken when seated alone in the parlor? A thousand times, no. The daughter may forget or fail to note the fact: she is thinking of the music, the whirl of excitement, the fascinating movement, but of what may the partner be thinking? Yes, the dance is worldly, is evil in its tendency, and distinctly fascinating, hence no Christian can follow Jesus and the dance.

The chief of police of New York City said three-fourths of the women and girls that are living lives of immorality, have been led from the path of virtue through the dance.

The universal testimony of rescue homes, is that the dance hall is the chief cause of the defection in the morals of girls.

If a pure girl knew the language used by many of the young men concerning her after the ball was over, she would hang her head in shame.

The National Society of Dancing Masters met in their twenty-third annual convention in Boston some time ago, and went on record as saying, "Dancing today is the most degrading thing on earth. It is demoralizing our young people. If allowed to go on it will bring the country to ruin. It is indecent and disgusting."

The modern dances are beastly and heathenish. The "Tango" is the dance of the natives of South America and is worse than the "Hooche, Kooche." The "Grizzly Bear" dance gets its name from the bear-like hug assumed by the dancers, and originated with the negroes in San Francisco. The "Turkey Trot" was first seen on the "Bowery," and it is a well known

fact that the old round dance found its origin in the low places of Paris.

Friends, let me ask that you ponder these things carefully. Do your own thinking, and act according to the Word of God.

Remember that a true Christian, trying to "grow in grace and in the knowledge of his Lord," will abstain from all appearances of evil; they are doing always the things that please Him, and keeping themselves unspotted from the world.

As for the First Baptist Church of Dublin we may have to stand alone, appear narrow because we have selected the "narrow way," realizing that Jesus was the narrowest man that ever lived when it came to making allowances for sin and worldliness, and we shall seek for members only those who will leave the world and follow Jesus.

"And yet—'outside the camp'

'Twas there my Saviour died—

It was the world that cast Him forth,

And saw Him crucified.

Can I take my part with those

Who nailed Him to the tree?

And where His name is never praised,

Is that the place for me?

"Nay, world, I turn away,

Tho' thou seem fair and good;

That friendly outstretched hand of thine

Is stained with Jesus' blood.

If in thy least device

I stoop to take a part,

All unaware, thine influence steals

God's presence from my heart."

II. Is the Card Table Worldly?

We cannot enter into its devotees' apology for the card table. We cannot discuss the fact that they claim it meets the just demand for pleasure, nor that it has been embellished by the society of the rich. Our one question is, Is the card table worldly? If so, the Christian is commanded to be separate from its enthrallment. We have no time to discuss the relative harm in playing cards and other games, like "authors," etc. Everyone of intelligence knows that there is a difference.

The card table is the recognized gambling game of the age. As such the acquisition of the knowledge of the game is a temptation against the moral integrity of anyone. Why? Because the private card table is the kindergarten of the gambling hell. Not that every player in the home or parlor becomes a gambler, but that the gamblers first learn to play, and gambling hells have no adjunct school save the drawing-room. It is there the youth learns; there he finds himself lucky; there the first seeds of the gambler are sown.

A magazine article gives a deplorable picture of the dissipation which is going through society and the church, like a deadly epidemic. It says:

"Physicians deplore the craze, claiming that it burdens their hands with hysterical women. Captains of industry say it weakens the stamina of the young men who need their strength for work. It is certainly draining the nerves, the purses, and the characters of those who heretofore made up in our land a sane, substantial society. The bars are now down, and the social climber can cast aside the church and consistency, and while it may not create depravity in everyone, it surely lifts the veil from it."

The card table has invaded both home and church, undermining both health and morals, and often disrupting intimate friendships. Even in what is termed "best society" it is fraught with jealousies, strife and bitterness. In fact, the speaker was in a social game in a certain southwestern Georgia city some years ago, when one woman at the table in rage called another woman a liar before a score of players. Such is the frenzy that is sometimes seen among the devotees of the card table. It robs the heart of its joy, engenders neglect toward the church, and slays spirituality.

Women Gambling

The women, too, in order to enliven the interest and excitement, often play for "prizes," "favors," "silver." Men and women would not play cards were it not for the excitement derived. There is no getting around the fact that especially when these prizes are furnished by a common purse the gambling feature is as much an object as in the police-haunted hell of the common gambler.

The amount may not be so large, but the gambling is as much a matter of fact, and our courts have so held it. If our grand juries did their full duty, they would bring to justice the men and women. Even the late sainted Governor Northen at one of our Georgia Baptist conventions emphasized this fact.

A grand jury's report to Judge Harrison of Kentucky said: "A pink tea where society plays progressive euchre and gives prizes to the winners has the same degrading influence as the gambling house, where roulette and poker are the attraction, the difference being only one of degree. It matters not whether the prize is a silver thimble or a silver dollar. Progressive euchre parties are made alluring with prizes, refreshments, and the knowledge that the local papers will print the names of guests and winners. All are common gamblers, and deserve to be fined."

The court demanded that the euchre players be indicted under the anti-gambling laws of Kentucky, and dealt with as criminals.

It is the feature of "chance" that makes these card games morally, mentally, and spiritually dangerous. From a mental standpoint, it is a sad commentary upon our modern social life, that they cannot amuse themselves without resorting to one of these three worldly amusements. Cer-

tainly they are not criterions for culture, refinement, nor even of average intellectual attainments.

Dr. Leslie W. Sprague, lecturer of the Brooklyn Ethical Society, says: "It is the deck of cards that has made conversation the dead art in America."

To entertain at "cards" is the cheapest and easiest way to spend an evening. It needs no sharpened wit, brain power, or range of knowledge, and from the time the playing begins to the end there will not have been an intelligent idea expressed, except about the game. It is, therefore, no recommendation to modern society that it has gone card crazy.

Some Questions

I now wish to give you some "questions and answers" regarding the card table:

1. Jesus said that He did always those things that pleased the Father. (John 8:29).

Can any sane man say that card playing pleases the Father? (1 Cor. 8:12).

2. We are told to "abstain from all appearance of evil" (1 Thess. 5:22).

Every honest Christian must admit there is an appearance of evil in card playing.

3. We are told, "Go not in the way of sinful men" (Prov. 4:14).

Are not cards the tools of the gambler?

4. Is there any difference in the sight of the law and God for men to play cards for a jackpot of silver quarters and the women for a silver vase? The principle is the same, and is outlawed.

5. Have you ever seen a habitual card player who was a soul-winner for Jesus? (Luke 8:14).

6. Have you ever seen a habitual card player attending prayer meetings? (1 Tim. 3:4, 5).

7. Is a game that is dangerous anywhere safe for your home?

8. Is it not true that the expert at home too often becomes the expert in the gambling hell?

9. Should a Christian indulge in anything that he would be ashamed to ask Christ to assist? (Col. 2:21).

10. Can a card-playing Sunday-school teacher consistently tell her children not to gamble? Cards and gambling are inseparably connected in the mind of the child.

11. If it is lawful for the church member to play cards, dance, attend theaters, is it not also lawful for the pastor to do likewise? God does not have two standards. How much respect would you have for a minister of the gospel who indulged in such worldliness? (1 Cor. 10:22, 31).

Testimony of Others

Anthony Comstock gave the following observations of one year's fruitage of cards:

One hundred and twenty-eight shot and stabbed; 24 suicided; 6 attempted suicide; 60

cold-blooded murders; 2 driven to insanity; 32 absconded; 85 embezzlements, amounting to nearly \$3,000,000.

Chauncey M. Depew said that 92 per cent of the embezzlements and defalcations were due to cards, much of which started in the home.

A pastor who was once located in Macon, Ga., told me of a young man who killed another over a game of cards, and, rushing home, preparing to leave, his sister met him, and, seeing his excitement, asked the cause. She was crushed to hear the answer: "Sister, I have killed a man over cards; don't speak to me now. I played my first game in the home here with you and your friends." With this he left.

A prisoner in Michigan once said, "Let cards and liquor alone, and you will never be behind the grates."

Beloved, I have had card players open to my observation nearly all of my life, but never have I found the game an aid to those who sought to know and follow Jesus. This is not only my testimony, but that of thousands of other ministers. Society people are always the hardest to reach for Christ of any with which we have to deal. If they profess to be saved, their Christianity has no vital, soul-saving power in it. They know nothing of the sweetness of the fulness of joy at His right hand. They are barren of real spirituality. They may be philanthropic, active in certain church work, but of real prayer life and personal dealing with sinners they know nothing at all. Of these worldings my conviction is that they have a form of Godliness, but know not the power thereof. Such professors certainly are not abstaining from all appearance of evil; they are not doing the things that please Him; they are certainly not keeping themselves unspotted from the world.

III. Is the Theater Worldly?

We are not discussing so much what the theater once was, or what it might be, but what it is today.

However, it is a well-known fact that the ancient writers of moral truth, both Greek and Roman, frowned upon the theater and almost universally condemned it.

Plutarch, Plato, Socrates, Solon, Seneca, Ovid and others raised one common voice against it as hostile to morals. This was said about theaters before women ever appeared in them. I wonder what the old philosophers would say today?

The church, from the day of our Lord until today, has condemned and condoned the theater.

Dr. W. P. Breed said: "There was a theater in Jerusalem in the days of Jesus. Think you He ever attended it? Did the early disciples? So far from it that neither Jesus nor the apostles ever thought of forbidding their attendance upon stage plays."

When Herod introduced the theater, Josephus, the Jewish historian (not a Christian), denounced it as corrupting the morals of the Jewish people.

Lecky says: "After the thirteenth century the theater became one of the most powerful agents in bringing the church and, indeed, religion, into disrepute."

The Theater and the World

But let us ask the question again, should the theater be considered "worldly." Let us enquire:

1. In reference to its managers. The editor of *The Century* said: "Greed, ignorance, vulgarity on the part of the managers, is largely to blame for current theatrical evils. With the exception of four or five managers in the United States, they are ready to deal out theatrical goods of any description if only some one has made money out of them."

2. In reference to the performers. Moral character is not a condition of admission to the stage. Clement Scott of England, theatrical critic, says: "It is almost impossible for a woman to remain pure on the stage."

MacCreedy said: "None of my children shall, with my consent, have any visiting connection with any play actors or actresses."

Dr. Johnson said: "How can they mingle together as they do, make public exhibitions of themselves as they do, in such circumstances, such surroundings, with such speech. . . in such positions as they must sometimes take, affecting such sentiment and passions—how can they do this without moral contamination?"

3. In reference to its patrons. Certainly the actors play what the managers direct, and the managers select what the people want. The managers are not in the business for their health, and they study the desires of their patrons, and they are on the job to please.

4. In reference to the plays, John Gilbert, a veteran actor, said: "The condition of the stage is a matter of regret, many of the plays are open to severest criticism on account of immorality."

Booth said, "There is not a moral theater on earth." He tried to run one, but failed. Erwin attempted the same thing but failed. Those who defend the theater always speak of the model or puritanic play, but Theodore Cuyler said, "A puritanic theater would become bankrupt in twelve months."

In this town we cannot make a decent lyceum course pay. The great mass of those who frequent the theater, go there for strong, passionate excitements. They go for the very object that makes it dangerous for a servant of Christ. We do not affirm that every popular play is immoral, and every attendant on the scent of sensualities, but the theater is a concrete institution; it must be judged in the gross,

and to a tremendous extent it is gilded nastiness. It unsexes womanhood, by putting her publicly in male attire—often in almost no attire at all.

Questions and Answers

Why is the theater harmful to Christians, and classed as "worldly?"

1. Because of the gloss it puts upon sin.
2. Because the base, wicked, and impure, are frequently exalted, and virtue is made sport of.
3. Because religion is scoffed at, blasphemy indulged in, the Bible standard not recognized, and the ten commandments frequently ridiculed.
4. Because criminals become heroes, and the good are made to appear as simpletons.
5. Because great crimes are made light of, while the sacredness of love is trifled with.
6. Because the imagination is inflamed and evil thoughts are awakened.
7. Because the morale of the play is sometimes contemptible and immoral.
8. Because these so-called melodramas are positively teachers of crime.
9. Because three-fourths of the young people of our cities who go wrong can look back to the theater and ball room as the starting point of their downfall.
10. Because of its indecent display of nudity.

11. Because much of the tragedy of the divorce courts can be traced to the stage.

12. Because, as Dr. Gladden says, "No habitual or inveterate theater goer ever achieved conspicuous success in business, in statesmanship, or in professional life."

13. Because temptation is awaiting the actress at every turn.

14. Because wickedness is made to give amusement.

15. Because language which you would not tolerate in your home before your daughter, is indulged in within the four walls of the theater.

16. Because a young man can't take a Christian young lady to the average theater without subjecting her to mortification and embarrassment.

17. Because the "so-called good plays" never come our way. They exist in theory only.

18. Because the Bible settles the question for Christian conduct in saying, "Prove all things, hold fast that which is good, abstain from every appearance of evil."

My friends, the speaker was connected with a theater some years ago as usher, etc., and I have read and seen the bill boards, and I have heard from those that have attended, and truly a more decided contrast between the walk of a Christian and that of a worldling can scarcely be found.

Remember, Christian, "You are not of the world." "The world hateth you."

Tampering With Bible Chronology

By Rev. Martin Anstey, B. D., M. A., London, England

(Abridged from a lecture at The Moody Bible Institute of Chicago, stenographically reported)

IN OUR first lecture we dealt with the chronology of the Bible itself and showed that it was not only self-consistent, but also self-sufficient; that there are no gaps in the chronological record; that there is no need to turn from the Bible to any outside source to supplement and make it complete. There is no need to fall back upon Josephus or any other external source whatever. It is all embodied in the text of the Bible itself.

Today we want to prove that the chronology of the Bible is never contradicted by any of the established records of modern discovery. When we have completed our biblical studies and gotten our scheme of biblical chronology from the Bible itself, there are six other sources from which certain chronological facts may be obtained. These are the following:

1. Other texts and versions, such as the Septuagint translation of the Hebrew Bible into the Greek language, a translation in which there were many alterations made to suit the palate of the

cultured Greeks of the third century before Christ, when it was made. There is also the Samaritan Pentateuch, a version of the Hebrew Bible which I think is connected in some way with the falling away under Jeroboam, and with the religion which was established in northern Israel when those foreigners were brought there from Babylon and other distant cities in the East (2 Kings 17:24-41).

2. Ancient literary remains, such as those of Sanchoniathon of Phoenicia, Berosus of Chaldea, Manetho of Egypt, Firdusi of Persia, the books of the Old Testament Apocrypha, the works of the Jewish historian Josephus, and the chronological tract of the Jews—called Sedar Olam—the Jewish rabbinical chronology.

3. The monumental inscriptions on rocks, temples, palaces, cylinders, bricks, steles and tablets, and writings upon papyrus rolls, brought to light by modern discovery.

4. The classic literature of Greece and Rome.

5. Astronomical observations and calculations

of eclipses of the moon, and of the risings of the day star, Sirius.

6. The works of ancient and modern chronologists.

Let us look first at the antediluvian patriarchs:

We read in our Hebrew Bible that Adam was 130 years old when Seth was born, and he lived after Seth was born 800 years. That makes 930 years as the total length of the life of Adam. Now if you take your Greek version you will find that instead of saying Adam was 130 they say he was 230. They put on 100 years; but they keep the length of his life the same, 930 years. To do that they must take 100 years off the number of the years that he lived after Seth was born—230 plus 700 equals 930. (See chart below.)

Next we have Seth, who was 105 years old when Enos was born, and he lived 807 years after Enos was born, making 912. They take that 105 and add 100 to it in the Greek Septuagint, and say he was 205, and then they take 100 off the residue and make it 707 and that makes 912 as before for the total length of Seth's life.

Enos was 90 years old when his son was born, and he lived 815 years afterwards, making a total of 905; but the Greek translation says he was 190 and lived 715 years afterwards, and that brings him to 905 as before. (See chart below).

tion there. They were learned men and wanted to make the Bible appeal to the culture of their day, and so they modified it in order to meet those views.

Now in regard to the Samaritan Pentateuch. Let us come to the postdiluvian patriarchs. Take Salah in Genesis eleven. He was 30 years old when he had his son. He lived 403 years afterwards. The Scripture does not give us the total; but we can easily add it up—433. And the Samaritan Pentateuch has another motive. It also puts on 100 years, the same as the Greek translation, and says 130 instead of 30, plus 303 to get the 433 as before. We start with that. That is the same principle as before. (See chart below).

Then you come to Eber, 34 years plus 430 equals 464; and the Samaritan Pentateuch has 134 plus 270 equals 404.

For Peleg we have 30 plus 209 equals 239; and for that the Samaritan Pentateuch has 130 plus 109, which gives you 239 as before. You see there is something peculiar about Eber in the Samaritan Pentateuch. Why is it that it gives 270 years for the remaining years after the birth of his son, instead of 430? If you will look at the whole list, you will find that beginning with Adam, and coming down through the antediluvian patriarchs and the postdiluvian patriarchs from Noah to Abraham, and taking the whole list of

	Hebrew	LXX
Adam	130 plus 800 = 930	230 plus 700 = 930
Seth	105 plus 807 = 912	205 plus 707 = 912
Enos	90 plus 815 = 905	190 plus 715 = 905

Why do they do this? You see it is done systematically. Many critics of the present day say you cannot possibly reconcile science with the chronology of the Bible. They say the world must be more than 6,000 years old; some say that the world must be at least 7,000 or 8,000 years old, and others a million years or more. But in the days of the Septuagint translation they were not so bold. They did not mind altering the text a little; but their idea was the same as that which prevails today—that the world must be older than the biblical record represents it. And so by putting on 100 years to each of these patriarchs, six of them at all events, and 50 to another, they make it appear that the patriarchal period from Adam to the flood is 650 years longer than it is represented to be in the Hebrew Bible. The motive is to lengthen the chronology of the Bible to make it palatable to the wisdom of the Greeks. This Hebrew Bible was translated into the Septuagint Greek version about 300 years before Christ, in Egypt; and at that time there was a very advanced state of culture and civiliza-

tion there. They were learned men and wanted to make the Bible appeal to the culture of their day, and so they modified it in order to meet those views. Now in regard to the Samaritan Pentateuch. Let us come to the postdiluvian patriarchs. Take Salah in Genesis eleven. He was 30 years old when he had his son. He lived 403 years afterwards. The Scripture does not give us the total; but we can easily add it up—433. And the Samaritan Pentateuch has another motive. It also puts on 100 years, the same as the Greek translation, and says 130 instead of 30, plus 303 to get the 433 as before. We start with that. That is the same principle as before. (See chart below).

Then you come to Eber, 34 years plus 430 equals 464; and the Samaritan Pentateuch has 134 plus 270 equals 404. For Peleg we have 30 plus 209 equals 239; and for that the Samaritan Pentateuch has 130 plus 109, which gives you 239 as before. You see there is something peculiar about Eber in the Samaritan Pentateuch. Why is it that it gives 270 years for the remaining years after the birth of his son, instead of 430? If you will look at the whole list, you will find that beginning with Adam, and coming down through the antediluvian patriarchs and the postdiluvian patriarchs from Noah to Abraham, and taking the whole list of

	Hebrew	Samaritan Pentateuch
Salah	30 plus 403 = 433	130 plus 303 = 433
Eber	34 plus 430 = 464	134 plus 270 = 404
Peleg	30 plus 209 = 239	130 plus 109 = 239

all at once—there is no great event in history, but everything takes place a little bit at a time; and therefore when a great event takes place they say that it must have taken hundreds of years, thousands of years, and they are called the school of evolutionary geologists. But there is another school which says there are such things as earthquakes, “leaps,” “lifts,” “saltations” and “jumps”; and

sometimes an event will take place which will accomplish as much in a night as five hundred years of evolutionary action and they make their theories to account for these facts. And so it is in regard to these lists. There is an idea in the mind of the compilers that the length of human life cannot have been altered suddenly in any one generation, but gradually; and so they have made their lists represent that idea.

The Khammurabi Code and the Critics

THE large inscribed monument on the right of the doorway in the Babylonian room of the British Museum is a cast of the celebrated Code of Laws of Khammurabi or Hammurabi. He is supposed to be identical with the Amraphel, king of Shinar, mentioned in Genesis fourteen. The twenty-eight columns of text contain a very remarkable series of laws, and the fact that such a wise code should have existed in the time of Abraham has been urged as a proof that the Mosaic law was not a revelation from God, but a copy from Babylon.

As we have already noticed, there is clear evidence from God's words concerning Abraham, that he had already received a “charge,” “commandments,” “statutes,” and “laws.” How God gave these laws to him we do not know, but on the upper part of this cast, Khammurabi is represented “in the traditional attitude of worship, in the act of receiving them from the sun-god, who is seated on a mountain”; and it may be that there is here a much corrupted record of a real fact.

Khammurabi's code seems to explain several of the customs of the patriarchs, such as Sarah giving Hagar to Abraham, Rachel giving Bilhah to Jacob, because they were childless. A provision covering this is in the code. There are also laws concerning the adoption of a slave, thus making him a freeman and the heir of his adopted father, reminding us of Abraham's reference to Eliezer. There are many laws against theft of any kind, a death penalty being attached to robbery from the palace. This reminds us of the supposed theft of Joseph's cup, and explains the fear of his brethren. The customs represented in Genesis

twenty-four where Abraham seeks a wife for his son, the giving of gifts, etc., are all in keeping with the code. Another law illustrates the adoption of Ephraim and Manasseh by their grandfather, Jacob.

Before this code of Khammurabi was found, the critics had been saying that the book of Deuteronomy was written in the days of Josiah, and the other books of Moses subsequently. This discovery undermined the very foundations of “the critical hypothesis.” But instead of repenting of their error and folly, the critics turned round, and, with amazing effrontery, declared that the Mosaic code was borrowed from Babylon. This is a most reasonable conclusion on the part of those who regard the Mosaic law as a purely human code. But here the critic is “hoist with his own petard.” For if the Mosaic law were based on the Khammurabi code, it could not have been framed in the days of Josiah long ages after Khammurabi had been forgotten.

This Khammurabi discovery is one of many that led Professor Sayce to declare that “the answer of archaeology to the theories of modern ‘criticism’ is complete; the law preceded the prophets, and did not follow them.”

But even this is not all. It is a canon of “criticism” with these men that no biblical statement is ever to be accepted unless confirmed by some pagan authority; Genesis fourteen was therefore dismissed as a fable on account of its naming Amraphel as a king of Babylon. But Amraphel is only another form of the name of Khammurabi, who now stands out as one of the great historical characters of the past.—Ada R. Habershon in “The Bible and the British Museum.”

Practical and Perplexing Questions

Answered by the Editors

THE JEWISH REMNANT

Question: How can there be a believing Jewish remnant left on earth after the coming of Christ for His church, if all believers are translated at that time?

Answer: No such remnant will be left, but it will come into existence after the church is translated.

JONATHAN A TYPE?

Question: If Saul is a type of Satan, and David a type of Christ, whom does Jonathan represent?

Answer: We were not aware that Saul was commonly regarded as a type of Satan, and while David in some respects is a type of Christ, yet that does not necessitate that Jonathan must have a typical significance as well. We do not recall that Jonathan's life-story has been so used.

PLAYING LOTTERY

Question: Do you regard playing in money lottery as something a Christian should avoid?

Answer: We certainly do. Lottery is a scheme for distributing prizes by chance where a valuable consideration is given for the chance of drawing a prize. It is a scheme for getting something for nothing, which is now almost universally condemned as a form of gambling, and prohibited by law both in Great Britain and the United States.

THE BUILDING OF THE ARK

Question: We are told that Noah was 120 years building the ark, yet he was 500 when he started, and was 600 years old when he entered the ark. Does Genesis 6:3 give us that data?

Answer: We do not think that Genesis 6:3 teaches that Noah was 120 years building the ark, but God waited that length of time to give wicked men a further opportunity to repent. Some commentators think the announcement of the doom of the race was made to Noah in the 480th year of his age.

PERSONALITY OF THE HOLY SPIRIT

Question: Will you kindly define the word "person" as applied to the Holy Spirit in the articles of faith formulated by the late prophetic conference?

Answer: The word "person" is there used

precisely as it is in connection with the Father and the Son. Personality consists in intelligence and free-will and is identical with self-consciousness, in which sense it is spirit. Christ always spoke of the Holy Spirit with the use of personal pronouns. Furthermore, the things which the Holy Spirit does can only be done by a person (Rom. 8:14, 27; John 14:16, 17, 26; Acts 13:2; 20:28). When offences against the Holy Spirit are referred to they are only such as could be against a person (Isa. 63:10; Matt. 12:31, 32; Heb. 10:29).

REVIVAL OF PROPHETIC STUDY

Question: Is there prophetic significance in the fact that during recent years there has been a great awakening as to the premillennial coming of Christ?

Answer: We do not know, but would remind the inquirer that Daniel 12:4 declares that in "the time of the end" many shall run to and fro, and knowledge shall be increased, which seems to indicate a revival of prophetic study. Some find in the midnight cry of Matthew 25:6 such an awakening, and infer that it presages the coming of the Bridegroom. Again, the increase of spirituality resulting from prophetic study may indicate that the Lord is preparing His bride for "the marriage supper of the Lamb." Interest in such study also leads to prayer for the coming of the Lord, and this will doubtless hasten that event (2 Pet. 3:12). However, there have been other awakenings on this topic, and still the Lord has tarried. Let us be patient, for He is surely coming.

THE NATURE OF GOD

Question: What is the conception of God by the evangelical churches? Is Exodus 3:2 to be taken literally? How does God communicate with men?

Answer: The conception of God held by the evangelical churches is comprehensively expressed in the "Westminster Confession of Faith" as follows: "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth."

Exodus 3:2 is to be taken literally, i. e., there was a flame of fire out of the midst of a bush, in which the Angel of the Lord appeared. Just how the Angel of the Lord manifested Himself is not stated, however.

Sometimes God communicated with men through other men, or through angels, and

sometimes doubtless by an audible and articulate form of words, as on Mount Sinai.

THE MANNER OF CHRIST'S SECOND COMING?

Question: Does Zechariah 14:4, 5 teach that Christ's coming with His saints is visible?

Answer: In that passage Israel is seen to flee to the valley, but if Christ were visible the correspondent believes Israel would flee towards and not away from Him. Our opinion is that Christ's coming with His saints will be visible, and the passage before us need not be construed as teaching that Israel flees away after He is seen on the Mount of Olives, but before that event. The order of narration in the prophets is not always, or even usually, the order of the events. The great event is often placed in the foreground, and the minor events as leading up to it are revealed afterwards. In conclusion, we think the Scriptures teach that Christ's coming for His church is invisible, but His coming to Israel later is visible.

DIVINE HEALING

Question: Will you be so kind as to give information about divine healing? We have in our church a father of a family who has become a believer in this doctrine to the detriment of the rest of his family, and I am not in a position to get reliable information as to its errors.

Answer: By "divine healing" we understand the cure or removal of a physical malady without the aid of a human physician or a material remedy, and solely in answer to the prayer of faith addressed to God through Jesus Christ. This seems to be taught as possible and right in James 5:14, 15, and is illustrated by examples again and again in the Old and New Testaments. There has been a revival of faith in the doctrine among the Christians of Europe and America during the past thirty or forty years; and in our own land the name of Dr. A. B. Simpson, of the Christian Alliance, is conspicuously and honorably associated with it. To him we would refer our inquirer for further information and help.

In the meantime, if this father is doing detriment to his family by it, there must be something wrong somewhere. Perhaps he is trying to force his convictions upon them, which can not be done, and is contrary to the spirit of a true Christian. It is for him to bear witness as to what the Lord has done for him, and leave it there. If his family have not similar faith, or if the Lord is leading them in a different way, he should not arbitrarily interfere. They are entitled to a physician and to medicines if they need and desire them.

THE SECOND COMING OF CHRIST

Question: Has Christ already come in the spirit, and are we to look for no personal coming? Are we entering upon an age of peace preceding the millennium, during which all nations are to be brought into the kingdom of God, or shall we look for trouble, persecution and tribulation? Explain Micah 4.

Answer: Christ came once personally and visibly, and He is to come again in the same way (Acts 1:11). The Holy Spirit is now resident in the church and dwelling in every believer on Jesus Christ, but although the Holy Spirit is, in the God-head, one with Christ, yet His presence here is not the second coming of Christ of which the New Testament so frequently speaks.

As we understand the Scriptures we are not entering upon an age of peace preceding the millennium, for the Scriptures expressly teach that in the last days perilous times shall come (2 Tim. 3:1-5).

Micah 4 refers to Israel's national restoration at the end of this age, which is incident to the inauguration of the millennial age. In the millennial age, the law shall go forth from Zion, and the Lord shall rebuke strong nations, and neither shall they learn war any more.

OLD TESTAMENT PROPHECIES

Question: How shall we understand the Old Testament and the prophecies? Do they apply literally to us or to the Jews as a nation? Is a history of the world revealed in Daniel? Is the 11th chapter of Daniel nearly fulfilled? Does the latter part of that chapter refer to Turkey? Also please explain Malachi 4, up to verse 5.

Answer: The Old Testament prophecies apply literally to the Jewish nation and not to the Christian church, although there is a sense in which many of the teachings of the prophets are for the instruction of the people of God in all the ages. Daniel reveals the history of Gentile dominion in the earth from the time of the Babylonian captivity of the Jews until that of their final restoration in Jerusalem at the end of this age. In our judgment the 11th chapter is approaching fulfilment, but how near we are to its complete fulfilment, we cannot say. For a detailed interpretation of the chapter the inquirer must be referred to some of the many commentaries on that book, and the one by Gaebelein is especially recommended.

Malachi 4 refers to the tribulation through which the nation of Israel will pass at the end of this age, out of which it will come purified and enter upon millennial blessing. Some think that "Elijah, the prophet" referred to there means a literal returning of Elijah who was

translated in the Old Testament days. Others think that some other prophet is meant who will come in the power of Elijah.

THE APOCRYPHAL BOOKS

Question: What is the history of the apocryphal books in which there is teaching of the existence of purgatory?

Answer: The apocryphal books were probably added to the Hebrew Scriptures by Alexandrian Jews in the period that elapsed between the completion of the Old Testament canon and the writing of the New Testament. These books are not found in the Hebrew, Jesus never quoted them, and it is doubtful whether the apostles ever referred to them. In 1562 the English church denied them authority as settling doctrinal questions. In 1643 the "Westminster Confession" denied their inspiration and authority as being merely human writings. The Council of Trent (Roman Catholic) in 1546 declared eleven out of sixteen apocryphal books to be canonical, and pronounced a curse on anyone differing from that decision. They were in the earlier English versions of the Bible, but were gradually left out, and even when appearing were placed by themselves between the Old and New Testaments. In 1826 the British and Foreign Bible Society excluded them from all their publications. The American Bible Society has never published them.

THE BOOK OF REVELATION

Question: How shall we understand the book of Revelation? Was it actually revealed on Sunday? Are the Mohammedans and Turks referred to in its prophecy? How do you explain the three angels' messages? When was the last message given? Did Luther and the Reformation give the second? Is any of the prophecy being fulfilled now?

***Answer:** To answer these questions fully would require all the space of the present issue of this magazine, and we must refer the inquirer to commentaries on the book of Revelation, such as Seiss or Lincoln, or B. W. Newton, or W. W. Mead. The way to understand the book is to read it, looking for the aid of the Holy Spirit in connection with the promise in chapter 1, verse 3; though of course such commentaries as have been named will render great assistance, for the Holy Spirit often uses commentaries. We believe the book was actually revealed to the Apostle John on the Lord's day. Some think that the Mohammedans and Turks are referred to in chapter 9, on which subject the old commentary of

Albert Barnes is suggestive. There doubtless is a sense in which some of the prophecies of Revelation are being fulfilled now, though in our judgment their complete fulfilment will not take place until the end of this present age, for we believe their scene is laid in Jerusalem when Israel is restored to her land again, and when she is passing through her hour of tribulation.

JUDGMENT OR JUDGMENTS

Question: Is there to be more than one judgment? Of course, there is to be a final judgment at the end of the world, but is that all? Do we, or do we not, go before God at death to be judged, and then are we judged again at the resurrection? I do not understand why we are to be judged twice, and, if we are not, why we can receive our reward or punishment at death without judgment. Please explain this.

Answer: The moment a man receives the Lord Jesus Christ as his Saviour, and confesses him as his Lord he passes from death unto life, and hence shall not come into condemnation, or judgment, as our Lord says in John 5:24. This means that there is no judgment awaiting him so far as the question of sin is concerned, because he has paid the penalty of it in Christ who died for him on the Cross. But nevertheless at the second coming of Christ he must appear before His judgment seat to "receive the things done in his body according to that he hath done, whether it be good or bad" (2 Cor. 5:10). This judgment is to determine the question of his fidelity as a disciple of Christ, and the place he will occupy, or the reward he may receive in the coming kingdom.

Matthew 25:31-46 speaks of another judgment which also will take place at Christ's second coming, but as we understand it, this is to be a judgment of the living Gentile nations on the earth. The criterion of this judgment will be the treatment these nations have accorded God's peculiar people, the Jews.

As our inquirer says, there is to be a final judgment at the end of the world (Rev. 20:11-15), but this, if we interpret it aright, is only for the dead who have died out of Christ, or out of fellowship with God, in all the preceding ages from the fall of Adam until the end.

It follows from the above that when men now die, while they continue in a state of consciousness (whether in bliss or in misery), yet this is not their final state of reward or punishment. The subject is a vast one, whose proper treatment would require volumes, but this is the best answer we can give in the present space and with our present light.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

THE GOSPEL OF JOHN

Lesson 11

At Man's Judgment Seat

Chapters 18 and 19

I. A good way to study this lesson is to compare the text with the corresponding places in the Synoptics and observe what is original with John. Any "Harmony" of the Gospels would furnish valuable aid. For example, it is John who names "the brook Cedron" or "Kidron," and identifies the "garden" (18:1). The others speak of "a place called Gethsemane," etc., but nothing more. He, only, tells us that Judas "knew the place," and why (2). John 8:4-8 is new, and one sees its fitness as the design of that Gospel is to emphasize the power and Godhead of Christ. Here we learn the name of the high priest's servant Malchus (v. 10). Again, from verses 13 to 17 are original, verses 19 to 23, also verses 29, 31, 32 and 34-38. These give details of Peter's denial of his Master, and Jesus' hearing before the Sanhedrin and before Pilate.

II. John gives no record of the agony in Gethsemane, which otherwise would have appeared between verses 1 and 2 of chapter 18. Verse 2 affords one of the many illustrations in this chapter of the voluntariness of Christ's death. He did not hide Himself, but went where He could easily be found. Verse 4 is to the same purport. With verse 6 compare Ps. 27:2. Let not verse 8 be passed without noting the illustrations of Christ's constant watchful care and protecting power over all His believing people. Verse 9 shows that one way He keeps His people faithful is by keeping them from being tempted above what they are able to bear. The circumstance in verse 13 is mentioned only by John, and is explained by some in saying that Annas, having served his time as high priest, was living in the same palace with his son-in-law. Certainly their relations were intimate judging by Luke 3:2. There was disorder in the office of the high priest at this period, which must be kept in mind in considering difficulties of this chapter, verse 24 for example. Then, too, for wise reasons, the Holy Spirit may have led one writer to dwell more on one set of facts than another. If each had told the story in the same words, the whole would have been less satisfactory.

III. The larger part of chapter 19 is original with John. The events are the crowning with thorns (1-3); the appearance before the multitude (4-13); the final rejection (14, 15); the crucifixion (16-37); the entombment (38-42).

The outstanding figure from the point of view of human iniquity is Pilate—the double-minded,

cruel, deceitful Pilate. Note the scourging of Jesus (1), and remember that "by His stripes we are healed" (Isa. 53:5). Matthew 27:27 tells us that this took place in the "common hall," the soldiers' guard room, the character of which may be imagined by what we know of similar places in modern days. The Roman legionaries were expert in torturing prisoners. Verse 7 refers to Leviticus 24:16. Verse 14 means that it was the day before the great Sabbath of the Passover week (Mark 15:42). There is a difficulty in that John speaks of the sixth hour and Mark the third, a common solution being that the latter reckoned by Jewish and the former Roman time. Note how the close of verse 15 stamps the Jews at this time as an apostate nation. With the word "delivered" (16), compare Romans 4:25; 8:30. And with "led," Isa. 53:7; Acts 8:32. With "went forth" (17), compare Leviticus 16:27; Hebrews 13:12.

At verse 24, Bishop Ryle calls attention to the importance of interpreting prophecy literally, of which importance there are several illustrations in the chapter, for example verses 36, 37. At verses 28-30 observe another proof of the voluntary character of Christ's death, as the final separation between body and soul could not take place until He willed it. The author just quoted thinks the "blood and water" (34), was a symbolic fulfilment of Zechariah 13:1, which the student will look up. Verse 38 was predicted in Isa. 53:9, which should be translated, "His grave was appointed with the wicked; but with the rich man was his tomb."

Question on the Lesson

1. Do you possess a "Harmony of the Gospels"?
2. Name some of the events original with John in these chapters.
3. Name some of the proofs of the voluntariness of Christ's death.
4. What is one of the means by which Christ keeps His people faithful?
5. How often is Isaiah 53 quoted in this lesson?
6. How would you harmonize the difficulty in verse 14?
7. Name some of the illustrations of the importance of interpreting Old Testament literally, when it can be done.

THE GOSPEL OF JOHN.

Lesson 12

After the Resurrection

Chapters 20 and 21

1. The fact of the resurrection, 20: 1-10. The

original features are Mary Magdalene's message to Peter and John and the visit of the last two to the tomb. Perhaps the most notable verse is the seventh, which shows the deliberate manner in which the resurrection took place. Everything contradicted the idea that the body had been stolen. Why, thus, should the linen cloths have been left? The quantity of linen must have been large when one hundred pounds of aromatic powder had been used in wrapping the body.

2. The appearance to Mary Magdalene, 11-18. The critical verse is the seventeenth. In view of Matthew 28:9, why should Christ say "Touch me not"? Was it because several women were present then, and here but one? Was it because she evinced extravagant joy in some way? Or, was it because Christ would now teach her of the new relationship to His disciples He was about to assume? (Compare 2 Cor. 5:15-17). And then the words, "I am not yet ascended," what is their significance in this case? We must confess inability to answer these questions satisfactorily.

3. The appearance to the ten, 19-23. With what body did Christ arise? It was of a more spiritual kind than He had before, because He appeared in the room without unfastening the doors, and yet it was a real human body and not a mere shadow nor spirit. "Peace be unto you," was not merely a formal salutation, but a reassurance that all had been forgiven them. The breathing on them is a strong intimation that the Holy Ghost proceeded from Him, and hence another indirect proof of His Godhead (John 1:33; Acts 2:33). It is difficult to interpret the sense in which they now received the Holy Ghost, since they had received Him at their regeneration and conversion (1 Cor. 12:3); and received Him again on the day of Pentecost (Acts 2). May it be that this was a special endowment of power for the intervening period before Pentecost? Of course, the authority to remit sins was not absolute, but declarative, just as the high priest in the old economy pronounced who were clean and who were unclean as to leprosy. It was God who cleansed in the one instance or forgave in the other, but the evidences of either might be made known through His representatives.

4. The appearance when Thomas was present, 24-29. Here is strong indirect evidence of the truth of the Scriptures, as an impostor would not have told us of the unbelief of an apostle. Christ's words to Thomas are a warning to all who demand an excessive amount of evidence before they believe. And yet, when Thomas did express his faith, "My Lord and my God" became an unanswerable testimony to Christ's deity. It was said in the presence of ten witnesses, and our Lord accepted it as a fact.

5. A summing up of testimony, 30, 31.

These verses are parenthetical and break the thread of the narrative. If the Gospel ended here, they might apply to the whole of what the evangelist had written; but, as another chapter follows, he is probably referring only to the proofs of the resurrection.

6. At the Sea of Tiberias, chapter 21. There is little requiring explanation in these verses, but the "Scofield Bible" offers a good interpretation of them. The whole chapter it entitles, "The Risen Christ is Master of our Service." Verses 3 and 4 show us service in self-will under human leadership, and verse 5 the barren result. Verses 6 to 11, on the other hand, show us Christ-directed service and its result, while 12-14 indicate that the Master is enough for the need of His servants. Then, in 15-17 we have the only acceptable motive in service. In 18 and 19 the Master appoints the time and manner of the servant's death. Verses 20-25 show that if the Master returns the servants will not die.

"Naked," verse 7, means presumably the absence of a loose outer garment, the same which he "girt" about him afterwards. That the number 153 has some symbolical significance seems probable, but up to the present it is only speculation. The "third time" (14) means, doubtless, the third time Christ appeared to any number of the disciples gathered together. "Lambs," in contradistinction to "sheep," means probably the young and weak in spiritual experience, whatever their years. Verses 18 and 19 show that the future history of every saint is known to Christ, and it is commonly supposed that, in fulfilment of them, Peter was crucified as a martyr. The latter is interested to know of John's future, and is sharply rebuked for it (20-22). Verse 22 is mysterious, has never been fully explained, and is distinguished as having given rise to the first tradition in the church (23). This tradition, though early and common, was nevertheless false. It is always better to say, "I do not know," than to build up a conclusion on a false premise. In verse 24 John alludes to himself and his authorship of this Gospel, while in 25, according to Calvin, he employs a "figure of speech for commending the greatness of Christ's works."

Questions on the Lesson

1. What are the features original to verses 1-10?
2. What is the most notable verse, and why?
3. What explanations have been offered of verse 17?
4. How might the breathing upon them of the Holy Ghost be explained?
5. What two-fold evidential value is attached to 20:24-29?
6. What spiritual interpretation of chapter 21 has been suggested?
7. What gave rise to the first tradition in the church?

International Sunday-school Lessons

By E. O. Sellers

May 9

Friendship of David and Jonathan

1 Samuel 20:32-42

Golden Text.—“A friend loveth at all times.”
Proverbs 17:17.

There is perhaps no other narrative in all literature which so perfectly illustrates friendship as this. Jonathan was every inch a man; affectionate, sweet and tender, deeply pious and withal loyal to both duty and friends. His royal rights he gladly set aside for David whom he “loved as his own soul” (18:3; 20:17). He (23:17) illustrated the surrendered life.

I. David's Danger, vv. 32-35. Three times in the previous chapter (vv. 5, 14, 30) we read that David “behaved himself wisely.” “Saul eyed David” (v. 19), and his jealousy increased. Jonathan's love for David put him more upon his guard, and determined, if possible, to save both David and Saul.

After David's escape (18:18), he consulted Jonathan regarding his safety (20:1-10). They renewed their covenant with each other, and swore fealty to their households (vv. 11-17). David was safe at Naioth (19:18-24), for his enemies were hindered by the Spirit of Jehovah from the carrying out of Saul's wicked designs. This seemed for the moment to humble Saul (20:1; Ps. 91:1). Jonathan, though great and mighty, was not strong enough to deliver his friend from the renewed wrath of his father. “Vain is the help of man.” “Our help is in the Lord.” Jonathan showed his true friendship by telling the exact state of affairs to David (v. 10).

When Saul became convinced that Jonathan was taking David's part, he tried to kill Jonathan and reviled the mother who bore him (v. 30). In his loss of self-control he allowed David to escape. When God was with Saul (10:7), or His Spirit upon him (11:6), he did battle for God. But his bright beginning ends in an eclipse, the beginning of which was rejection of the word of the Lord (15:23).

II. David Delivered, vv. 35-42. Jonathan did not revile again (v. 34) when insulted and assailed by his father, and his manifestation of just anger (for his mother was reviled) was quite different from that of his father. Any attempt to reconcile Saul to David (v. 34) was a useless exposure to danger. This explains the expedient of shooting arrows in the field. Jonathan shot his arrows “beyond,” that is, David must go “beyond” and out of the reach of Saul. David accepted Jonathan's fidelity

(v. 23) when the test came. How many of us, like Jonathan's lad, unconsciously bear tidings of mighty import, messages of life or of condemnation, as we go about the discharge of our daily duties!

Dismissing the boy, Jonathan drew near to David's hiding place to the south of the stone Ezel (v. 41, R. V.), where a most touching parting took place. First of all David bowed ceremoniously three times, touching his head to the ground, perhaps to show his unshaken loyalty to Jonathan as the king's son. This was but for a moment; as men of the East and friends, they rushed to each other's arms and wept for a long time. These were the manly tears of two brave men not afraid to show their love and emotions. It has been suggested that Jonathan should have accompanied David as God's elect (Heb. 13:13) but duty bade him remain by the side of his sin-stricken father. Only once subsequently, and that briefly (23:16-18), did these two meet (2 Samuel 1:17-27).

The Lessons of the Lesson. True friendship costs. God's love gave to the world His Son. Jonathan's friendship for David was costly but was given gladly. True friendship neither forgets duty, nor neglects the object of its love. When David came into power he remembered the covenant made with Jonathan (2 Sam. 9:3). Our “Son of David” has made a similar covenant with us (Acts 16:31; 2:39). True friendship is of slow growth but is not easily killed by adversity (Prov. 18:24). True friendship is unselfish. It gives and does not seek. Jesus called his apostles friends (John 15:15). True friendship is not conventional; to casually hail the passing stranger by the title “Friend,” is no sign of true friendship. True friendship demands a great soul. Jonathan had a great soul and one of the greatest titles possessed by our great-hearted Lord is “the Friend of sinners.” True friendship is founded upon religion and the best Friend, the ideal Friend, is Jesus Christ. That friendship which is based upon oaths, ritual and dues, is not abiding, nor true friendship for it excludes all who fail to possess the same password or a sufficient amount of currency. That friendship which is based upon expediency, or an exchange of benefits is not true friendship. True friendship, which has as its common center God's best boon, the friendship of His Son, will abide forever and of such it will be said that they loved one another.

Today will be observed by many schools as “Mother's Day.” Contrast our motherhood

with that of Mohammedan and other heathen lands. "What causes the difference?"

May 16

David Spares Saul

1 Samuel 26:5-16

Golden Text.—"Love your enemies, do good to them that hate you." Luke 6:27.

Prof. Beecher gives 1065 B. C. as the date of this lesson and the death of Samuel. Saul had been on the throne 37 years and David was 27 years of age. There are ten famous episodes between the lesson of last week and that of today: (1) David and the shewbread; (2) Goliath's sword; (3) David feigns madness (chap. 21); (4) the cave of Adullam; (5) his care for his parents; (6) the killing of the priests (chap. 22); (7) wandering in the wilderness (chap. 23); (8) the cutting of Saul's robe (chap. 24); (9) Nabal's churlishness, and (10) Abigail's kindness (chap. 25). It might be well to have one scholar give a summary of each of these events.

I. David and Abishai, vv. 5-7. Once before the Ziphites had informed Saul as to David's whereabouts (23:19). Learning that Saul evidently intended to follow him into the wilderness (v. 4), David sent spies to learn the exact location of Saul, and the three thousand men under command of Abner. Abner, a cousin of Saul, was a brave man with a remarkable history. Unwittingly they had placed themselves in David's power, and that for a second time (24:3-8). Saul and his men were scattered about sleeping "within the place of the wagons" (v. 5, R. V.), with Saul in the center, the spear marking his resting place, and the bolster under his head. From a neighboring rock David and his friends could distinguish the spear and the outlines of the camp. David's challenge was directed to both of his companions. Ahimelech, the Hittite, declined the summons, whereupon Abishai, David's nephew, who had already proved himself in the affair at the well (2 Sam. 23:13-16), and later a leading figure in David's kingdom, accepted the challenge.

II. David and Saul, vv. 8-12. Abishai was quite right that God had delivered Saul into David's hand (v. 8), but he was wrong in his conclusion as to what that meant. God delivered Saul that he might, if possible, save him. It was a challenge that tested David's magnanimity, and an event wherein he could appeal to Saul's honor. There was ample provocation but David recognized the hand of God, nor would he profit by another's hand upraised "against the Lord's anointed" (v. 9). A less sensitive conscience could have found an excuse for allowing another to strike a blow to his own profit. Saul was rejected of

Jehovah, yet David preferred to let Jehovah execute His own decrees (24:15. Compare Ps. 105:15). Here we have a great principle. In this dispensation all Christians are anointed of God (1 John 2:20) and while some of these may be "rejected ones" (24:6, 7; 2 Sam. 1:16) still we must be satisfied to let God avenge our wrongs and establish us in that place to which He has called us. To have yielded to the lower motive would have been termed "good policy" by the world. David yet loved Saul in spite of his cruelty. It appeals to our pride and our love of power to have revenge within our grasp but it is a greater evidence of power and grace to be able to withhold. By keeping Christ before us constantly, remembering that He reviled not, we can forgive even as He forgave, and "do good to them who spitefully use you." Instead of killing Saul, David carried away his sceptre-spear and his cruse, both emblems of Saul's kingly office and power. These would be sufficient evidence that God had delivered Saul's life into David's hands, and that David had not used this opportunity to his advantage.

III. David and Abner, vv. 13-16. Returning to his vantage point, doubtless the brow of a hill on the opposite side of the valley, a point of safety, David awakened the sleeping camp. Abner asked, "Who art thou?" This cry sounds strangely like the present day replies of the challenge when a sleeping camp of sin is aroused. This call came at night. When our King shall return His visit will be unexpected and at night (1 Thess. 5:2-4; Rev. 16:15). It would seem like a humiliation for this proud, haughty general, Abner, to be taunted by David (v. 15). As chief officer he was responsible for the king's safety and his life. David therefore might well reproach and chide him, for his lack of fidelity was worthy of death. When Saul was thoroughly awake to the facts of David's visit to his camp, and that his life had been spared he was moved to another moment of repentance (vv. 17-21), and addressed David in terms of affection as "my son."

IV. The Result, vv. 17-25. David's address to Saul is a remarkable one. He first appeals to reason (v. 18) and desires to know his fault. He next challenges the motives which impelled Saul. Was it God who sent him on this journey, or was it the evil counsel of men (v. 19)? If this latter, then let God deal with them according to their just deserts. And, finally, David uses the two similes of a flea and a partridge, as evidence of his humility, his inoffensiveness and harmlessness (Luke 14:11). Saul's acknowledgment of his sin did not cause him to cease sinning. To be sorry for sin, and to be sorry enough to quit, are two different things. There is a godly sorrow "which worketh repentance." Every sinner

who fights against God and against His anointed ones "plays the fool," and will sooner or later, like Saul, awaken to the fact that he has "erred exceedingly." David did not undertake his own deliverance, so "the Lord delivered him out of all his troubles" (v. 24; Ps. 18). David's last message to Saul as he bade them send for his spear, was a declaration of innocence and a prayer to God for his safety, even as Saul's life had been spared. Saul's final word was a blessing and a prophecy of David's ultimate triumph.

May 23

David King Over Judah and Israel 2 Samuel 2:1-7; 5:1-5

Golden Text.—"Jehovah is my strength and my shield; my heart hath trusted him, and I am helped." Psalm 28:7, R. V.

Following the death of Saul and Jonathon as recorded in chapter 1, we have David's lament in chapter 2.

I. David, King of Judah, vv. 1-4. It is now seven or eight years since Samuel anointed the young shepherd to be king in Saul's place. David was probably 29 years of age. He had now a fourfold assurance of his throne, (a) God's decree (1 Sam. 16:11-13); (b) the death of Saul (1: 4); (c) God's command (v. 1), and (d), the choice of the people (v. 4). His every step had been led of God, therefore he had made no false moves (Jas. 1:5-7. See Ps. 19:13, 14). How God by means of the stones in the priest's breastplate made known His will we are not told, and it is useless to speculate. We have a better way, the inspired Word through which we may receive guidance. Such guidance is conditioned upon obedience (1 Sam. 28: 6; Acts 5: 32). God directed David, after Saul's death to "go up" to Hebron, which means "fellowship." It was here that Abraham, the man of faith, had lived. David implicitly obeyed God's decree (v. 2), took his family with him and also brought his men with their households. Here is a suggestion as to household fellowship with God. They left nothing behind to lure them back. These men had been David's partners in his adversity, they are now to share in his glory (See Luke 22: 28, 29; 2 Tim. 2:12; Rom. 8:17, 18). We cannot but condemn David's plurality of wives remembering, however, the lack of a full revelation of God at this time. David was seeking to know, and to serve God with his whole heart (Compare Gen. 2: 24 with Matt. 19: 4-9). David is nevertheless a type of Christ, and his wives are a type of the church, which, having shared in His rejection, will also share in His glorious reign (Rev. 19:6-9). Those who accompanied David were a strange assortment (1 Sam. 22:2, R. V.). Many of those who to-

day rally about Christ, and who will hereafter enter into glory with Him, are often of such classes (See John 14:3; 1 Thess. 4:17). Now a part of the inheritance is about to fall into David's hands.

(2) David's Diplomacy, 2:5-7. It was good politics for David to honor these men of Jabesh, yet he was honest and sincere for he honored Saul as his rightful and God-anointed sovereign (1 Sam. 24:4-8; 26:7-11). These men had shown kindness to Saul, and now Jehovah would show kindness to them (v. 6). As we sow we reap (See Matt. 5:7; 6:14, 15; 2 Tim. 1:16-18). David took pains to inform them that he had been chosen king but assures them that he would strengthen them. To have adopted any other policy would have alienated their support.

(3) Ish-bosheth's Kingdom, 2:8-11. As contrasted with this kingdom of David was the kingdom of Ish-bosheth. His name means, "man of shame." He was Saul's oldest son, but not his intended successor, about forty years of age. Ish-bosheth was: (a) selected by man (v. 8); (b) ruled by man (v. 9) and (c) made war upon God's elect (v. 17; 3:1). Abner's untimely death at the hand of Joab (chap. 3) deprived Ish-bosheth of a leader. He was slain by his own servants and his kingdom passed to David.

II. David, King of Israel, 5:1-5. David passed through a seven and a half years' delay in his progress towards the occupancy of Saul's throne. It was not long after Ish-bosheth's death that there was a great national assembly at Hebron. Every tribe sent soldiers, 280,000 in all, and the elders of the people were the spokesmen. They proclaimed David "bone of their bone" (v. 1) and that even while Saul was king, David had been their real shepherd (v. 12). But better still, they recognized David as God's chosen successor to Saul and proclaimed to all men that they had loyally accepted His choice. The story of Israel of today is one of rejecting her "chief Shepherd," but a time will come when they shall behold "Him whom they have pierced" (Zech. 12:9, 10; 13:1; Rom. 11:25, 26). The Israelites made their covenant with David "before the Lord." It was but for a few fleeting years. Jesus is the "mediator of a new covenant" in "a kingdom which cannot be moved" (Heb. 12:24, 28). The story of David's conquest of Jerusalem and the establishment of the seat of his government at that place is an interesting and suggestive story by itself, which ought to be studied before next Sunday's lesson is considered. After being anointed in Hebron David began at once to subdue the land. He soon conquered the Philistines. He fought the Moabites and made them tributary. Then he conquered the Ammonites and also made a successful invasion

as far as Damascus. His empire, which most nearly approximated the territory promised to Moses, extended from the Lebanon mountains on the north to the Gulf of Akaba, and from the Mediterranean to the Syrian desert. David was: (1) Patient, awaiting God's time; (2) energetic; (3) courageous; (4) tactful; (5) trusting; (6) loyal, to friends and to God; (7) patriotic; (8) obedient, and (9) above all, religious. "David waxed greater and greater; for the Lord, the God of hosts, was with him" (2 Sam. 5:10).

May 30

**David Brings the Ark to Jerusalem
2 Samuel 6: 12-19 and Psalm 24**

Golden Text.—"I was glad when they said unto me, Let us go unto the house of the Lord." Psalm 122:1.

This event probably occurred B. C. 1042, in the twenty-second year of David's reign. It would be a good plan to assign to various pupils such subjects as: (a) What the ark was, and how it came to be lost; (b) What it had been since the days of Joshua; (c) What occurred to it while in possession of the Philistines; (d) Who was Obed-Edom? (e) Uzziah? (f) Michal? (g) How Jerusalem came to be the seat of government.

I. The Ark Recovered, vv. 1-5. David realized that while God was the God of all the tribes still there was no visible religious center with the consequent danger of confounding the local places of worship with that of some local god, and the consequent breaking up of the national reliance upon Jehovah. Kirjath-jearim was perhaps eight or ten miles west of Jerusalem. The ark had lodged here for some seventy years. David and they that were with him followed the example of the Philistines (1 Sam. 6:1-18) in their mode of transferring the ark. (See Josh. 3:3). Preceded by "David and the house of Israel," the leaders and the people began the return journey from the house of Abinadab.

II. The Ark Retarded, vv. 6-11. They had reached one of the open places used as a threshing floor when the oxen slipped and the cart was shaken. Uzziah, one of the two into whose charge it had been placed, laid hold of the ark to keep it from falling, and was slain. How to carry the ark was plainly written (Num. 4:5-12; 7:9). Neglect of God's Word gets many well-meaning and right-intentioned people into trouble along with their friends also. The ark was the symbol of God's presence, and men had to be taught to revere His Holy name and His glorious presence. (See last clause v. 2.) Uzziah's sin was the sin of irreverence. He seems not to have sensed the invisible God in His visible abode. The

result struck terror into the heart of David and the people, and the ark was left in the house of Obed of Edom for a period of three months. David's "improved plan" was a proved failure.

III. The Ark Restored, vv. 9-19. David, by thus abandoning the ark, seems to have represented the judgment of God. The ark is a type of Christ. God with us. The ark kept the law of God, so Christ perfectly kept the will and law of God. In the Holy of Holies was the mercy seat where God met His people (Exod. 25:18-22). In Christ we find our mercy-seat wherein we meet God. As this ark brought judgment to Uzziah it brought blessing to Obed-edom (v. 12). Even so Christ brings judgment or joy according to the way we treat Him. Obed-edom so piously cared for the ark that both he and his household were rightly blessed. It has been suggested that Obed-edom was only a heathen by descent, a Gittite (v. 11. See chapter 15: 19), but he welcomed the presence of God in his home. The happenings in his house were quickly noised abroad and David's fear and pique gave way to "joy" (v. 12, R. V.), for this time, David brought up the ark in the God-appointed way. With sacrifices and dancing. To say that the presence of God, or of the Holy Spirit, depends upon physical emotion, holy jumping, trances and the like, is not in accord with the teaching of the Bible. Note this dancing was "before the Lord." Most modern dances seem to be before Satan as the results so well demonstrate. Whenever emotion is seen in connection with religion, someone is always ready to raise objection. In this case the objection came from David's own household. Michal evidenced her father's disposition of churlishness, and in her reproach of David evidently forgot Saul's lack of dignity when he lay naked among the prophets (1 Sam. 19:24). David reminded Michal that God had chosen him instead of her father to rule Israel, and the record adds the punishment which came upon her (v. 23).

IV. The Psalm of Praise, Psalm 24. Though David may not have written this Psalm in connection with this event (1 Chron. 16:7-36), yet it well fits into this connection. In the Jewish synagogue this Psalm is recited at the carrying back of the book of the law to its shrine, and in the Greek church at the consecration of a church. The twenty-second Psalm presents the suffering Saviour; the twenty-third presents the risen Saviour as the shepherd caring for and leading His sheep, and the twenty-fourth tells of the reigning, glorified Lord. The whole earth is Jehovah's (v. 1). He "founded" and "established" it and all "the fulness" and "they that dwell therein" are His by creative and redemptive right. Since we belong to Him we owe Him worship and service and a servant is one who

"stands" (v. 3). The conditions of fellowship with Jehovah are "clean hands and a pure heart" (v. 4). The first and the fourth condition relates to others, the second and the third to the inner life (1 John 1:6, 7). The reward of acceptable worship and service is "blessing from the Lord" (v. 5). In verse eight we find Israel's great name for God first used in the Psalms. In 1 Corinthians 2:8 Jesus who was crucified is called the "Lord of glory." Even so our coming King is "strong and mighty" and will prove Himself "mighty in battle" (Rev. 19:19-21).

June 6

Nathan Rebukes David

2 Samuel 11:22; 12:7

Golden Text.—"Create in me a clean heart, O God." Psalm 51: 10.

This is a lesson that demands great care in its presentation and treatment, differing widely according to age of pupil. For the younger the briefest statement that David fell into love with Uriah's wife, and to obtain her had her husband killed, will be sufficient. With such, throw the emphasis upon the danger of harboring evil thoughts and the need of heart purity. See Golden Text.

With adults, however, some time may be devoted to the social evil which is such a menace to every nation, care being taken lest we neglect to teach that the cure is not regulation or reformation, but regeneration of the human heart.

I. David's Many Good Deeds, 2 Samuel, chaps. 7 and 9. As a background for his most repulsive sin David had many most excellent good deeds. His desire for a better abiding place for the ark was not according to God's will for two reasons: (1) Because an ornate house might easily corrupt, through idolatry, the spirituality of the Hebrew religion; (2) David was a man of war, and therefore not qualified for temple building. Though denied, David did not despair but at once provided that his successor should carry out his desire. Again David's treatment of Mephibosheth, Jonathan's son, in accordance with the covenant made between those two men, is an inspiring episode and one of great spiritual suggestiveness.

II. David's One Great Sin, 2 Sam. 11:6. David's victories over his enemies are dismissed in a few verses, yet his sin is set forth in detail, another evidence of the divine origin and inspiration of the Bible. David had followed the example of neighboring kings, and taken to himself many wives. David was "off guard" in the matter of temptation, a dangerous position for all, both soldier and civilian. David had had too long a period of success and prosperity after his long period of privation.

David was "off duty," indulging in ease while Joab did his fighting. As a result he became an adulterer and a murderer, and the record in no way seeks to palliate his guilt. Outwardly prosperous and his army successful, David must have felt in his heart the spiritual blight indicated in the words, "But the thing was evil in the eyes of the Lord" (v. 27, R. V.).

III. Nathan's Parable, 2 Sam. 12: 1-7. It is an evidence of God's grace that He sent His servant to rebuke and restore this "man after His own heart." Such is His mercy for He does not will that any should perish but that all might come to the knowledge of forgiveness (Ezek. 33:11; Matt. 23:37). No parable ever had its desired effect any more quickly than this one. It brought conviction and repentance (v. 13), and led to the writing of the fifty-first Psalm. It was a delicate task set before Nathan thus to rebuke the king. Nathan's task and wisdom is revealed in his approach and the way he led David to condemn, unknowingly, his own course of action. It is far better for a person to discover a relationship such as this, as David did, than to begin by upbraiding and denunciation. Verse two suggests, inferentially, God's great goodness to David and made the offense one of gross ingratitude.

IV.—"Thou Art the Man," v. 7. Thus far the story is one that is too common, then and now, the strong crushing the weak, and often glorying in their selfishness. What follows is the evidence of God's response to man's repentance, and the parallel of which has nowhere else been found in the ancient world. The glory of it is that David heard and heeded God's messenger. The whole sordid story with its resultant action on David's part brings us many priceless lessons. (1) That a man who had lived a life of faith and communion fell most miserably when he neglected his duty and took his eyes off God. There is a grave danger ahead of the man who begins to trifle with sin (1 Cor. 10:12). (2) Though a man fall (the godly man), yet he is not utterly cast down. (3) A man's sins, though he may find pardon, will cloud all of his future. The scar remains and although in God's sight we are "every whit whole," in this life the effects are seen. David felt it in his own life and family; both daughter and sons felt its blight (chap. 13), and it brought forth David's immortal lament over Absalom. David's trusted friend joined the rebellion against him and caused him great sorrow (11:3; 23:34; 15:21; and Ps. 55:12-14). David's hypocrisy upon receiving the news of Uriah's death deceived no one, and put him into the power of Joab, who became a curse to him and whom he constantly feared (1 Kings 2: 19-22). God sternly judges uncleanness and adulterers (Heb. 13: 4).

The Gospel in the World

Edward A. Marshall, Editor

In 1904 America gave for foreign mission work \$7,807,992; in 1914, \$17,168,611.

Great Britain and America have 20,840 missionaries on the foreign fields.

The Presbyterian churches of South Fukien, China, have decided to take a collection once a year to help evangelize the Jews.

The Gideons are placing Bibles in hotel rooms at the rate of 5,000 a month, the total number placed to date being 160,000.

A Christian student in Peking has recently purchased over five thousand copies of the New Testament to send to his friends.

Bishop Robinson of India reports that in the District of Meerut, 50,000 people have been baptized, though there have been only two missionaries in that area.

Some of the evangelical churches of Russia have been closed and their pastors exiled to Siberia, or elsewhere, under the pretext that they were pro-German and supported by the Kaiser.

Dr. George Heber Jones has recently issued a Korean dictionary consisting of literary, scientific and theological terms, which will be of great service to the 50,000 students of the modern school system.

South America's population of 40,000,000 might be divided as follows: 5,000,000 Indians, 8,000,000 whites and 27,000,000 of mixed blood. The "Missionary Reporter" makes the statement that "at least half the men have broken with Rome. In Cordoba, Argentina, one of the greatest strongholds of Romanism, the last census reports sixty per cent of the men atheistic."

The American Marathi Mission, India, has a missionary force of thirteen married men, three single men, nineteen single ladies, and 462 native Christian workers. It has 65 organized churches with 7,841 communicants, 7,990 pupils in its Sunday-schools, 5,371 pupils in its common schools, 2,400 pupils in twenty-seven boarding schools, and 32 other pupils. Of these 7,803 scholars, 4,595 are non-Christian.

Sunday-schools for non-Christians exclusively are being opened in Korea by native Christians, and are resulting in the parents coming to inquire about the truth being taught to their children.

The Africa Inland Mission is rejoicing in the fact that sixteen missionaries on furlough have safely returned to the field recently, the funds having been provided for them, and also five thousand dollars for a hospital in Kijabe.

The Protestant churches of Great Britain gave last year for the support of foreign missions more than \$12,000,000. The native churches under the care of their 10,871 missionaries contributed nearly \$3,500,000.

The World's Sunday-school Association reports that up to April 1, 200,000 copies of the New Testament had been provided for by the gifts of American Sunday-school scholars in the movement to raise "A million nickels from a million scholars for a million Testaments for a million soldiers."—"World-Wide Sunday-school News."

The cry of the Jew "Back to Palestine!" which is being heard from some quarters, will burst over the nations with strange significance if that land shall soon fall into the hands of a sympathetic nation, such as Great Britain, and the grand exodus of Jews begins from all lands where they have been scattered.

Under the auspices of the American Sunday School Union 44,000 Sunday-schools have been organized in this country during the last twenty-five years. In these schools there are 180,000 teachers and 1,550,000 scholars, and from them more than 2,000 churches have been developed.—"Baltimore and Richmond Christian Advocate."

Writing concerning the mission station of Van in Turkey, Mr. E. A. Yarrow states that the attendance in the boys' school, exclusive of the college, is 548, an increase of 37 over last year, and the attendance in the girls' school is 518, which is a few less than last year. Speaking of the war and the financial condition of the mission, he says: "Owing to the income from many sources failing, we will probably run short something over \$2,000 for the year."

In some cases where French pastors have been obliged to go to the war, their wives are carrying on the church work, even to preaching sermons.

The American Bible Society will establish a distribution agency at the Panama Canal. The Scriptures will be distributed in 127 languages, and every sailor passing through the canal will be given a Bible.—"Baltimore and Richmond Christian Advocate."

The Japanese Emperor has tried to rectify the mistake of three years ago, when over one hundred Korean Christians were imprisoned on the charge of being implicated in the assassination of the Japanese Governor-General of Korea. The Emperor has pardoned the only six men who were found guilty and who had been sentenced to six years imprisonment.

The "Illinois State Association Notes" shows that the Y. M. C. A. in Illinois had enrolled in Bible classes last year 101,795 men and boys, exclusive of the student associations. The Association has gone into more than one hundred different places outside of their own buildings with their Bible study program, including such places as shops, fire houses, offices, schools, railroad yards, lumber camps, army posts, and battle ships.

Mr. J. W. Owen of the China Inland Mission writes from Nanchow, Hunan: "To minister to this large parish of a million souls there are only one married and one single missionary, five native evangelists and one Bible-woman. Requests are constantly coming in from all quarters for us to go and open up new work, but as the stations we already have are so sadly undermanned, we have to refuse. The doors are wide open, a thing prayed for so long, and there is no one to enter."

Dr. Andrew P. Stirret, of the Sudan Interior Mission, writes from northern Nigeria: "I have just completed another tour to our stations south of the Niger River. We struck the little town of Oga, where our work in the Yagba had its first root, on New Year's eve. We passed on to Egbe, where Mr. Lang and Guy Playfair (both Moody Bible Institute men) have, together with Mr. Titcombe, helped in the work. Here we had a native conference, the first in our mission history, and it would have gladdened your hearts to have seen the scores, and I may say hundreds, who knelt in prayer at the sunrise meeting and to have heard their requests for prayer for towns and villages of their brethren, who, as yet, have no missionary teacher

or church. At the Sunday morning service 99 confessed Christ in baptism, and on the following Thursday, 112 more.

The new Pope, Benedict XV, has recently written a letter to the Italian St. Jerome Society, in which he recommends the home study of the Scriptures in the vulgar tongue. The object of this society, when it was founded in 1902, was to prepare a fresh Italian translation of the New Testament, or at least parts thereof, and to circulate the books at a cheap price for personal reading. The presidency of the society was accepted by the present Pope, who was then Under Secretary of State at the Vatican. Within the first three years, the society circulated 300,000 copies, and by 1908 the number was not far short of a million books. The Gospels and Acts in various editions have been regularly on sale in the Vatican, and have also been distributed by bishops and priests in different parts of Italy. The society has been very inactive during the last few years, but today there are signs of renewed activity, backed by Pope Benedict XV, who is now able, from his powerful position, to foster the undertaking which he helped to found.—"The Missionary Review of the World."

The wisdom of the Sunday-school movement in the mission field is being demonstrated every day. The argument usually advanced for it is that the heathen child is ten times more accessible to Christian teaching than the adult. That is unquestionably true. Another reason is that the heathen's child has greater influence with his parents than any foreign missionary can have. This is vividly shown in a story given by Miss Jennie V. Hughes, of Kiukiang, in a letter to Mr. Frank D. Brown, Joint General Secretary of the World's Sunday-school Association. "The Sunday-schools of Kiukiang," writes Miss Hughes, "are all graded and five are going on at the same time every Sunday, all of them carried on by native Christian workers. In one of these schools is a little ten-year-old girl who has brought her brothers and sisters and now her mother into the Sunday-school. The latter has been in the school for about six weeks. She is a Taoist, and also has imposed on herself vegetarianism for life as a pledge to the gods. Last Sunday one of the teachers came to me after the lesson with a shining face, bearing the glad news that this mother had that morning, in answer to the plea of her little girl, broken her life vow and had accepted Christ. She gave a glowing testimony of faith in Jesus Christ and asked for a Bible to take home to her husband, requesting us to pray for his conversion."—"World-Wide Sunday-school News."

For Sermon and Scrap Book

MARY'S CHOICE

Luke 10:42.

1. A needful thing—One thing is needful.
2. A chosen thing—She hath chosen.
3. A good thing—That good thing.
4. A lasting thing—Shall not be taken away.

H. K. D.

THE CALL OF THE PROPHET IN ISAIAH 6

1. A Consciousness of God followed by a Conviction of Sin (vv. 1-5).
2. Confession of Sin followed by Cleansing from Sin (vv. 5-7).
3. The Call of God followed by Consecration to God (v. 8).
4. The Commission of God followed by Communion with God (vv. 9-11).—W. H. Griffith Thomas.

A BIBLE-STUDY CAMEO

Luke 5:1-7

Failure.—“We have toiled all night, and taken nothing.”

Faith.—“At Thy word I will let down the net.”

Fruit.—“They enclosed a great multitude of fishes.”

Fellowship.—“They beckoned unto their partners.”—G. E. Morgan, in “The Christian.”

THE CHRISTIAN'S WALK

1. The Past Walk (Eph. 2:2)—before conversion.
2. The Present Walk (Eph. 2:10). “Created in Christ Jesus unto good works . . . that we should walk in them.”
3. The Worthy Walk (Eph. 4:1). “Walk worthy of the vocation wherewith ye are called.”
4. The Different Walk (Eph. 4:17). “That ye henceforth walk not as other Gentiles walk.”
5. The Love Walk (Eph. 5:2). “Walk in love, as Christ also hath loved us, and hath given himself for us,” etc.
6. The Light Walk (Eph. 5:8). “But now are ye light in the Lord, walk as children of the light.”
7. The Circumspect Walk (Eph. 5:15). “Walk circumspectly, not as fools, but as wise.”—Charles Edwards.

PSALM 32

- I. The Condition or State of Being Happy.
 1. What is happiness? (vv. 1, 2).
 2. Who is unhappy? (vv. 3, 4).
 3. How to be happy (vv. 5, 6).
- II. How to Continue in the State of Being Happy.
 1. Our security (v. 7).
 2. Our instruction—
 - (a) Positive (v. 8).
 - (b) Negative (v. 9).
 3. Our faith (v. 10).
 4. Our joy (v. 11).

—E. O. Sellers.

THE SLEEPING AROUSED

“Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light.”—Eph. 5:14.

There are many figures used in Scripture to represent the condition of the sinner. He is a wanderer, a slave, “led captive by the devil,” “dead in trespasses,” etc. Here the figure employed is that of sleep. One who sleeps is unconscious and indifferent to all around him.

1. Sleep, a State of Dreams, Delusion and Danger.

The sailor, amid the storm, dreams of home; the soldier, of victory; the sick, of health; the prisoner, of liberty; the beggar, of wealth. When each wakes, behold it is all a dream. So the life of the unconverted. See Luke 15 for the story of the Prodigal; also the parable of the Rich Fool.

2. God Speaks to Men in This State.

He sounds an alarm. Would that men realized their true condition! Life is no dream, sin no trifle. It is a solemn thing to live and die.

3. God Does This by Various Means.

By His Spirit, providence, losses, sickness, special calls. (Example: Jonah.)

4. The Call is to Action.

Not only awake, but arise. It is not enough to hear and admit the truth of what you hear. Act, believe and flee. The Prodigal “arose and came.” “Escape for thy life!”

5. The Promise.

“Christ shall give thee light”; about yourself, about God, about salvation. “If any man will do his will, he shall know of the doctrine.” “The shining light that shineth more and more,” etc.—R. C. R., in “The Twentieth Century Pastor.”

JEREMIAH'S QUESTIONS

1. Ruin—How canst thou say I am not polluted?—Jer. 2: 23.
2. Redemption—How shall I pardon thee?—Jer. 5: 7.
3. Regeneration—How shall I put thee among the children?—Jer. 3: 19.
4. Retribution—How wilt thou do in the swelling of Jordan?—Jer. 12: 5.

W. J. M.

MY RICHES!

Psalm 23

Around me—The Lord.
 Above me—The Shepherd.
 Beneath me—Green pastures.
 Beside me—Still waters.
 Ahead of me—Paths of safety.
 With me—In valley of death.
 Before me—The Lord's table.
 Behind me—My enemies.
 Following me—Goodness and mercy.
 Awaiting me—The house of the Lord.

Note: The shepherd is always on an elevated section of land that he may be better able to oversee the flock. It is from above that the Lord watches me, and from whence my blessings come.

My enemies are truly behind me: they are out of date in their methods of warfare—the child of God relies on God by faith. They depend upon their wisdom and strength—the child of God upon the resources of the Eternal God.—Henry F. W. Uffeln.

THE SIN OF FORGETFULNESS

"When thou hast eaten, and art full, then beware lest thou forget the Lord thy God."—Deut. 6: 10.

Fullness is apt to breed forgetfulness. The multitude of our mercies may act like an opiate and make us heedless toward God. This is one of our subtlest perils. The bright day puts us to sleep. There are ten who can keep awake in the Valley of Humiliation, with Apollyon in fierce antagonism, to one who can keep awake on the Enchanted Ground, where the antagonism is found in the rarity of the air and the softness of the encompassing light. It is the luxuriant isle which becomes our Lotusland. We were all alert when we were driven by the stinging blast, and were in danger of the engulfing deep. And thus it is true that the bright day brings forth the adder. A possible poison lurks in our comforts. We are most in danger when we have no need. When we have everything we want we are in danger of losing God.

And so does the Old Testament bid us "Beware"; and so does the New Testament bid us "Watch." The sentinel of the soul must be continually on guard, and never more so than

when the battle seems to be over, and life has become a feast. Our wills must be exercised in deliberate vigilance when we have left the desert behind and have crossed into Canaan. We must open our eyes in resolute purpose to see the seal of the Lord on the mercies which crowd our way. No divine privilege must be allowed to pass as a personal right. On the forehead of every providence we must read the name of the Lord. This must be our wonder: "When all Thy mercies, O my God, my rising soul surveys!" And that healthy wonder will ever be accompanied by the spirit of praise. Then will the songs of battle be sung again at the feast.—J. H. Jowett, in "British Weekly."

"YOU MAY"

Give of your means, as Ananias (Acts 5:1-16); wish to die well, as Balaam (Num. 23:10); bring an offering, as Cain (Gen. 4:3); be a gospel worker, as Demas (2 Tim. 4:10); live with God's people, as Gehazi (2 Kings 5:23-27); hear preaching gladly, as Herod (Mark 6:20); minister in the priest's office, as Nadab (Num. 3:2-4); ask for prayers, as Pharaoh (Exod. 8:8); make long prayers, as the Pharisees (Matt. 23:14); be able to prophesy, as Saul (1 Sam. 10:10); have many followers, as Theudas (Acts 5:36), have the lamp of profession as the foolish virgins (Matt. 25:1-12)—and yet, after all, be eternally lost.—G. P. Ainsworth, in "The Bible Today."

"MOTHER"

As Appreciated by Some Great Men

"If I had all the mothers I ever saw to choose from, I would have chosen you."—Thomas Carlyle, in letter to his mother.

"What would I not give to call my dear mother back to earth for a single day to ask her pardon on my knees for all those acts by which I grieved her gentle spirit."—Charles Lamb.

"All I am, all that I hope to be, I owe to my angel mother—blessings on her memory! I remember my mother's prayers. They have always followed me. They have clung to me all my life."—Abraham Lincoln.

"I should have become an atheist but for one recollection, and that was the memory of the time when my departed mother used to take my little hand in hers and cause me on my knees to say, 'Our Father, who art in heaven.'"—John Randolph.

"If my mother could rise in the dead of night and pray for my recovery from sickness, my life must be worth something. I then and there resolved to prove myself worthy of my mother's prayers."—James A. Garfield, on hearing his mother praying for him late at night while he lay sick in an adjoining room.



These are Troublesome Times

DOES IT PAY TO STUDY
THE BIBLE?

WE BELIEVE IT DOES,
DO YOU?

Join Us at 12 o'clock
Each Sunday
Immanuel Men
Immanuel
Baptist Church

The two sides of an attractive invitation card
(Facsimile)

PREACHING TO ONE OR MANY

It often requires more courage to preach to one, than to preach to a thousand. It is the most concentrated form of preaching; the preacher's whole energy directed to a single soul, and that soul obliged to take the whole discourse to himself, since there is no congregation to share the hearer's responsibility. Many strong preachers have to confess that here is the point where they are most weak; that they lack the courage to face a sinner squarely and talk to him of his responsibility. But the timidity which hinders in this duty may be overcome; and it will be overcome, if at all, as Sir Thomas Brown said about his victory over his doubts, "in no martial posture, but on the knees."—A. J. Gordon.

TO MAKE MEMBERS THINK

Rev. H. L. Moore, pastor of the First Presbyterian Church, Beloit, Wis., secured suggestion for more than one sermon and aroused the interest of his people to new activity by asking each member to fill a card bearing the following words:

1. My favorite hymn is
 2. The sermon that impressed me most was on the theme
 3. I should like to hear a sermon on the subject
 4. I think that the efficiency of our church would be improved if—
 - (a) The members would
 - (b) The pastor would
 - (c) The elders would
 - (d) The deacons would
 - (e) The trustees would
 - (f) I would
- This is what I am going to do about it
- (Signed)

—"The Continent."

PRACTICAL HINTS FOR OPEN-AIR SPEAKING

Don't use hackneyed phrases, meaningless terms, exaggerated expressions, or appeals to sentiment only.

Don't try to be eloquent, clever, comical, or entertaining. We are not all Spurgeons, we are only messengers—"A voice."

Don't provoke unnecessarily; e. g., in a ritualistic district preach the truth. The presentation of truth is the best way to denounce error.

Don't continue talking after you have finished; a wearied audience rapidly diminishes.

Don't throw yourself about, this distracts the hearers. Muscular movements do not always denote earnestness.

Don't exaggerate; God's Word is complete.

Don't speculate; God has revealed sufficient.

Don't shout, this grates on people's ears; distinctness is preferable to volume.

Don't imitate others. Our beauty, if we have any, lies in our own individuality.

Don't belittle the majesty of God. Always give the Lord Jesus Christ His proper title.

Don't compromise, God never goes back on His Word.

Don't argue, the Word of God is beyond argument. "It is written" settles every point.

Don't fear man; his power is limited. Speak in the fear of God, for to Him must we give an account.—"Points, Pictures, Pearls."

It is said that after Whitefield had preached more than 300 times a sermon on the text, "Ye must be born again," he was asked why he preached on that text so often. His reply was, "Because ye **must** be born again."

Notes and Suggestions

JOSEPH W. KEMP IN NEW YORK.

Pastor Joseph W. Kemp, of Edinburgh, has been invited to supply the pulpit of Calvary Baptist Church, New York, for a few Sabbaths this Spring.

THE TRIUMPHS AND PURSUITS OF PEACE

On April 18 the churches of San Francisco commemorated the great fire of nine years ago in special thanksgiving services and held a mass meeting in the Municipal Auditorium to give united and public expression to their gratitude.

THE CHILD LABOR BILL

The House of Representatives of the State of Illinois is now considering a bill for raising the age at which children may be industrially employed, from 14 to 16. It is believed that the adoption of the bill will be to the advantage of the child educationally, industrially, financially and morally.

REV. F. B. MEYER RETURNS TO CHRIST CHURCH

The Rev. F. B. Meyer, London, has been obliged to cancel all his engagements in this country this summer. The causes operating to that end are his call to the pastorate of his former charge, Christ Church, on the resignation of the Rev. Len. G. Broughton, the illness of his daughter, and the exigencies of the war. March 28, Dr. Meyer read a letter accepting the pastorate of Christ Church, Westminster Bridge Road, London. He takes up the work at the beginning of May.

THE CHICAGO TRACT SOCIETY

Rev. Ernest C. Brooks, the secretary of this society, reports that during the past year 25 missionaries were employed, devoting 218 months of time to the work. They conducted 1,070 meetings, visited more than 56,000 homes and distributed more than 12,000,000 pages of Christian literature. This literature was published in 38 different languages. The work of the society now extends throughout Illinois, Indiana, Iowa, Michigan, Missouri, Wisconsin, and in some sense may be called the Tract Society of the Northwest.

THE HEBREW CHRISTIAN ALLIANCE OF AMERICA

This organization held a conference in New York, April 6-9. Representatives of the leading Jewish missions in the United States and Canada attended and discussed questions vital to the spiritual, national and social welfare of Israel. Rev. S. B. Rohold is president of the Alliance.

PASTOR PAUL RADER

We take much pleasure in presenting to our readers the picture of the pastor of the Moody Church, Rev. Paul Rader, whose very unusual success in that church has attracted very wide attention. In our evangelistic columns there is reference to the particular evangelistic activities of Mr. Rader in the city of Chicago particularly. In the church proper, the work has gone forward in a re-



Rev. Paul Rader

markable way. On a recent Sunday, two large overflow meetings were held in the evening and scores were then turned away. On that particular day it is said that 10,000 people attended the Moody Church, if all the morning, afternoon and evening services, were in mind.

Pastor Rader has a most pleasing appearance, an excellent voice, is true to the faith once for all delivered to the saints, and has a fund of illustrations which are remarkably original, and impresses all who hear him with his deep sincerity. With no fears that his present popularity and success will wane, the Moody Church is looking forward to a period of soul winning and Christian edification such as that great church, even under its many great leaders, has never yet experienced.

TRAINING INSTITUTE PRESIDENT.

Rev. Jesse W. Brookes, Ph. D., was inaugurated as President of the Union Missionary Training Institute in Brooklyn, N. Y., March 24. Mrs. Lucy Drake Osborn, the founder of the Institute, was present and took part in the exercises.



Rev. Jesse W. Brookes, Ph. D.

PRIZE ESSAYS

In June, 1913, the American Sunday-school Union offered three prizes, the first \$1,000, the second \$600, and the third \$400, for essays on religious subjects that would be of a high order and merit and germane to the objects of the American Sunday School Union. The first prize was awarded to Rev. A. Ashworth, D. D., of Milwaukee, Wis., on the subject "The Union of Christian Forces in America." The second prize was awarded to Rev. Howard P. Young, Table Rock, Neb., on the subject "Character Through Re-creation," and the third prize was awarded to Rev. Robert Whitaker, Los Gatos, Cal., on the subject "The Christian View of Amusements."

The American Tract Society is offering one prize of \$250 and another of \$100 for an essay of not more than 75,000 words, on a subject of religious character with a strong Christian motive. The manuscripts must be in the hands of the society by August 1, 1915, and should be addressed to the General Secretary of the American Tract Society, Park Ave. and

40th St., New York City. The money for these prizes is provided for through the George Wood Premium Fund.

THE WORLD'S BIBLE CONFERENCE

This conference will be held August 1-4, at San Francisco, Cal., and President Woodrow Wilson will be honorary president, with Mr. James Wood, actual president. Prof. B. B. Warfield of Princeton University, Dr. Abraham Kuyper of Holland, Prof. Giovanni Luzzi of Florence, Italy, agents of the Bible Society in Constantinople, China and Siam, and many missionaries will be present as speakers. For many reasons this conference will be of very special interest.

THE BROSS LECTURE FOR 1915

Rev. John Neville Figgis, D. D., Litt. D., of the House of the Resurrection, Mirfield, Eng., will give a course of six lectures at Lake Forest University, on "The Will to Freedom, or the Gospel of Nietzsche and the Gospel of Christ," under the foundation established by Lieutenant Governor William Bross in 1879. This lecturer will receive \$6,000, which is the decennial price offered in connection with the foundation referred to.

THE LOS ANGELES BIBLE INSTITUTE AUDITORIUM OPENED

The large auditorium of the Bible Institute of Los Angeles was opened to the public on Sunday, April 4. The newspapers report an overflowing audience, although there is capacity for 4,000. Dr. Torrey announced a series of evangelistic meetings to continue there during the period of the Panama Exposition. The speakers thus far announced are: Dr. Riley, of Minneapolis; Dr. Munhall, of Philadelphia; Dr. Evans, of Wheaton, Ill.; Dr. Matthews, of Seattle, and Dr. John McNeil, of Denver.

THE SCRIPTURE GIFT MISSION

This organization has already distributed 1,750,000 copies of the Gospels and Testaments to the soldiers in Europe since the war began. The well authenticated stories of the eagerness with which the Russian soldiers have received the Scriptures are almost beyond belief. The Empress of Russia took to the front 20,000 copies of the Scriptures. A quarter of a million copies have been distributed to the French soldiers and they are calling for more, and the same eagerness for the Gospels is shown in Hungary. There is practically no report of the reception of the Gospels by the German soldiers. \$100.00 will provide 10,000 Gospels in any language. The special treasurer for America is Asa S. Wing, 409 Chestnut St., Philadelphia.

Book Notices

One Hundred Great Texts and Their Treatment.

This is a large book containing "illuminative comment by noted preachers, and illustrative thoughts and incidents" on one hundred Scripture texts. It contains an introductory chapter by Dr. Charles H. Parkhurst, which seems to be taken from his Yale lectures, and does not seem to have any connection with the book, and does not contain a reference to it.

Such books may be crutches to hold up weak men. To say that there is no good in them would not be true, but the danger of inducing clerical laziness is very great.

502 pages 6 x 9 inches. Geo. H. Doran Co., New York. \$2.50. J. H. R.

The Gospel of Healing, by A. B. Simpson, D. D.

This is a new edition of an earlier work by this distinguished preacher and Christian leader, which is deserving of great praise, though one may not be able to go the whole length with him in some of his conclusions. He is firmly persuaded that the healing of disease by simple faith in God is a part of the gospel and a doctrine of the Scriptures. For our own part, we are able to say that the healing of disease by simple faith in God through Jesus Christ is a fact, but whether it is for every one in this age we are not so sure. Nevertheless we heartily commend this book, and believe it will have a sanctifying and strengthening effect upon all who read it.

154 pages. 5 x 7½ inches. Morgan and Scott, London. Cloth, 25 cents, net. J. M. G.

The Universal Bible Dictionary, edited by A. R. Buckland, M. A., assisted by the Rev. A. Lukyn Williams, D. D.

This volume will take its place among the best and most useful smaller dictionaries of the Bible. The nature of the contents forbids detailed review, but the reading of many of the leading articles such as Justification, Higher Criticism, the Gospel of John, the Book of Isaiah, etc., are satisfactory to those who hold the conservative position as to evangelical doctrine and the inspiration of the Scriptures. The contributions of such men as S. W. Green and W. H. Griffith Thomas that are found in the volume are in themselves reassuring. The volume should meet a hearty reception from those who do not

desire the more elaborate works of the same kind, and those who wish a volume that is not expensive.

511 pages. 6 x 9 inches. Fleming H. Revell Co., New York. \$1.50. J. H. R.

God's Gospel and God's Righteousness, A Study of Romans 1-5:11; God's Gift and Our Response, A Study of Romans 5:12-8:13; God's Love and God's Children, A Study of Romans 8:14-16:27, by Philip Mauro, Attorney at Law.

These volumes of expository readings in Romans will attract many who would not be interested in the ordinary commentary. Instead of treating the epistle verse by verse, the author deals with its various topics as they appear, in short, readable sections. The exposition, while popular in form is the result of careful study and is evangelical and dispensational. Mr. Mauro is jealous lest the doctrinal be emphasized at the expense of the practical, and this feeling shapes his treatment. While there are details with which we might not agree, we are glad to commend this work to Bible students generally.

Average, 160 pages per volume, 5½ x 7½ inches. Fleming H. Revell Co., New York, 50 cents, net, per volume. L. W. G.

"Jesus as He Was and Is," a Modern Attempt to Set Forth the Abiding Significance of Jesus Christ, by the Rev. Samuel G. Craig, A. M., B. D., minister of the North Presbyterian Church of Pittsburgh, with an introduction by Prof. Benj. G. Warfield, D. D., LL. D., of Princeton Theological Seminary.

In writing this book the author has made large use of a series of Sunday afternoon sermon lectures delivered by him in the church of which he is the pastor. It treats of Jesus as Saviour, King, Example, Preacher, Miracle Worker, Healer, as One who died, as Judge, and as The Coming One. The plan is to present these facts in terms adapted to the modern ways of thinking, and while the author is not always as clear and definite as one would like, yet he seems to be thoroughly orthodox and evangelical in his standpoint. Indeed, the introduction by the distinguished Dr. Warfield alone would seem to satisfy as to this point. We believe the book is a useful one for ministers and feel able to commend it.

288 pages. 5½ x 7½ inches. George H. Doran Company, New York. \$1.00 net. J. M. G.

The Book of Daniel, A Composite Revelation of the Last Days of Israel's Subjugation

to **Gentile Powers**, by W. C. Stevens, Principal of the Missionary Training Institute, at Nyack, N. Y.

This small volume is one of a series of "Scripture Primers" projected by the author, and dedicated to the men and women in home and foreign mission fields who were under his instruction at Nyack. It was written under the impressions of the first months of the conflict now convulsing the European and Asiatic territory with which the prophecies in Daniel are concerned, the aim being "not to throw light upon Daniel, but to open the windows of ordinary intelligence for the light of Daniel to stream in."

The book contains an introduction by Dr. James M. Gray, who speaks of the "up-to-dateness" of the work, and the skill with which the author brings together the Bible and the last event of history. The method of the book is a very natural and simple one, and we can commend it cordially.

251 pages. 4 x 6½ inches. Publication Office, 644 Merrimac Street, Oakland, Cal. 55 cents, postpaid.

W. J. K.

"The Good News of the Spiritual Realm," by Dwight Goddard.

This book is an interweaving of the four Gospels into one connected account of the life and teaching of Jesus of Nazareth, in which the attempt is made, by free translation and paraphrase, to bring out the unity and reasonableness of His system of thought from the modern point of view. The motive of the writer is good, but we hesitate to commend such books because under the guise of translation and paraphrase erroneous teaching is likely to creep in without any warning to the reader. We do not say that such is the case in the present volume for we have not had time to read it through with care, but as in a circular note the author says, "You must not look to it for exact instruction, for infallible doctrines, for definite commands," etc., we regard it with a question mark. If, as the author desires, it will "win favorable attention to the good news which Jesus brought to this selfish and quarrelsome old world of ours" we shall be glad, but we believe that the plain Gospels themselves in the ordinary King James translation are able to accomplish this better.

372 pages, in addition to the reference index. 5½ x 7½ inches. To be obtained of the author, Ann Arbor, Michigan. \$1.00.

J. M. G.

Exposition of Reformed Doctrine, a Popular Exposition of the Most Essential Teachings of the Reformed Churches, by the Rev. M. J. Bosma. Second edition.

As the author says in his introduction, Reformed doctrine is that system of the truths of divine revelation obtained from the teachings of

the Word of God, which the Reformed churches have declared to be the expression of their faith, and have, as such, embodied in their standards. These standards are the thirty-seven articles of the Netherland Confession of Faith, the Heidelberg Catechism and the Canons of the Synod of Dordrecht, 1618-19. The subjects treated are in their order—the doctrines of God, man, Christ, salvation, the church, the means of grace, and the last things. The method adopted is that of question and answer, and is most simple, attractive and helpful. The book contains also an excellent index together with a dictionary of English and Dutch words. We can hardly expect a volume such as this to express our views of Christian doctrine in every particular, and yet we can commend this one very heartily. On mooted questions the author shows a desire to state both sides quite fairly, and leave his reader or the student to judge.

307 pages. 5½ x 8 inches. Eerdmaus-Sevensma Co., Grand Rapids, Mich. \$1.25. To ministers and students a discount of 20 per cent. J. M. G.

Studies in The Psalms, by Joseph Bryant Rotherham.

This volume is by the well known translator giving us "The Emphasized Bible." It is the last work he did, and fittingly crowns the labors of a long life. He did not live to see his work in print and this volume, as the foreword tells us, is issued by his son.

The author in his preface says that "the aim of the volume is to induce the readers of the Psalms to become students." This is precisely what this book will do, if one yields himself to the skillful guidance of the author.

In the introduction to the book, the author treats helpfully the following subjects: The Psalms as Literature, The Psalms as Lyrics, The Psalms as a Summary of Sacred Learning, The Psalms as a Stimulus to Holy Living.

The text of the Psalms used is that of "The Emphasized Bible," as the author says, "diligently revised." The foot-notes following the text are helpful, and lead into a wider field of study which may profitably be followed.

The expositions which follow the Psalms are fresh and to the point; their brevity commends them, only seven pages being given to the 119th Psalm, and yet while brief, they are full. It would be a very dull, unresponsive student who turned away from these suggestive and stimulating studies without an enriched mind and heart.

If one wants to know the Psalms better; to love them better; to be deepened in his own devotional life, and to be better equipped to open up their riches to others, here is a book that will aid greatly.

611 pages. 5½ x 8½ inches. The Standard Publishing Co., Cincinnati. \$2.00.

W. W. K.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

W. A. and Horace Erwin conducted a record meeting at Sidney, Ia., during March. There were 210 professions in thirteen nights.

J. Ritchie Bell conducted evangelistic meetings the early part of April, at the Methodist church, Clarion, Ia.

F. W. Christ was in Patch Grove, Wis., for two weeks, where he closed on Easter Sunday. Thirty-two joined the local M. E. church.

D. R. Raiser, pastor of the Second Reformed Church, Tiffin, O., will have time for some evangelistic work and is open for dates.

Shearer and Fraser held an evangelistic meeting with C. P. Bolman, pastor at Pekin, Ill., in March, 91 being added to the church.

Dr. W. E. Biederwolf conducted a successful campaign at Meadville, Pa. A total of 3,490 decisions were reported the last Sunday.

The Mills-Huggins Party has open dates for the month of May, and may be addressed at 903 Omaha National Bank Building, Omaha, Neb.

Charles R. Goff and party began a union meeting at Jefferson, Ia., the early part of April. They expect to continue there until May 2.

Benjamin Franklin reports 76 conversions in the regular services of his church, at Springfield, Mass., on March 14. He is very much encouraged.

"April 4 we closed a three weeks meeting at Gresham, Neb., which resulted in 154 decisions for Christ. An old lady 84 years of age was one of the converts."—Archie E. Laraway.

William M. Smith, superintendent of the Union Bible Seminary, Westfield, Ind., is conducting studies in prophecy by correspondence. He reports a good interest.

A report has been received from the Sunshine Mission, Cedar Rapids, Ia., which is in charge of Rev. F. K. Ward. They have had an average attendance of 92, and 92 professed conversions in one month.

Laura Alexander writes encouragingly from Trout Run, Pa., her home town where she reports 128 converts. She also held meetings with Rev. M. S. Q. Mollett at White Pine, Pa., with good results.

L. W. Aldridge assisted Rev. Mr. Allen in a two weeks meeting at Baroda, Mich. There were thirty forward the first week, which was considered very good, as the church has been in a good spiritual condition.

Wood and Brookes closed a successful meeting at Harmony, Minn., with many interesting conversions. The campaign was held in the opera house with large crowds attending. The churches were greatly revived.

W. W. Hall and party conducted a union campaign in Swissvale, Pa., in March and the early part of April, with 1,300 conversions. The next meeting began at Kittanning, Pa., April 11, to continue for six weeks.

John M. Linden and party closed on Sunday April 4, a union campaign with the churches of Shinglehouse, Pa. The population of the town is 1,500, out of which came 550 decisions for Christ and the church. The party is now in a campaign at Nanticoke, Pa.

"Have just closed a fine meeting at West Union, O. There were many conversions and accessions to the church. All the churches in town are sharing in the converts. This has been in many respects the best year in my ministry."—E. B. Westhafer.

S. E. Lewis, pastor of the Baptist church, Lydonville, N. Y., was assisted by F. W. H. Peckham in evangelistic meetings during March. There were over 160 professed conversions. There were many accessions to the Presbyterian, M. E. and Baptist churches.

Henry W. Bromley and party closed their campaign at Howell, Mich., with a great victory. There were 567 enquirers, beside several hundred members of the various churches taking a more definite stand for God.

T. D. Franklin and J. H. Leonard closed a successful campaign at Pickford, Mich., April 4, with 204 conversions, many consecrations, and the whole community greatly shaken for God. From there they went to LeMars, Ia., to begin a meeting on April 7.

Mrs. L. E. Brown closed evangelistic meetings at Broadview, Ill., with 100 conversions and began work in the First M. E. Church,

The Byron J. Clark Evangelistic Party held a successful meeting at the 40th and Harrison St. Church, Kansas City, Mo., during March, and is now in a meeting at Shawnee, Okla. The crowds are taxing the capacity of the church and many have expressed a desire to become Christians.

Paul Henry Packard closed a campaign in Pittsburg, Kan., April 11, with 145 additions to the church. April 12-16, Mr. Packard gave addresses on "Evangelism" at a convention of Christian workers, at Iola, Kan. His next campaign was at Cherokee, Kan., beginning April 25, Charles S. McCray assisting.



The Burke-Hobbs Tabernacle Choir at Jackson, Mo., Herbert G. Tovey, Director

Chicago, April 14. Mrs. Brown is specializing in personal workers classes.

Merril T. McPherson writes as follows from Lethbridge, Alberta, Can.: "Having glorious meetings here. We closed on the north side of the city; then after a week's rest started in again on a city-wide campaign in Wesley Church, the largest in the city, holding about 1,200."

The Miller-Vinaroff Party reported a good meeting at Fulton, Ind. At the time of writing there had been 72 conversions; more than 40 being heads of families. Mr. Vinaroff organized a regular church choir with 40 members. The party next went to Rockford, O.

C. E. Hillis and party held a great revival campaign in Marysville, Pa. A large tabernacle was erected. Two new additions to the Hillis party are A. H. Stahl and H. E. Carroll. Their next meeting was to begin in Steelton, Pa., April 25, in a tabernacle seating 3,500, and continue about seven weeks.

S. D. and B. W. Goodale closed a splendid meeting in Kansas City, Kan. There was a good work among church members, and 154 professions of different kinds. The pastor, Rev. Tilman Sloan, received 88 persons into the church the last night. He expects to receive at least 100 in all. The evangelists next went to St. Louis, Mo., to open meetings in the Rockhill Church.

"Just returned from Centralia where I spent two weeks in the interest of railroad men for the International Committee R. R., Y. M. C. A. Something over 200 men have been interested."—James R. Smith.

Edward D. Fellers writes from Staunton, Va., that the meetings opened there with fine prospects on April 6. He closed his previous campaigns in Mason City, W. Va., with 68 conversions and at Webster Springs, W. Va., with 125 conversions. Mr. Fellers has an open date for the summer, and can be addressed at 814 Ohio Ave., Youngstown, O.

C. A. Erickson and F. A. Geisenheiner closed an eleven weeks campaign, holding meetings in the Presbyterian, Methodist, Baptist and Christian churches in Pulaski, Miller, Camden, Laclede and Texas counties, Mo. People of all ages were reached in the meetings, and quite a number for the first time made profession of their faith in Christ.

"We had a fine work in Salem, Ore., in February, then Watertown, S. D., for the month of March. Now we are in Modesto, Cal., and from here we go to South Pasadena. We have had tabernacles in all cities and the Lord has blessed us in a wonderful way. We are with Dr. Henry Ostrom, and enjoy the work."—Arthur W. McKee.

"Chas. T. Wheeler has just closed the most successful evangelistic campaign the city of Edwardsville, Ill., has ever known. There were over a thousand to come forward and the churches were re-made and the community changed. Dr. Wheeler and his associates are now in a union tabernacle campaign at Litchfield, Ill."—A. R. Forsythe.

James M. Williams, pastor of the M. E. church, Perry, Ia., sends an encouraging report of the meetings conducted in his church by Mr. and Mrs. Kennedy. Whole families have been converted and have joined the church and the church is in excellent working spirit. Everybody is happy and conversions are still occurring. Over 260 came to the altar and 140 were received into the church, April 4.

The Hart and Magann meetings opened in Racine, Wis., under favorable conditions on April 4. After preaching the first week to Christians, the sermons were then directed to the unconverted and at the first invitation about 280 went forward. There were not enough personal workers to care for all the converts and it was necessary for the evangelist to again appeal to Christians to give themselves more heartily to the work.

"We have just had a great revival at Haxtum, Colo., with Evangelist Dan Shannon. He preached four weeks in Scott's Opera House. The roads were almost impassable, yet the building was crowded to the limit. Three hundred turned to God."—T. B. Tyre, pastor of M. E. church.

E. J. Forsythe and party opened meetings at Moberly, Mo., April 1. During the early part of the meetings they wrote: "We are in the midst of a wonderful work in this old town. The tabernacle was not finished when we began, but there were over 1,000 people in the building. At the Sunday night service 3,600 people were in the building and over 200 turned away." They had a fine choir of over 300 voices under the direction of Charles R. Forsythe.

Oscar Lowry closed an unusually good campaign March 21, in his home town, Cedar Falls, Ia. Altogether there were 997 professed conversions. While this number was not so large as in other towns the party has visited of the same size, yet for Cedar Falls it is considered very good, as there is a very large per cent of the people already in the churches. The pastors were greatly pleased with the results and the members wonderfully revived, resulting in several hundred re-consecrations. The evangelistic party next went to Fairbury, Neb.

Paul Rader, who after a short evangelistic campaign in Chicago was called to the pastorate of the Moody Church, has spent much of his time in evangelistic meetings. After a series of meetings in the Fourth Baptist Church, he held a month's campaign at the Moody Church, which was productive of much blessing. Since then he has conducted meetings at the North Shore Congregational, Englewood First M. E. and Second Baptist churches. He will soon begin a campaign, in which all the Baptist churches of Chicago will unite, at the Aiken Institute. Besides all this work and preaching in the Moody Church, he is now on his eighteenth week of daily noon meetings, which commenced in Willard Hall, until it was overcrowded, and now continue in the Inter-Ocean Building, 57 W. Monroe St., which is about twice as large as Willard Hall. There have been large numbers of confessions of Christ during the meetings.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Frances C. Allison—Until May 16, Sumpter, S. C.

- George Wood Anderson—Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.
- Hay Bell and Joe Lauderdale—May, Foosland, Ill.; Aug., Menville, Ia.; Sept., Sturgis, Ky.; Oct., Galatia, Ill.
- Chester Birch—May 2-16, Conneautville, Pa.; May 23-June 6, Richboro, Pa.; June 10-27, Deerfield, Mich.
- Dave Bulkley Party—May 2-23, Warsaw, Mo.
- George E. Burgess Party—Apr. 28-June 1, Dansville, N. Y.; June 2-30, Belmont, N. Y.
- Burke and Hobbs Party—May, St. Louis, Mo.; June, Cushing, Okla.
- Will A. Cheesman—May 2-16, Glenmont, O.; May 17-30, Markle, Pa.; May 31-June 13, Leechburg, Pa.; June 14-27, Washington, Pa.; June 28-July 11, Apollo, Pa.
- Byron J. Clark Party—Until May 15, Oklahoma City, Okla.; May 17-June 5, Dacoma, Okla.; June 5-20, Parsons, Kan.
- Glosson Sisters—Until May 9, Newark, Del.; May 30-June 27, Kanawha, Ia.
- H. T. Crossley—May 2-16, Penetang, Ont.
- DeFlon and Lytle—May, Pinckevill, Ill.; June, Scott, Wis.; July, Marcellon and Elkhorn, Wis.
- Edwin R. Dow and party—May, Franklin, Neb.; June, Orleans, Neb.; July, San Francisco, Cal.; Aug., Dallas Center, Ia.
- John W. Erskine—Until May 9, Lone Rock, Wis.; May 12-30, Evart, Mich.; June 5-27, Wilson and West Wilson, Mich.
- Edward D. Fellers—Until May 9, Charleston, W. Va. Open dates for the summer.
- L. E. Finney and party—At Hearne, Alvarado, Waco, Pearsall, Normangee, Tex.; Harrison, Ark.; Sulphur, Okla.
- A. John Fitt—May, Fowler, Colo.; June, Blanca, Colo.; July and Aug., Tent meetings in Colorado.
- George Wm. Forman—May 23-June, Morenci, Ariz.
- E. J. Forsythe and party—May, Moberly, Mo.; May-June, Richmond, Mo.; October, Denison, Ia.; Nov.-Dec., Tippn, Ia.
- T. D. Franklin and J. H. Leonard—May, Spencer, Ia.; June, Burnside, Ia.
- Charles R. Goff and party—Until May 2, Jefferson, Ia.; May 9-May 23, Redfield, Ia.; May 30-June 20, Montezuma, Ia.
- John S. Hamilton and party—Until May 23, Clarksburg, W. Va.
- Hamilton and Stewart—Until May 15, Great Bend, Kan.
- Hart and Magann party—May-June, Green Bay, Wis.
- E. R. Hermiston—May, Van Nuys, Cal.; June, Englewood, Cal.
- "Bob" Johnson and party—May 29-July 12, Punxsutawney, Pa.; Sept. 17-Nov. 1, Kalamazoo, Mich.
- The Bob Jones party—Until May 16, Sumter, S. C.; Aug. 1-15, Elkin, N. C.
- The R. Sam Kirkland party—May, Kirkland, Ill.; May-June, Albany, Ill.; June-July, Fulton, Ill.; open dates last July-first Aug.
- John M. Linden and party—May, Stoughton, Wis.; June, Smethport, Pa.
- Lowry-Moody party—Until May 2, Fairbury, Neb.; May 9—June 13, North Platte, Neb.
- J. W. Mahood and party—Until May 4, Buckhannon, W. Va.
- Frank Mathis and party—May 9-June 6, Cherokee, Ia.
- Mealung and Leonard—Until May 16, Roaring Springs, Pa.
- Paul Henry Packard and party—Until May 9, Cherokee, Kan.; May 16-June 6, Arcadia, Kan.; June 13-July 4, Walnut, Kan.
- Rayburn and Laraway—Until May 9, Valentine, Neb.; May 16-June 6, Bennet, Neb.; June 13-July 11, Kimball, Neb.
- Milton S. Rees—May 16, St. Petersburg, Fla.
- Harold F. Sayles—May 2-18, Reed City; May 23-June 8, White Pigeon, Mich.
- Chas. Cullen Smith and A. C. V. Gilmore—Until May 2, Crawfordsville, Ia.
- V. A. Sunday and party—May 2-June 13, Omaha, Neb.
- Max Wertheimer—Until May 12, Spence St. Baptist Church, Philadelphia, Pa.; May 13-28, Fidelity Baptist Church, Cleveland, O.
- Chas. T. Wheeler and party—May 2, Granite City, Madison and Venice, Ill.; June-July, DeSoto, Mo.
- Wood and Brooks party—Until May 23, Royalton, Minn.; June 6-July 4, Wauconda, Ill.; Aug 1-29, Burr Oak, Ia.
- Toronto, Ont., June 6-13.
- Binghamton, N. Y., June 25-July 4.
- Hebron, Mass., July 4-11.
- Nyack, N. Y., July 4-11.
- Mt. Lake Park, Md., July 13-18.
- Chicago, Ill., July 18-25.
- Old Orchard Beach, Me., July 30-Aug. 8.
- Lancaster, Pa., Aug. 6-15.
- Beulah Park, O., Aug. 13-22.
- Desplaines (Ill.) Camp Meeting, July 7-19, 1915.
- Erisside (O.) Bible Conference, July 23-Aug. 1, 1915 (probably).
- Genl. Assembly Presbyterian Church, in the U. S. A., Rochester, N. Y., May 20-30, 1915.
- Genl. Assembly Presbyterian Church, in the U. S., Newport News, Va., May 20-29, 1915.
- Green Lake (Wis.) Bible Institute, July 28-Aug. 10, 1915.
- Grove City (Pa.) Bible Conference, Aug. 3-13, 1915.
- International Christian Endeavor Convention, Chicago, July 7-12, 1915.
- International Missionary Union, Clifton Springs, N. Y., June 23-27, 1915.
- Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.
- Lord's Day Congress, San Francisco, Cal., July, 1915.
- Martin Luther Quadricentenary, October 31, 1917.
- Missionary Education Movement Summer Conferences for 1915, as follows:
- Blue Ridge, N. C., June 25-July 4.
- Silver Bay, N. Y., July 9-July 18.
- Ocean Park, Me., July 22-July 30.
- Asilomar, Cal., July 2-July 11.
- Estes Park, Colo., July 16-July 25.
- Lake Geneva, Wis., Aug. 6-Aug. 15.
- Mothers' Day, May 9, 1915.
- Montrose (Pa.) Bible Conference, July 30-Aug. 8, 1915.
- National Board of the Y. W. C. A. of America Convention, Los Angeles, Cal., May 6-11, 1915.
- North Baptist Convention, Los Angeles, Cal., May 19-25, 1915.
- Northfield (Mass.) dates for 1915:
- Young Woman's Conference, June 16-23.
- Student Conference, June 25-July 4.
- Summer School for Woman's Foreign Missionary Societies, July 8-15.
- Women's Summer School for the East, July 16-23.
- Summer School for S. S. Workers, July 17-24.
- General Conference, July 30-Aug. 15.
- Ocean Grove (N. J.) Camp Meeting, Aug. 27-Sept. 6, 1915.
- Presbyterian United Movement Conference, Rochester, N. Y., May 19, 1915.
- Presbyterian Young People's Conventions for 1915:
- Ovoca, Tenn., June 22-30.
- Pocono Pines, Pa., June 30-July 6.
- Winona Lake, Ind., July 13-20.
- Alma, Mich., July 20-26.
- Storm Lake, Ia., July 13-22.
- Hastings, Neb., July 27-Aug. 3.
- Hollister, Mo., Aug. 12-19.
- Prison Sunday, Oct. 31, 1915.
- Quinquennial International Prison Congress, London, Eng., 1915.
- Rockhurst Prayer Conference, San Francisco, Cal., June 14-20, 1915.
- Southern Baptist Convention, Houston, Tex., May 12-17, 1915.
- Southwestern Missionary Conference, Cliffs, Ariz., Aug. 12-21, 1915.
- Stony Brook (L. I.) Prophetic Conference, Aug. 8-15, 1915.
- Winona Lake (Ind.) dates for 1915:
- Summer School of Missions, June 24-July 2.
- Bible School, July 5-Aug. 20.
- Presbyterian Young Peoples' Conference, July 13-20.
- Bible Conference, August 20-29.
- Women's Congress of Missions, San Francisco, Cal., June 6-13, 1915.
- Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 23-Nov. 4, 1915.
- Women's Summer Schools of Missions for 1915:
- Los Angeles, Cal., May 31-June 4.
- Oklahoma City, Okla., June 1-7.
- Denton, Tex., June 3-13.
- Duluth, Minn., June 8-14.
- St. Paul, Minn., June 16-22.
- Winona Lake, Ind., June 24-July 1.
- Blue Ridge, N. C., June 24-July 4.
- Boulder, Colo., July 6-13.
- E. Northfield, Mass., July 8-15.
- Silver Bay, N. Y., July 9-18.
- World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1916.
- World's Temperance Sunday, Nov. 7, 1915.
- Young People's Christian Union of the United Presbyterian Church, Los Angeles, Cal., July 4-11, 1915.
- Young Women's Christian Association Student Conferences for 1915:
- Blue Ridge, N. C., June 4-14.
- Silver Bay, N. Y., June 18-28.
- Eagles Mere, Pa., June 25-July 5.

FORTHCOMING CONFERENCES OR IMPORTANT DATES.

- Anti-Saloon League of America (Biennial Convention), Atlantic City, N. J., July 6-10, 1915.
- China Inland Mission Jubilee Meeting, Niagara-on-the-Lake, Ont., June 15-20, 1915.
- Children's Day, June 13, 1915.
- Christian Workers and Bible Conference, Bible School Park, N. Y., July 23-Aug. 1, 1915.
- Christian and Missionary Alliance Summer Conferences for 1915 (probable dates):

The Moody Bible Institute of Chicago

FACULTY ACTIVITIES

Dr. Gray's engagements in April included two lectures on prophecy before the Pittsburgh Union Bible Class; the supply of the pulpit of Immanuel Baptist Church of Chicago, April 18, when he gave by request his address on "The Battle of Armageddon," and two preaching services in the Central Methodist Church, Muskegon, Mich., in connection with the annual meeting of the rescue mission of that city.

Mr. Gosnell gave three days of Bible teaching at the ministers' and workers' conference of the Friends Western Yearly Meeting, held at Mooresville, Ind., April 12-14.

Miss Cary, feeling the strain of her winter's work, spent two weeks last month in rest at Battle Creek, Mich.

Miss Edna Johnson, teacher of Manual Arts and Primary Sunday-school Work on our faculty, was bereaved of her father, after a short illness last month. She spoke of his faith in God as that of a little child who, through all his years as she knew him, was an example of a life "hid with Christ in God."

Mr. Trowbridge has just closed a very successful season with the McCormick Theological Seminary Glee Club, a chorus of twenty-eight male voices from among the theological students. They have given concerts in a number of Presbyterian churches; a "Home" concert in the Seminary chapel, March 25; a concert at the Fourth Presbyterian Church, April 15; and furnished the music for the Seminary Commencement, April 29.

SPECIAL LECTURES

The Rev. William Hay, F. R. G. S., pastor of the Nassau Street Baptist Church, Winnipeg, Can., gave the graduating address before the April, 1915, class. He returned a year ago from a visit to the missionary stations of China, Korea and Japan, where he had an opportunity to travel with some of the members of the new Chinese parliament and to interview Dr. Sun Yat Sen and Gen. Hwang Hsing, the commander of the revolutionary forces. He also was present at the Baptist conference in Shanghai and addressed a number of student gatherings in the different lands he visited. Formerly Mr. Hay was president of the Baptist Union of New Zealand, and chairman of the personal workers during the Chapman-Alexander campaign in Dunedin.

Rev. W. Irving Carroll, D. D., Texarkana, Tex., delivered six lectures on the Second

Coming of Christ during the week, March 31-April 7, 1915.

Rev. J. H. Blackstone of Nanking, China, delivered two lectures on China. Mr. Blackstone spent nine years in evangelistic work in China, and was in the city of Nanking when it was being shelled by the revolutionists.

EXTENSION DEPARTMENT

The regular workers in this department were engaged in service during the month of April as follows: Frances C. Allison with the Bob Jones Evangelistic Party in Crawfordsville, Ind., and Sumter, S. C.; George E. Guille, Athens, Tenn., and Detroit, Mich.; C. P. Meeker, at home, Grand Junction, Mich.; John C. Page, in Cape Breton, N. S., under the direction of the Cape Breton Evangelistic Association; Angy Manning Taylor, Petersburg, and Richmond, Va. Word has been received from Miss Elinor Stafford Millar that she is improving in health and hopes to return to the United States by September 1, 1915.

A number of calls were received for workers, 20 of whom were located; 12 being present students and 6 were former students.

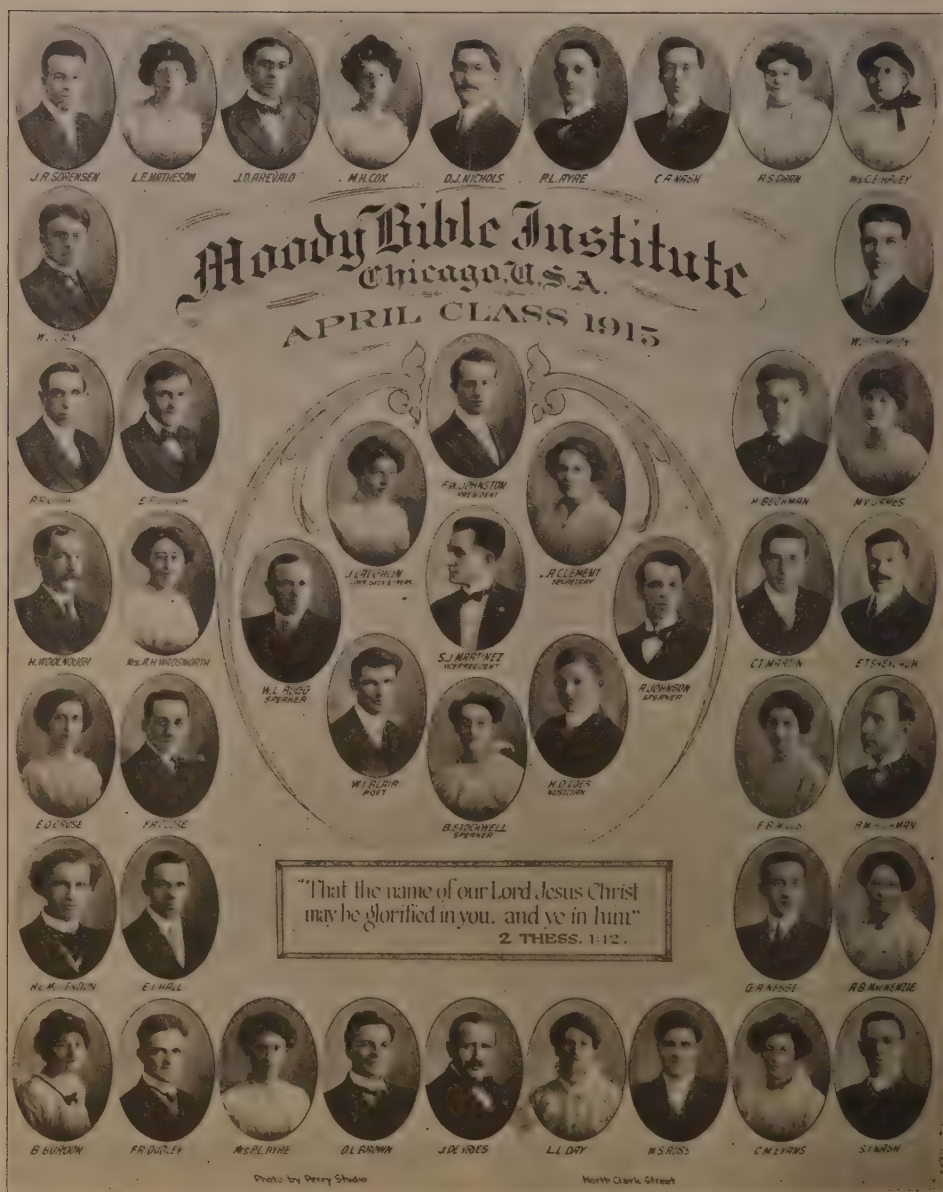
ITEMS OF INTEREST

A Methodist Episcopal pastor in another State, recently sent us a request for prayer concerning a series of evangelistic meetings in his church, introducing the subject with the remark: "My visits to, and contact with students from the Moody Bible Institute are very encouraging. I hope at times in my ministry to take short courses with you, as a stimulus and inspiration."

According to the annual report of the American Sunday-school Union, thirty-three students from the Moody Bible Institute are working in connection with that organization.

April 2 marked the inauguration of the recitals of the advanced piano pupils of the Moody Bible Institute. It has been felt for some time that the advanced piano pupils should have the advantage of playing before a group of people other than their teachers and intimate friends. This would instill confidence and poise into their playing, which they could not get in any other way, and would give them an objective towards which to practice each term.

All of the solos were committed, and well played, a marked enthusiasm pervading the



Graduating Class of The Moody Bible Institute, April, 1915

recital throughout. Such composers as Heller, Durand, Leschetizky, Chopin, Grieg, Dvorak, and Hansen, were represented upon the program.

PROGRAM OF CLOSING EXERCISES FOR WINTER TERM

Thursday, April 22, 1915

11:00 a. m. Class exercises in the Moody Church.

5:30 p. m. Reception to class by Faculty in reception room of Women's Building.

6:00 p. m. Supper, with graduating class as guests of honor.

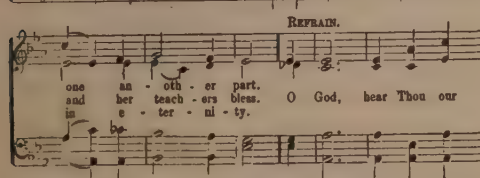
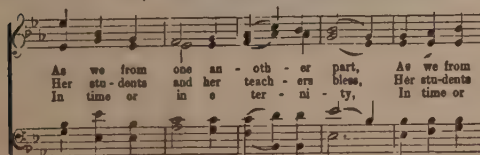
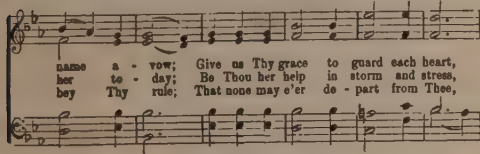
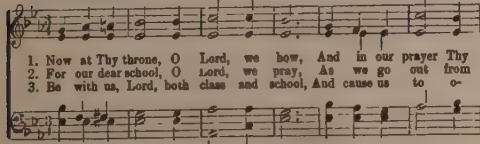
7:45 p. m. Graduation exercises in the Moody Church. Address by Rev. William Hay, F. R. G. S.

A Prayer.

Class song of the April class, 1915, of M. B. I.

W. IRVING BLAIR.

HARRY D. LOMB.



ANGE LEADING OF A STUDENT

ident relates that for years he
door to give his life to the
gospel, either at home or

left London on a visit to
islands, and Madeira.

During the voyage heavy weather was encountered, and upon reaching Mazagan in southern Morocco it was impossible to land passengers. For twelve hours the vessel lay out at sea battling with the storm, and during the night of March 31 was driven towards the shore, and struck on a submerged reef, tearing a hole in her bottom. It was only by God's grace that she was saved from going down. It was thirty-three hours from the time she struck before a life boat effected a rescue, when the passengers were then taken into Mazagan.

After two days he was overjoyed at finding two Scotch representatives of the Cross, Mr. and Mrs. Gow, who invited him into their home and did everything possible for his comfort and from the lips of whom he first heard of the Moody Bible Institute. Twelve months afterward he entertained these friends in England, and again they urged him to come to the Institute. At last he applied and was accepted just as the present war was declared, which again brought difficulties and months of delay, but through all these experiences God led him and he is praising Him for being here.

THE MOODY BIBLE INSTITUTE UNION OF BOSTON

While Dr. Gray was in Boston last year, at a dinner to the former students of the Moody Bible Institute, it was suggested that a Union be formed whose object would be to meet for fellowship and spiritual uplift. This suggestion was carried out and "The Moody Bible Institute Union of Boston" was organized. Five meetings full of inspiration and encouragement have been held, the last at the home of Mrs. Capron, formerly superintendent of the Women's Department, who had charge of the devotional exercises, while Miss Haratounian from Turkey, a special guest of the evening, related how the Lord had led her into physical darkness, that she might be used of Him in leading the blind children of Turkey into spiritual light. The Union is interesting many who have never seen the Institute, to come as students.

THE MOODY FELLOWSHIP CLUB OF SOUTHERN CALIFORNIA

The Moody Fellowship Club of Southern California is composed of former students of Mr. Moody's schools in Chicago, Northfield and Mt. Hermon. Their fourth annual gathering was held March 19, 1915, at which sixty-five were present, the majority being from the Moody Bible Institute of Chicago. John H. Hunter, Secretary of the Club, reported the meeting as follows: "After an enjoyable social time around the table, Dr. Torrey gave a brief address on 'D. L. Moody, The Man as I Knew Him,' and then called on a number of those present to

relate their experiences in the various schools. One of the pleasant features of the evening was the presence of P. W. Campbell, Field Secretary of the Moody Bible Institute of Chicago, who made a very appropriate address. Dr. Torrey then closed the meeting with a ringing appeal to keep true to Mr. Moody's ideal and never slacken our efforts in the winning of men and women for Jesus Christ."

CURRICULUM FOR EVENING CLASSES

A new curriculum for the three years course of the Evening Classes of The Moody Bible Institute has just been adopted, and will be inaugurated next September at the beginning of the new cycle.

The Evening Classes are divided into four terms each year. During the Fall, Winter and Spring terms three classes are held each Tuesday and Friday evening from 6:45 to 9:00 o'clock. During the Summer terms the work is carried on by correspondence, and follows the Chapter Summary method.

In addition to Synthetic Bible Study and Bible Doctrine, which are taught continuously throughout the course, the following subjects are taken up: Biblical Introduction, Christian Evidences, Bible Analysis, Personal Work and Practical Methods, Homiletics, Church History, Orientalisms, Missions and Music. There is also a thorough course for Sunday-school workers, embracing Child Study, Pedagogy, and Sunday-school Organization and Management, for which the students receive the Teacher Training diploma of the Illinois State Sunday-school Association.

At the end of each term a certificate is issued giving credit for work done and on completion of the course the student is granted the diploma of The Moody Bible Institute.

The regular faculty of the Institute are called upon to teach these classes, and it is expected that the following order will be followed:

Synthesis, Rev. L. W. Gosnell and Dr. James M. Gray.

Bible Doctrine, Rev. J. H. Ralston.

Bible Analysis, Dr. P. B. Fitzwater.

Orientalisms and Missions, Rev. E. A. Marshall.

Personal Work and the Sunday-school Course, Mr. E. O. Sellers.

Christian Evidences, Biblical Introduction, and Homiletics, Rev. W. W. Ketchum and Dr. Robert M. Russell.

Music (Theory and Voice), Mr. J. B. Trowbridge.

Music (Piano and Organ), Mr. George S. Schuler.

Many students for financial reasons not able to attend the Day Classes are taking these

Evening Classes and quite a number of the former students are now devoting their entire time to some form of Christian work. The chief value of these classes is, however, in their practical contribution to the work of the churches in Chicago.

PERSONALIA

John Baird, '10, is now located at 311 Hodge Hall, Princeton, N. J.

Thomas B. Grass, '06, evangelist, is now conducting meetings at Kasson, Minn.

Andrew J. Whipkey, '10, is pastor of the First Presbyterian Church, Charleroi, Pa.

F. E. Holloway, '09, is pastor of the Second Congregational Church, Denver, Col.

D. L. Anderson, '11, Howell, Mich., reports that fine meetings are in progress in his church.

E. M. Anderson, '10, closed a successful revival in his church at Fergus Falls, Minn., April 6, 1915.

Henry D. Clarke, '13, assisted the Rev. A. G. Flexer of Shamokin, Pa., in a week's meetings at Albright College.

John Melmaker, '95, pastor of the First Baptist Church, St. Cloud, Fla., reports that his work is prospering.

Martha Nichol, '95, is doing all she can to keep up the work of a church at Arcadia, Neb., which is without a pastor.

Rev. John Douglas Runkle, '07, pastor of the Baptist church at West Union, W. Va., writes that his work is prospering.

H. B. Sands, '09, evangelistic singer, is assisting Dr. Z. A. Space in his evangelistic meetings in New York State.

Edward H. Page, a student last term, is now at Bemidji, Minn. He is employed by the American Sunday School Union.

Jacob W. Quiring, '07, and wife, are now in Berlin, where Mr. Quiring is at present making use of his McCormick fellowship. Both are well.

James R. Smith, '90, pastor of the Olive Branch Congregational Church, St. Louis, Mo., began union meetings at Bath, Pa., April 14, 1915.

E. L. Powlesland, '10, has resigned his torate at Anacortes, Wash., and has called to the First Baptist Church, Woolley, Wash.

Clement Upham, '03, pastor of Congregational Church, Detroit, sent in a very encouraging report being accomplished by his church.

J. A. McDonald, a contributor in the Bible Doctrine Course of the poem which appeared in the issue of "The Christian Worker" entitled "The European."

Mrs. H. J. Baldwin, formerly Luella Denison, '13, is now writing the column "My Class of Girls" in "The Sunday School Times," succeeding Miss Content Patterson.

Rev. R. H. Crossfield, D. D., President of Transylvania University at Lexington, Ky., and Mr. H. J. Derthick, of Indianapolis, Ind., were visitors at the Institute, March 31.

Orra M. Spear, '07, who until February was secretary in the Y. W. C. A., Saginaw, Mich., is now with the Rev. Luther K. Peacock's evangelistic party in Oneonta, N. Y.

Signe Abrahamsen, '12, left Norway, March 26, 1915, in company with seven other missionaries to take up work under the Norwegian Mission Board at Tengchow, Honan, China.

Bertha Fogelberg, '05, Solomon, Kan., is pastor of the United Brethren Church of the North Kansas Conference. She was ordained three years ago.

W. F. Garvin, '12, has resigned from the Presbyterian church, Rardin, Ill., where he was supplying half time, in order to give his full time to the Presbyterian church at Grandview, Ill.

Clara A. Mason, '07, of Wallair, Norsapattau, India, writes: "My interest in the great work of the Institute and church has not diminished, and I thank God upon every remembrance of you."

James Ostema, '02, has moved from Mattoon, Ill., where he had the privilege of serving as pastor for over nine years, to Anderson, Ind., where he expects to have a better opportunity for service.

Rosa A. Lizenby, '01, Rosedale, Kan., is pastor of a Congregational mission church. This is her second year in this field, and the church has already doubled its membership and paid all church debts except the pastor's salary.

Harry A. Whaley, '10, formerly assistant to the Rev. Dr. Watson at the Presbyterian Church of the Covenant in Cincinnati, O., has accepted a call to be assistant to Dr. Coffman at the First Presbyterian Church, Davenport, Ia.

E. E. Strother, '05, and wife (Christina K. Cameron, '07), general secretaries of the China Christian Endeavor Union, while returning to their work in China, wrote a letter to their friends, which was published in the "Christian Endeavor World," April 1, 1915.

Alveretta W. Bowman, '10, Boyne City, Mich., has been teaching Bible classes in Cairo, Ill., with splendid success. Letters received from the pastors of the First M. E. and the First Presbyterian Churches speak very highly of her work.

Percy W. Stephens, '11, was greatly honored when, at a recent meeting of the membership of the First Baptist Church, Jacksonville, Ill., it was voted to extend him a call to serve as pas-

tor indefinitely, increase his salary, and grant him a vacation of two months to pursue a course of study at the University of Chicago.

J. M. Thompson, '93, was ordained by the presbytery of Rushville, September, 1905, and has been actively engaged in this presbytery since that time; for six years pastor at Brooklyn, Ill.; two years at Macomb, Ill., and for about thirteen years at Warsaw, Ill. The Lord has blessed his work in all these places.

Henry F. W. Uffeln, '09, writes from Brooklyn, N. Y., that he has spent the last three years in pastorates on the Pacific Coast and returned to the East via the Panama Canal. He sent some excellent sermon outlines which will appear in the columns of the magazine in due time.

William Lagerquist, '89, missionary, care C. I. M. Lavhokeo, Hupeh Prov., via Hankow, China, in a recent letter wrote, in part: "Thankful to say that the M. B. I. students are a growing body out here, and as a rule make good missionaries, and are able to take their stand in the front ranks. It would encourage you to hear the testimonies of these dear friends as to the help and blessing they received in the Institute, in which I heartily join."

George W. Rhoad, '02, missionary under the African Inland Mission, Mboni Station, British East Africa, has just finished the translation of the Gospel of John into the native tongue of the tribes in Ukamba, and its influence is already being felt. Isaac S. Caldwell, '10, and wife, are now with the Rhoads, learning the language. Miss Norton is on her furlough, and Hattie Newman, '08, is the only one who can assist much in the work. Mr. Rhoad writes that more workers are needed at his station, and also adds that the work for native girls is well under way.

J. S. Martinez, Santander, Spain, a member of the present graduating class, was recently engaged in evangelistic meetings in Trenton, Mo. A local paper thus speaks of him: "This wonderful man, in his four weeks stay in Trenton, has left an impression such as was probably made by no other person in that time. His influence has done much for the congregations, especially the men and boys with whom he has come in contact. And the impression he left has not been one of sensational character, but of complete and unselfish devotion to God, in the advancement of whose kingdom he has given his life and soul."

BORN

To Mr. and Mrs. Amos Oyer, '07, of Chicago, Ill., March 26, 1915, a son, Robert Samuel.

To Mr. and Mrs. David Gentz, '12, of Hillsdale, Mich., April 3, 1915, a son, Ernest Woodrow.

The Bible Institute Colportage Association

PRAYER AND COLPORTAGE WORK

A "Book Missionary" Testifies

Pettibone, N. D.

When I was a student at the Moody Bible Institute I spent part of my vacation in colportage work near my home town. I shall relate just one incident that took place in a sma'l town.

I had spent the night with some Christian friends and left in the morning with a prayer (as I always did) that God should bless my efforts that day. I went from house to house but somehow, this morning, everybody seemed to "turn me down." In the meantime Satan whispered to me, and said: "You are not doing any good, you might as well go home and do something else to make yourself useful." However, I looked up to Jesus, and went on.

At the next house I was met by a woman who had been converted the previous winter. She was about to shut the door before me when she heard me mention the word "Moody" (I usually mentioned the "Moody Colportage Library books"). Then she invited me to come inside—for by this time she had discovered I knew something about salvation, and she wanted to

know more about it. She told me her experience with tears in her eyes, and I told her mine, both of us emphasizing the blood of Jesus. I was so much encouraged by this visit (though I hadn't yet sold one book) that as I left this house and walked along the street I just burst out singing:

"Oh, the blood of Jesus,
It cleanses white as snow," etc.

The Lord wonderfully blessed the rest of that day, not only did I sell books in nearly every home that I came to during the remainder of that day, but I dealt with many about their souls, also was asked to come and preach in one of their vacant churches, which I did.

It is a day which I shall remember as long as I live. May this incident encourage all who are in colportage work, or any other kind of Christian work, never to yield to Satan's suggestions, but to go on in the name of Jesus. He always wins the day.

I will also add that I sold as many as thirty-five books in two hours. In all, I sold about as many as one thousand of the Moody Colportage Library books in a short time.

C. N. W.



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Address.....

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Robert McWatty Russell,
President Westminster College.

A SUGGESTION TO OUR EVANGELISTS

Sigourney, Iowa.

I do not see why the bigness of colportage work hasn't appeared to me before. Everyone wants some kind of "Gospel in print." An ex-convict (a convert) has charge of the selling in our meetings, and he has already taken orders for 140 Bibles, dozens of song books, Colportage books, Gospels of John, etc.

C. R. G. (Evangelist).

WHAT A LAYMAN CAN DO

Wedderburn, Ore.

If these persons to whom I have sent the Moody Colportage Library books find them as valuable as I have found them to be, and become as active in circulating them among their friends, some places that have not been reached by the gospel will find light. At any rate, I shall continue trying to bring the light into dark places by your books and tracts that I could have reached in no other way.

W. H. M.

A FAITHFUL CORRESPONDENT REPORTS

Frenchburg, Ky.

The Colportage Library books you assigned us are doing more good than we thought. We gave a class of girls each a book for a Christmas gift. They have read and borrowed all of them and read them aloud at home where there is drinking fathers and mothers who are not Christians. They have come to us and said that the reading has done much good, and all want to read more.

An evangelist who is preaching here came in yesterday and said: "You are doing more good with these little books here than all the preaching that can be done." One man is under conviction and going to the altar every night, a confirmed drunkard. I sent into his family, not direct to him, "Fifty Temperance Tales." Christians are reading and tell us they are brought to a much deeper sense of the love and peace of God's presence. We have waited for them to write their experience, but can get only words of praise for the books and the fact that they have been so much benefited. May God bless you and all the efforts put forth in His name. Mrs. F. A.

AN EVANGELIST'S DISCOVERY

Sigourney, Iowa.

I do not see why the bigness of colportage work hasn't appeared to me before. Everyone wants some kind of "Gospel in print." An ex-convict (a convert) has charge of the selling, and he has already taken orders for 140 Bibles, dozens of song books, colportage books, Gospels of John, etc.

Charles R. Goff.

"IF YOU HAVE A KINDNESS SHOWN, PASS IT ON"

A Practical Suggestion

Albany, Ore.

Kindly send one copy of Moody's "The Overcoming Life," No. 44 in the Moody Colportage Library, to each of the enclosed addresses. These are Christian people whom I hope to interest in your good books. I am spending my tithe money this way and prefer not to have my name mentioned to any of them. It was in this way that someone sent me a copy of "Back to Bethel" six years ago, proving a great help to my spiritual life so I am trying to pass the good work along. * * *

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from March 15, 1915, to April 10, 1915, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:

Illinois, 25 books, 25 gospels.
Kentucky, 465 books, 65 gospels.
Iowa, 50 books, 50 gospels.
Indiana, 100 books.
Ohio, 10 books.
West Virginia, 25 books, 25 gospels.
New Jersey, 100 books, 100 gospels.
New York, 260 books.
North Carolina, 25 gospels.

Lodging House Book Fund:

Illinois, 100 gospels.

Spanish "Way to God" Book Fund:

Bolivia, 15 books.
Central America, 15 books.
Porto Rico, 15 books.

India Book Fund:

India, 25 books.

Mountain Book Fund:

Kentucky, 50 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 16, 1915, to April 15, 1915, inclusive:

Prison Book Fund:	
18 contributions	\$102.64
Lumber Camp Book Fund:	
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Mountain Book Fund:	
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"Yours in His service, _____."

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A large number of advertising managers who use religious papers will go over the ads this month—some of them will wish they had a page in where this one is. Sell them something. They ought to advertise here.

A large number of evangelists working all over the country, will find time to look through these pages—to see where their friends are working, by the reports in The Evangelistic Field. They may be looking for a new song book, or a tent for summer. Sell them something.

A host of pastors will turn eagerly to the pages of this magazine—you can almost hear the paper rattle as they seek the editorials and contributed articles. Some one may be wanting a good stereopticon. If you have a second-hand one to sell, say so in three lines for 30

cents in the column "Where to Get What You Want." Sell them something.

Be wise, Be wise,
The old owl said.
The fellow who is dead
Does not advertise.

There will be some college presidents, numerous professional men, and our large constituency of Christian workers in all departments of the church, who will read this issue. Church officers and superintendents who buy the supplies, like blackboards, collection plates (by the way, you may need some new plates to replace those old ones and we noticed some advertised in a small ad in this issue); also many missionaries on the foreign fields. Sell them something.

Imagine, if you can, all the people who will be buying something advertised in this May magazine, this month. We are always glad when our subscribers buy from those who advertise in these columns. It makes the advertisers happy and then they write nice letters to us and send another order for an ad. All this helps to pay our expenses for printing the magazine.

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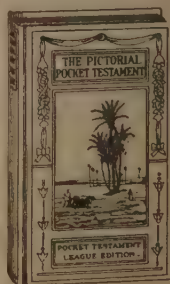
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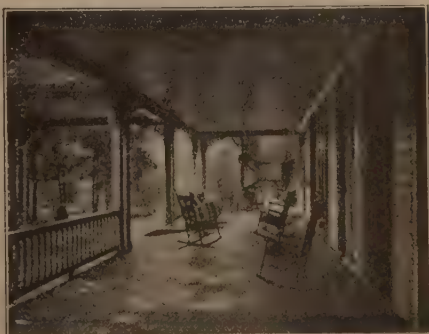
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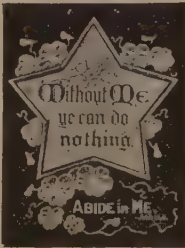
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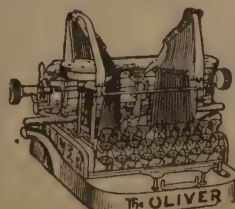
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Now, are they worth converting? And don't you want your share in that bright galaxy of Israel's stars that shall shine in that day when our Lord shall make up His Jewels? What will you do? What can you do? Let us hear from you. We want first your prayers; then, your gifts. Your money will be acknowledged promptly, and we will send you our literature regularly, whether you send us a dollar or a thousand. Our paper, "The Chosen People," is worth your reading, and your gift will entitle you to receive it for a year.

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THE Christian Workers Magazine

JUNE, 1915

Editorial Notes

"Forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."—Ephesians 4:2, 3.

Some years ago, it was proposed to purchase an organ for the Friends' meeting-house in a certain town in Ohio. An aged Quaker strongly opposed the innovation, for at that time the use of musical instruments was not so common among the Friends as it is today; but, in spite of his opposition, the organ was installed. The old man did not stay away from meeting, but the instrument was evidently a great cross to him. Finally, the minister went to him, and the following conversation took place:

Cut from the Loaf "Friend," said the minister, "thee seems grieved at the organ in the meeting."

"I cannot tell thee how grieved I am," was the reply.

"Well," said the minister, "if thee feels that way about it, I will take the organ out of the meeting-house with my own hands."

"No, no," demurred the old man, "if thee feels that way about it, let it stay."

And stay it did!

In the pastoral experience of the Editor it was the normal thing to see children brought to the Lord and publicly confess His name and unite with the church. He never

Child Conversion preached sermonettes to children preceding the preaching to adults, but tried to preach to the latter,

so that children might be interested and helped, relying upon the Holy Spirit to work in their hearts as in those of their elders. He has now lived long enough to see many of those children grow up into manhood and womanhood, and continue to "adorn the doctrine of God our Saviour in all things." He is reminded of this by a letter that has just come to him from one who, as a lad, united with the church of which he was the pastor twenty-nine years ago, and from whom he has no recollection of having heard in all the intervening years. His correspondent reminds him of the time he accepted

Christ, and bears his testimony to the faith today in words of the greatest comfort and encouragement. He says, "I was reading a leaflet the other day, entitled 'How to Eat the Word,' and I know from experience that it is the man who 'eats' it that gets the benefit out of it."

We write these words in the approach to Children's Day, and hope they may stimulate some pastor to seek the salvation of the children under his care, and instruct him in the way to go about it. The Holy Scriptures are able to make us wise unto salvation through faith which is in Christ Jesus. This applies to the lambs of the flock as well as the sheep. May God help pastors to be faithful to all the members of their flocks, which means that they must be faithful to His Word!



The miscarriage of justice in this country is such a frequent source of satire that when the opposite takes place it is worthy of special mention, even in a religious periodical.

Justice for the Great Last month the "Associated Press" reported that 27 men were convicted in Indiana by a jury in a

Federal court for participation in a conspiracy to defraud the government in an election. In all, indeed, 116 men were sentenced, 89 of whom pleaded guilty. Of the 27, however, one was the mayor of the city, who was sentenced to six years imprisonment and a fine of \$2,000, while corresponding sentences were pronounced upon the sheriff, the president of the board of works, the assistant city engineer, the assistant city comptroller, a street commissioner, a circuit judge and a city judge, besides other officials of less importance. Events like this, though they do not transpire often, help us to breathe freer when they come. If all our courts and juries could be depended upon to do their duty impartially in such cases, our politics would be quickly purified, and our cities and towns made more fit to live in. It is an impressive fact that this conviction took place in a federal court, which again raises the question so often asked by the laity, as to why justice seems more secure in such

courts than in those under our state governments? The friends of popular sovereignty, who are in the habit of inveighing against centralization in our government, should take serious notice of this fact. Home rule is good when it is a righteous rule, but in the long run most men will be found willing to yield the privilege of ruling themselves if they can better obtain righteousness by the rule of some one else. It is this feeling which at last will make for the development of the Antichrist, though the world will be awfully deceived and disappointed in him when he comes. It is the Lord Jesus Christ, and He only, who shall govern the people in righteousness, and He is our hope.



Chicago last month discovered that her liquor saloons could be closed on the Lord's Day. It came about by an accident. It seems that a

Sunday Closing large distillery company fell into the hands of a receiver, and so came under the jurisdiction of the United States courts, and Uncle Sam found himself running 89 saloons in different parts of the city. On Monday it was reported to Judge Landis that several of these saloons had been doing business on the previous day, and he was asked if he desired to be known as a law-breaker? They were ordered closed on the following Lord's Day, and some of them obeyed the order. However, there were others who felt that the order might be winked at and opened their doors as usual, only to find Uncle Sam's officers after them. A few who were still recalcitrant were hauled before the judge for contempt of court, thus discovering that the United States is not to be trifled with. The result is that the Law and Order League, which has waged an unsuccessful battle for Sunday closing hitherto, has taken new hope and gotten a new "tip." The tip is for a non-resident owner of Chicago property adjoining a saloon to petition through the federal court for its closing on Sunday, on the ground that to keep it open injures and depreciates his property. We will all be interested to see how the fight comes out, and in the meantime this tip is passed on to other cities which may be afflicted by the same plague.



Ezekiel, chapters 38 and 39, is interpreted by many as applying to a great conflict at some period in the Day of the Lord, when Russia and her allies will be in the

A Prophet Corroborated forefront against Israel, restored to her own land. Not to insist just now upon the application in detail, we wish to speak of the terrible slaughter of human lives it foreshadows. "Seven months shall the house of Israel be burying them, that they may cleanse the land." "And they that pass through the land * * *

when any seeth a man's bone, then shall he set up a sign by it till the buriers have buried it in the valley of Hamon-gog."

Men have smiled at this and other descriptions in the prophecy, calling the language figurative and extravagant to incredibility. But we should like to place side by side with it current reports of the battle fields of France, Belgium, Poland and Servia, that have been fought over again and again, and where but a thin layer of earth covers the hastily buried bodies of those that have fallen. Dr. Charles H. Parkhurst, of New York, tells of a report of a gentleman just home from the other side, the details of which are too offensive to be published. In many cases but a few inches of soil separated his footsteps from masses of decaying corpses, with such results, as he passed over the ground, as can be easily imagined. Dr. Parkhurst thinks this is part of the schooling with which God is disciplining a world that is wicked enough to plunge itself into diabolic excesses that record the most crimson chapter in history, but he takes no cognizance of that "crimson chapter" of which Ezekiel speaks, and which is yet to come. The world is being disciplined, indeed, but discipline cannot save it. Only Jesus Christ can save it, but the world will not have this Man to reign over it. Nevertheless, God's Word standeth sure, and they are the wise who take it at its full face value, and square their belief and their conduct accordingly. May the reader have grace to do this.



The latest we hear from private sources concerning the war fever in Great Britain is that it is increasing in intensity, and that the nation is

Spiritual Conditions in Great Britain	responding gloriously in many ways to the demands upon it. The self-denial and sacrifice is spoken of as beyond all expectation, and yet the spiritually-minded see no repentance and
--	---

no brokenness of heart towards God. To quote the language of a correspondent: "No statesman has yet said publicly, 'We have sinned.'" The same authority speaks of drunkenness as playing terrible havoc among the people, and laments that the government, though pressed to prohibition, has not apparently sought to follow the example of Russia. While these things are true of the national conditions, they seem to be correspondingly true of the professing church as well, if one may judge by the fact that Dr. R. J. Campbell was seriously proposed for the chairmanship of the Congregational Union of England and Wales. The attitude of this distinguished man towards both the written and incarnate Word of God has been so radically unevangelical as to approach blasphemy. The circumstance that he could have been chosen for so important a position in the church leads our correspondent to believe

that "we have touched a period in this dispensation which is a beginning of the end." However, there is a silver lining to the cloud, for, as he testifies, the hope of the coming of the Lord is shining brighter and brighter in the hearts of the godly on the other side of the water, and all are on the tiptoe of expectancy.



A year ago last February a great prophetic conference was held in this city under the auspices of the Moody Bible Institute, the addresses of which were published subsequently in book form, under the title, "The Coming and Kingdom of Christ." After the expenses of the conference were met, a balance was left to send copies of the book gratuitously to theological students and foreign missionaries, nearly one thousand of whom have been thus enriched in their spiritual lives and their equipment for service. However, the fund is now exhausted, and, like Oliver Twist, the Moody Bible Institute asks for more. If our readers will peruse the following from a missionary among the Telugus in India, we believe they will contribute gladly to the fund:

"About a year ago you sent me a copy of 'The Coming and Kingdom of Christ.' I went to a hill station in April, where a course of lectures was given on 'Prophecy' by the Rev.

_____, a strong Bible teacher, and pastor _____, of the Union Chapel. Before the lectures began I spoke to the last named about the book, who was most anxious to see it, and he used it in his lectures a great deal. He said he had nothing nearly as recent as that, and before I came away he told me he had lent it to Lady _____, whose husband is surgeon-general of the Madras Presidency. These fashionable hill stations are where English officialdom gets away from the heat of the plains, and I hear that this course of lectures attracted hundreds, though I was obliged to leave before they were completed.

"I thought it would interest you to know that far away in India this book was being used for the glory of God. Oh, how refreshing it was to hear the great truths of His indwelling and His second coming taught as they are at the Moody Bible Institute! We missionaries get worn and jaded with our constant fight with the powers of darkness, but how sweetly we are revived by the revelation of new beauties in our Blessed Redeemer!

"And now I have a question, could you possibly send me another of these books, or possibly two? Some of my friends are just clamoring for them, and as mine has been given away, I have none to lend."

Contributions for this fund may be sent to this office, or directly to the Moody Bible Institute at the same address.

How May We Know Jesus Better?

By Rev. George F. Truett, D. D., Pastor of the First Baptist Church, Dallas, Tex.

(An address before the Faculty and students of the Moody Bible Institute of Chicago, and stenographically reported)

I WOULD be allowed a moment to express the pleasure I have for the privilege of looking in upon this student body and having a glimpse of this plant. I have a double reason for this pleasure. First, many whom I know and hold in high esteem are students here from my section of the country, and to see them and to know where they work gives me pleasure. Then I am glad to feel the touch of this institution whose influences are world-circling. There are two men I have ached in heart to see and know, and whom I am to be with in the wonderland—D. L. Moody and Charles H. Spurgeon; two men who have moved the world in a marvelous way toward the heavenly hill. I thank God for them, and for His wonderful grace upon this institution.

I.

As I have cast about in my mind for some simple word to say in this address, it seems to me that I could bring no more vital word than to collect our thoughts around the simple question:

How May We Know Jesus Better?

The knowledge most of all desirable and necessary, is the knowledge of God. The age-long cry of the race has been for the revelation of a personal God. Plato voiced it when he said, "We look for a God, or a God-inspired man who will show us our duty and take away the darkness from before our eyes." From the days of Job the cry of man has been, "Oh, that I knew where I might find him!" When our Lord was here revealed, the Greeks came saying, "We would see Jesus." Philip said, "Show us the Father, and it sufficeth us." Jesus answered, "Why, he that hath seen me hath seen the Father. I am God uncovered. I am God brought down so that men may see Him, and trust and preach and follow Him." Now, how may we know Jesus, God manifest in the flesh, better?

First, I should like to ask, "How much do we know about Him now?" For we are to remember that Jesus is a person just as truly as our mother is, or our dearest earthly form and face. There is a cult that says He

is a principle, but it is an error. God announces principle, declares principle, but God is personal, God in Christ is personal, not a delightful dream, not some far-off abstraction, but a personal God. He is to be touched, trusted, loved, followed forever. How much do we know about Him today? Is Jesus real to us like other persons?

I was speaking to a group of university men some time ago, and next to the last morning the senior class waited on me in a body with the exception of one man. The twenty-nine said, "How long will you be in the university?" I replied, "This morning and tomorrow morning. Today is my last day for conferences with the men." Then they said, "Do your best for our thirtieth man. He is not a Christian. He is a skeptic. He does not believe what you preach or what we profess. He is the cleverest man in the university, but an utter disbeliever. Do your best for him."

That conversation changed my whole line of thought for the day, and in my address I said, "Christ is to be experienced, to be tested, to be known consciously. 'He that hath the Son of God hath the witness in himself.'" I made the insistence that men experimentally may know Christ. Then I added, "I will be in the president's room to see men who are interested." Nor had I more than reached the room till there was a knock on my door. When I opened it, there stood the skeptic, the thirtieth man. I offered him a chair, but he said, "No, you will do me in just one short sentence or two; please forget that you are a preacher and I a college senior. I want to ask a question as one man of another man." Then coming closer to me, he looked deeply and steadily into my eyes as if reading my deepest soul, "Mr. Truett," he said, "is Jesus Christ real to you? By which I mean, does He help you as you are conscious some teacher or some loved earthly friend helps you?" That is a very serious question, is it not? I looked into that young man's face and said, "If I am capable of speaking the truth, if I know what sincerity is, then Jesus is the most real personality in all the world—more real than mother, father, brother, wife or child. When all had failed; when my soul was storm-swept, He spoke the word of quietness and calm and peace. He spoke that word which gave rest and assurance to my heart." Not to follow the story—he looked at me and said, "You have spoken the truth, I will seek Him." In the morning I stood on the platform to speak the last word, and when finished I asked, "Is there another man to tell us that he has trusted Christ, and that he has the consciousness within that Christ is his Saviour?" And down the aisle came the senior, and a thousand men threw their hats to the ceiling, and then bowed their heads and sobbed till they could be heard a block away. Christ is a reality and may be known.

How may we know Him better? I have several simple suggestions to give you. Every one of them is familiar.

I. If we are to know Jesus better we are to

Make Much of His Book

God's best gift to mankind is Jesus Christ, the Only Begotten Son of the Father, but His second best is His holy Book. That we should have such a gift, that we need it and that we cannot do without it, is evidenced by various considerations. If we were without a Bible we should have as many different standards of conduct as there are different people. We should not know the mind and character of God, all would be dark concerning the future. We should not know the terms upon which God proposes to save the sinner. If we are to know about Jesus the Word divine, we are to know this Word written. Christ and the Bible stand or fall together. One is the complement and counterpart of the other. Christ and Bible study are the binomial Word of God. We must have the Bible to know Christ. The monologues of the mountains do not reveal Christ, the surges of the ocean do not, the beautiful flowers do not. God has given us the Bible that we may therein search to find out God's way to man and man's way to God. It is the Jacob's ladder up which the human race is to climb—to be at peace and rest and safety, in the sight of God. One of the tragedies of our time is the ignorance of people concerning the holy revelation from God. Many clever people are lamentably ignorant of the Word of God. Here is the sanest book in all the world, the indispensable Book for the guidance of the race.

"Holy Bible, book divine,

Precious treasure, thou art mine!"

Chinese Gordon, that great philanthropist and soldier, when he went into the Sudan, took a library with him. But years later he said he did not need that library at all. He needed but two books, the Holy Bible and a concordance, that he might quickly find the passages which he desired. If Jesus is more and more to be made a conscious, living reality to us, we must more and more know His Book.

II. If we are to know Jesus better there must be provided in our life.

Time and Place for Meditation

I wonder if meditation, in these days of haste and hurry, is not a lost art? How much do we wait upon God? How much do we detach ourselves from others around us, and thus isolated and alone wait upon God? You remember the vision which Ezekiel had of the living creatures with wings and faces. The prophet describes them thus: "When they stood, they let down their wings." In these days of press, and hurry and extravagance, how important that every one of us shall find time and place somewhere each day when we

personally, and alone, wait upon God. The Psalmist said, "Wait, I say, on the Lord. Wait, I say, on the Lord, and he shall strengthen thine heart." "Be still and know that I am God." See to it, each of you, that there is a time and place daily in your life; no matter how stressful or pressed it may be, when alone—you shall be still in the sight of God that you may know Him better.

III. If we are to know Him better we must

Make Much of Secret Prayer

I wonder if it is not at that point we oftenest fail? What if I were to ask this group of men and women this point-blank question, "How much do you pray in secret?" I am persuaded that at that point we ministers oftenest fail.

At a meeting with a group of twenty men, (all ministers), in a quiet place, we searched each other's hearts with vital questions, and probed one another concerning temptations that beset a minister's path. When it came my turn, I said, "My brothers, how much do you pray in secret?" And every man came out of that inquiry deeply probed and distraught in heart.

Oh, how busy we are, how frequent the ring of the telephone, how extreme the converging tides that beat upon us constantly, so that if we do not fight for the time and the place, secret prayer shall be crowded out of our lives. I tell you, men and women, when it is, we may come with our testimony, but we shall be "as sounding brass and a tinkling cymbal." Arnold of Rugby said, "I believe the man who wrote, 'No matter what a man's difficulty, or temptation, or duty, or sin, he will get past it or above it, if he will find a time and place daily for secret prayer.'" "But thou, when thou prayest," said Jesus, "enter into thy closet and shut the door." Be alone with God when thou speakest in the ears of God, the Father, for though He hears in secret He shall reward thee openly.

It was when Moses was alone with God that God gave him the sight of the bush that burned and was not consumed. It was when Joshua was alone with God that God gave him the commission that he should be the victorious successor of Moses. It was when Isaiah, who before had lived on Fifth Avenue and felt the world's ambitious currents, was alone with God that God gave him the threefold vision. He saw God high, holy and lifted up and afterwards there were new notes in his prophetic address. It was when he was alone that God gave him a vision of the sinfulness and weakness of the people around him. It was when Paul was alone with God that he was caught up into the third heaven, and heard and saw what was not possible to tell. It was when Bunyan was alone with God that he had a vision which he put into a book that, next to

the Bible, has moved the world heavenward. It was when Luther was alone with God in the Wartburg Castle, that he had visions which he translated into convincing speech that brought on the Reformation and moved thrones and tyrants throughout all Europe.

You must find time to be alone with God if you are to know the secrets which Christ has for the children of men.

IV. If Jesus is to be more and more a conscious reality then we must wage an

Uncompromising Warfare Against All Sin

The one thing God hates is sin. The one thing which separates between God and us is sin. Sin is the veil through which Christ cannot be seen. It is the insulator which cuts off the current between God and us. The Palmist says, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart." It is the pure in heart who shall see God—see Him here and now. That means that we are to wage a continual warfare against the little sin. The sin of envy—not little at all. It is as rottenness in one's bones. The sin of jealousy—not little at all. It is incipient murder. Uncharitableness—how it blights and darkens the judgment and desensitizes the conscience if it is allowed to go on! If you do not watch and wage a continuous warfare against all forms of sin, even the smallest and least, in some great hour of unpreparedness when life's testing time comes, you will go down in the maelstrom in the great test that awaits you.

V. Again, if Jesus is to be known we are to make much of

Fellowship with the Right Kind of Christians

The longer I live, the more I am finding out how vitally life's companionships influence us. "He that walketh with wise men shall be wise, but the companionship of fools shall be destroyed." "Evil communications corrupt good manners." In a marvelous way God reveals His secrets from one man to another, from one life to another. One human who has dealt vitally with God impresses such knowledge personally to some other human, and there comes in grace and glory from such fellowship. There are times when we can learn from certain Christians who tread the secret places in their conscious apprehension of Jesus Christ. From them we can learn as from none others in all the world.

Years ago there lived an old shoemaker—he was almost eighty. He was the greatest Christian man my life has ever touched. Sometimes when I could not get a text in the Bible to give up its secret to me I would pick up my hat, and go down the quiet street in the downtown section to the old shoemaker's shop. I would say, "Have you time once, again to tell me your Christian experience?" And he would put aside his apron, and hammer and the unfinished shoe, and with glowing face say,

"Time to tell you my Christian experience, my boy, when you have asked the very thing I want to tell!" Then he would begin at the beginning and tell me of his self-righteousness, phariseism, cynicism in early years, and how once in a simple service a man of God took the truth of God and declared it so that it was sharper than a two-edged sword in reaching the sinner's heart, and how when the service was done he sought out the minister and said, "Where is the Saviour, and how can I find Him?" And how when he made a complete surrender of himself to Christ, Christ came and became to him a personal Saviour and Master. In after years when prop after prop fell away, when father and mother, sister and friends, and property were taken, more and more his heart knew Christ as a living and glorious reality. And he said to me, "Some morning they will come and find me quiet in death in my little shop, but remember that perhaps the same chariot that came and took Elijah shall have come for me. At any rate I shall be absent from the body and present with the Lord." It happened just like that. I never went to see him and talk with him that sermons did not fly up in my mind like blackbirds startled in the woods. I could preach on this, that and the other—the power of Christ's truth to search the heart, the sufficiency of God's grace even in the presence of death, the immortal hope revealed in Christ, because a man who felt, and realized and tested it had told it back to me. If we are to know Christ better, we must have fellowship with those who know Him.

VI. If we are to know Him better and better,

We Must Be Busy for Jesus

What a menace is idleness in every realm, and equally so in religion. The supreme sociological problem today is idleness, the problem of the idle rich. We talk about the problem of the idle poor. God knows it is great enough, but the problem of the idle rich is the greatest sociological problem today in our American life. "An idle brain is the devil's work-shop." Satan will find mischief for idle hands. If we are to know Jesus better and better, we are to be busy for Him. Read the life of George Whitefield. See him dying at the age of fifty-six, and before he went away he had preached Christ eighteen thousand times. No wonder he moved the world! Read the story of John Wesley, in labors abundant. No wonder he left tracks in the sands of time ineffacable, glorious forever.

A running stream is the living stream, and the stagnant stream is the one which breeds poison, sickness and death. The running active Christian shall have a thousand secrets of God that the idle Christian shall never know.

"Turn Me Out of the Church"

Years ago a young business man came one evening to my church. He was serious, and

after coming for five consecutive evenings, he confessed Jesus as his Saviour, and followed Him in baptism and took his place in the church. For a year and a half every time the church doors were opened that young fellow was there, but presently something bewitched him and he was missed from the Bible class, the prayer meeting and the Sunday evening services. Then he came less frequently to the morning services. I asked the men about him. They said, "He is bewitched by some cause and is dropping away from the life and service of the church." One morning I saw him in church, and poured out my heart if haply I might reach him. He bowed his face and wept. After the benediction he followed me into my study and said through his tears, "When is the next business meeting of the church?" I said, "Wednesday." He said, "Have my name erased from the roll." I said, "For what?" He said: "I have been thinking now for months that I have missed the way, and I have no business in the church. A man who is not a Christian has no business in the church." "There must be a reason," I said, "a good reason." He told a story I need not relate, and then added, "You had better have me turned out." I said, "Come back again thirty minutes before church this evening, and we will talk about it once more." He promised that he would. When he came, I said, "Will you do me a favor? Take this little Bible of mine and go to the outskirts of the city and read in it to an old blind man—too old to come to church." He said, "After what I have told you, shall I dare to read the Bible?" I said, "Certainly, anybody ought to read the Bible to a blind man." He said, "What shall I read?" I said, "Read the 23rd Psalm, the 14th chapter of John, the 8th chapter of Romans, the 150th Psalm." He went away with a long face, and I went with an anxious heart. He came back five minutes before the time appointed, sobbing and laughing both at once, and said, "Don't say a word about turning me out of the church." "What has happened?" I inquired. He answered, "I read those chapters to the old man and about ten more, and presently he said, 'Son, won't you kneel down and pray for me? I hear so few people pray—just the pastor now and then. Won't you pray for me?' I knelt and prayed, and the old man shouted, and I think I shouted, too. Don't say any more about turning me out."

I heard John R. Mott, that most influential young man for students in the world today, say: "When a great period of skepticism came over me, and horrible doubt, a friend who understood it said, 'Mott, you come with me,' and we went to a great room full of notorious prisoners. He said, 'I am going to talk to these men,' and he talked to them about the reality of the help of Christ, and told them that there was no hope for men outside of Christ. Then, when

he had talked for a while, he said, 'Men, I have asked Mr. Mott to come with me, and I want him to say something to you.' He stood up in darkness of soul, pitiful and helpless, but in that prison he was as conscious of God's presence as of his own being, and he realized that the only power that could help a man in the world was the divine Saviour, and so he fell back into the great everlasting arms, and light came while he talked. Be busy for Christ.

VII. Once again, if we are to know Christ better

We Must Be Willing to Pay the Price

No cheap business will do it. Paul said, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but refuse that I may win Christ." It is a truism that in the market of life we must pay full price for success. It is those men and women who rise up early and toil until late nightfall who win legitimately. If we are to enter into the secrets which Christ waits to impart, it must be by paying the price, just as the student pays the price for the knowledge which he acquires.

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

If we would know Christ and the realities which Christ would vouchsafe to us, then we must pay the price to know Him. David said long ago, "Neither will I offer burnt offerings unto the Lord of that which doth cost me nothing." It is when men die to self that they enter into the marvelous apprehension of the secrets of grace, wisdom and light, which Christ Jesus has for them. Do you not remember the testimony of the early Christians? "They overcame by the blood of the Lamb and the word of their testimony and loved not their lives unto the death." Every man of us ought to be willing, either by life or by death, if Christ wills it, to magnify His name.

Mrs. Comstock, that great missionary to India, when she came to the time to return to her native land to educate her children, faced the question, "Shall I send them back and stay here with my chain of mission stations? Shall I be separated for years from these agencies on the mission field, or trust my own little ones to friends in the homeland?" She fought the battle out and said, "I will stay by the task God has given me. I will put these children in the hands of loved ones and Christ. She took the children down to the great steamer and prayed for them there, and saw the little ones going further and further away from her and waving their little handkerchiefs. Then she dropped on

the sand and said over and over again, "Lord Jesus, I am doing this for Thee. I am putting Thee before my little girls." Then she went back to her work and her mighty mission transformed deserts into gardens for the Lord. We must pay the price.

I went to a town in the eastern part of my state to preach a dedicatory sermon. The officers of the church led me aside, and said, "We want you to preach the dedicatory sermon, but before the dedicatory prayer we must get \$6,500 in money." I said, "Where are we going to get it?" They said, "We think we can get \$500 out of our church, and you must get \$6,000 out of the town." I said, "No, it will not come that way. If we get that \$6,500, \$500 may come out of the town; the other \$6,000 must come out of the church. If you are redeemed men and women, why should you not make it up?" We went with long faces, and after thirty minutes \$3,000 had been raised—\$3,000 in thirty minutes! Then I said, "What shall we do? There are \$3,500 more to be raised. What shall we do about it?" A little woman bowed her face in her hands, then rising up with something of a sob, she said to her husband near the pulpit, taking down the count, "Charlie, we were offered \$3,500 in cash yesterday for our little cottage. We had just got out of debt. I wonder if you feel as I do. If you do, we will give that house, and then God's house will be out of debt. Charlie, Jesus bought us with His blood, and you and I can work. If you are willing, we will just give it." And he answered, "Jennie, I was thinking of the same thing. That is what we will do." But they did not do it. Men of the city had stood around the walls—men of the banks, and stores and factories, worldly men, critical men, and they shot out their lips in scorn at that church, but they are not shooting out lips of scorn now. A man who had given \$50 now arose, and said, "I have sinned, make it \$500." Another, who had given \$25, said, "Make mine \$250." And a woman who had given \$5 arose and said, "Add \$245 to mine." And faster than two clerks could take it down they provided that \$3,500. And that was not all—that was not the best. Some of those men who had stood around against the wall came down the aisle and said, "Where is the Saviour, and what must we do to be saved?" They had seen Christ in human lives, and when this world sees Christ in human lives it will come. Don't get away from the cross. Incarnate Christ in your life. Count no sacrifice too great for Him. Go to the most difficult field for Him. Live on bread and water for Him. Go without fine clothes for Him. Lay your life on the altar for Christ, and the kingdom of God will come in your midst, and you will go home to Him with your arms full of sheaves, and the King of Glory will give you a welcome that will make you ineffably happy forever more.

Holy Living: What It Is, and How to Maintain It

By Rev. J. Stuart Holden, M. A., London, England

(Stenographically reported for "The Christian Workers Magazine")

IT IS impossible in our limited time to deal in any sense exhaustively with the subject of biblical holiness. When one begins to ponder on the title he is lost with the sense of its immensity—the nature of holiness, its attainment, its limits, its distortions. For perhaps there is no subject which has been so distorted; about which the malicious powers of the devil seem to have been so successfully exercised as biblical holiness. On the one hand, an altogether disproportionate emphasis upon the objective side of the work of Jesus Christ, and on the other an unwarranted subjective emphasis. There is, perhaps, no subject about which there is such misconception in the church of Christ. Holiness is power, power to do, to influence, to realize the divine ideals and objectives both in life and in service, and hence, if we fail here, we fail at the root of things. We may become experts in theoretical holiness, become entirely orthodox, if I may use that word, with regard to its nature and its attainment, and yet our own hearts be dry and barren. As dry as was Gideon's fleece when the ground all 'round was wet.

Holiness Not a Theory

Holiness is not a theory, and the way of holiness is not for men to wrangle over, but rather to walk in. Therefore, I do not propose to attempt the academic, but as God will help me, to speak to your hearts as God speaks to mine, as to the necessity of our lives becoming, in an ever-increasing degree, what the Lord said they should be when He died for their redemption.

I remember some years ago being in a gathering similar to this in Glasgow. At the close of the meeting I was talking to some brethren, while down at the end of the hall there was a group of people. One man seemed to be talking volubly and to be the center of the group. I was beckoned down, and I found a Christian brother in the act of violently disputing what they had been proclaiming with regard to holiness. I suppose the young man who beckoned me regarded my coming as a reinforcement and wanted to turn me loose on the disputer. He said, "I do not believe anything you men have been preaching, I have not got all this in Christ." I asked, "Haven't you got it in Glasgow?" Then he lost his temper and said he did not think I was converted. That was the end of it. A lot of people wrangle about the subject of holiness, and do not seek to be holy. A lot of people dispute as to revealed theories of holiness without even attempting to bring their

lives under the spell of Jesus Christ and His transforming influence.

It is impossible for any man to read the two books, the "Word of God and his own life, without being convinced of two great outstanding facts which he would find protested and clear in each of them. First, responsibility, and, second, inability. You cannot read the New Testament without having it borne in with ever-increasing strength that we are bound, if we name the name of Jesus Christ at all worthily, to reflect Him; and when we read the book of our own lives we find there an entire inability to fulfill this responsibility, our limitations weak, our resources inadequate, the net result of our best endeavors failure. Who is there who has not had the experience of utter discouragement? Failure is the largest fact in the realm of many a Christian life. Failure to realize success in an honest and sincere attempt to work for Christ. Who is there that has not again and again to mourn over the resurrection of old temptations which he thought long conquered and forever rid of? Who is there who has not again and again been forced to his knees because of his discrepant life? I say, is it possible to read the Book and then to read the volume of our own lives without being face to face with these two great facts? Holiness is not a possession on our part; it is rather an obligation. "Be ye holy, for I am holy." That is the fundamental principle which is to guide us in all our thinking and for all our activity.

Holiness an Obligation

I am responsible to the world if I am a Christian, but still I am unable to come to any other conclusion with regard to my life than that to which Paul came, when at a stage in his experience he said, as the result of all his self-examination, "I know that in me there dwelleth no good thing." If I am to be holy, it will never be by the mere development of what I at present possess, but rather by the reinforcement of every weak activity and prayer of mine by the great omnipotence of God. Let us settle this as fundamental, that holiness is not a possession but an obligation. It is not something that a man can go in for as a student does for a course of study or a contest. It is not an attainment to the present Christian life and profession which I seek to obtain, rather is it the root and branch of the life which Christ has redeemed, ever leading forth to the fullest apprehension of that for which I have been apprehended by Him.

The theme of the Old Testament is holiness, and the theme of the New Testament is the same. In the Old Testament it is the holiness of God. In the New Testament it is the holiness of the people of God. In the Old Testament the holiness is ceremonial. In the New Testament it is actual. In the Old Testament the holiness is largely by separation from the unclean, whether ceremonial or actual. In the New Testament it is not by separation, but assimilation, by union with holiness. It is the normal path in the Old Testament and the New only with the distinctions I have tried to draw. It is the normal life that the people of God should try to live. Normal indeed it is in purpose, and you may perhaps best understand it by taking two of the simplest laws into consideration and believing them. First, in 1 John 2:6, "He that saith he abideth in him ought himself also to walk even as he walked." One of the strongest words in the New Testament is this, great and all comprehensive. One might take the whole of our little time this morning ringing the changes to emphasise these various words. "Every man that walks" or its prior word "talk." Every man that talks ought to walk in union with that which he professes, from a sense of obligation, something I cannot get away or excuse myself from. If I say I abide in Christ, then the world is not interested a moment in my profession unless it is translated into acts. The world has no interest in my profession of belief, my profession of an unseen relationship. But begin to translate that profession into life and holiness among individuals, begin to translate that profession of union with Jesus Christ into practical deeds, into that sincere influence which always emanates from true and not spurious goodness, and then the world is impressed by God's grace savingly.

The Bulbs and the Flowers

When I was at Cambridge I remember that close to my college was a seedman's shop. I had passed that shop many times and had not been interested in the seeds and bulbs displayed. But one day, after a Christmas vacation, I came back to find they had a new front put into the shop. A double front, a door in the middle and a window at either side. And in one window there was a profusion of spring flowers, hyacinths, tulips, snowdrops, all blooming beautifully. In the old window there were the old bulbs. I had never been impressed with the display of bulbs before, but seeing the hyacinths and tulips which the bulbs produced, I decided to invest my slender means in some of the bulbs which might bloom in my room. The seeds did not attract me till I saw what they produced. The world is not interested in the Bible or Christian doctrine. I have found it more interested in the newspaper, in sport or politics. But let the world

begin to see in the lives of those who profess to believe in Jesus Christ, flowers and fruit. Let the world begin to realize the sweet savour of Jesus Christ, a perfume subtle and indefinable, but, oh, how real, in these poor lives of ours, and I doubt not, men and women will begin to ask the way to Zion. That would be the strongest argument for the Christian life. The strongest argument for power which Christ has committed to His church is concrete holiness. Do not let us forget, gifts are good, grace is better. Gifts without grace are hard, mechanical, uncongenial and do nothing. I am to walk even as He walked. I add to that scripture a word with which we are all familiar. "Christ also suffered for us; leaving us an example, that we should follow his steps" (1 Pet. 2:21). Are we all at one in this? Do we follow one another when we say the best explanation of a holy life is one which is obviously following the steps of Jesus Christ? How did He walk? In every man's life there are three currents, outward, inward, upward. This threefold relationship embraces the whole of life in all its details, a relationship, selfward, worldward, Godward. How did the Lord Jesus walk in regard to these? What were the currents of His life? Truly towards Himself, abnegation, an utter self-denial, a selflessness characterized Him as a man. He lived in a pathway in which there was no self-pleasing. He lived a life in which there was no self-assertion, but utter, entire self-abnegation, hiding Himself always for the fullest revelation of His Father. His life before the world, separation and, it seems to me, isolation. He said, "I am not of this world," and I can imagine the people who knew Him best, and understood Him least, in His village, who knew Him before His manifestation, saying every day, "He does not belong to us. He is not our sort at all. He is obviously not of the world. He is a good carpenter, never a man made tables and chairs as He does, and yet He does not belong to us, something is in Him which lifts Him above us. He does not talk much, never shares in the gossip of the village, never has been known to speak an evil word about anyone. Knows more about everything than anyone else, yet never sets people down as being superior to them." Not of the world. The spirit of the world was not in Him. And yet at the same time, no one ever touched the world as closely and munificently as Jesus did. This is His rule for His people, "Father, they are not of the world but I have sent them into the world." His vision was directed to taking the world out of their hearts and sending them back into the world. We should follow His steps. Lives, not so much of worldliness but of other-worldliness. Lives that touch the need, the great, gaping, bleeding sores of the world with things clean, and gen-

tle, and tender and strong and true. His relationship Godward, utter devotion. If there was one who could say: "I delight to do thy will, O, my God," it was our Lord Jesus Christ. To Him the will of God had ceased to be a matter of deliberation. It had become a matter of positive instruction and of progress in holiness and grace. He withdraws from even the holiest activities of life in order that He may wait upon God. The Lord Jesus stands before us today as one who walked in such a pathway, and He has left us this entirely unmistakable example to follow His steps. So, friend, it is well for us to ask ourselves the question, "Do I thus walk? What is my relationship toward myself? Am I constantly seeking my own pleasure? Is it normal in my life to seek my own good? Do I seek to please my own esthetic taste, my own convenience, or is it subordinated to the great purpose and will of God? Am I living a worldly life? Is there any difference between me and those who are frankly, obviously worldly? Do I spend my time and money with them? Do I seek my pleasure with them? Do I rule my life by their standard, or am I as the Lord Jesus in this respect at least, not of the world, but sent into the world to represent a holy God?" Beloved friends, this has a lot more to do with the study of biblical holiness than we may suspect. It is ours to be a pattern of holiness.

What Is a Saint?

The Epistle to the Romans Paul wrote to those in Rome who were in Christ Jesus, called to be saints. What did he mean by that? You read in the Revised Version "called saints." This is their vocation, but it is to become increasingly their designation. They are called the saints, and in the divine purpose are to become saints. Their calling is to become their character. Saints in Rome. In one of his later epistles the apostle refers to some who obviously have realized this divine purpose, and speaks of them as saints, in Rome, in Caesar's household. Think what that means. What it meant to them and what it means to us. It meant a victory for two things, for the two great forces which today we call heredity and environment. These men by heredity were not anything like saints. They were not holy. Holiness was not normal to them. They lived in an environment, and under circumstances the most uncongenial. Nothing could have been more fatal to the growth in grace and purity than the atmosphere of a city whose influence was, on the one hand, looseness; on the other hand, tyrannical. They are called to be saints. The inference is the gospel of Jesus Christ is a sovereign tonic, has adequate power to make men saints, whatever their past has been and whatever their surroundings. And if we have not a gospel that is stronger than heredity, we have not a gospel at all. If Jesus

Christ does not and cannot make a man holy despite all the conditions of environment, despite all the deterioration and devitalization of capacity and faculty which is the result of wilful sins and ignorance, then I say He is discredited. Oh, the responsibility resting upon us who know Him in all His highest offices, to prove the contrary to a world which says that the past life which we can see and which needs no description, makes it impossible for a man to realize holiness of life! He may be a Christian, but under the circumstances and amid all the adverse influences of the world it is impossible for him to be holy! Is this true? If it is not true, two things have got to take place in our lives. Two things which ought to be there have got to be brought in, and two things have got to be ejected. For instance, as I yield myself in surrender to Christ who bought me, as a result of that surrender is the power of His Spirit getting to work in my life? The Spirit of God will bring into my consciousness things I never knew before, and with that enlightenment another thing wonderful occurs, and that is complete renunciation.

When the light of God begins to shine upon my heart, I begin to see myself with all these things, selfishness, pride; things that ought to have no place in the life of a man who names the name of the Lord Jesus Christ. And with this self-discovery there must be new self-surrender, and with self-discovery and self-surrender then, thank God, there is the impartation. That is simpler than it sounds. God has convinced me of pride, and I yield to Him by faith in the blood. He reveals to me that in Christ Jesus my Lord there is the cross for me, which is the antithesis of pride, and I come to Him and claim it. There is a point in our intercourse with God when faith merges into acceptance, I come forward and claim the cross which is the concrete opposite of the sin of which I have been convicted. That is the process, and that process goes on unhindered, save by some unwillingness to be following Him. "Be ye transformed by the renewing of your mind" is the divine command following upon the exhortation, "Yield yourselves unto the Lord who has bought you."

Photographing the Stars

In an observatory yonder at Greenwich, there is an instrument by which the stars are photographed. Though miles and miles away, the camera does its work. It is the duty of the astronomer to keep that instrument so in tune with the motion of the earth, to synchronize it so delicately that the star shall never be off the center point. The light takes the photograph, the astronomer does not. He has nothing to do with it, yet everything to do with it. His business is to fix the plate. It is Christ's work to make me holy. It is my work to ever be beholding Him, to maintain that attitude of heart in which it is possible for

Him to work. Christ's work to transform, Christ's work to make me, in an ever-increasing degree, like Himself. It is my part and your part to be co-operating at all times with the Lord, seeking His light upon our lives, and then quietly willing and sensitively obedient to every bit of light that He gives us, whatever it may be, whether it be cutting off some treasured sin, the right hand, or the right eye. Only so shall we know the greatness of His power and the fulness of His indwelling and transforming Spirit.

Have I spoken too exclusively from the human side of it? "Called to be saints." Oh, I want a genuine getting back to the Old Testament. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Have we done that, you and I individually, made a covenant with the Lord by sacrifice, at the place of sacrifice, there at the foot of the cross? Have we entered into a covenant of unswerving, loyal obedience to every precept as we apprehend it there? I turn to the Epistle to the Ephesians and read, "God's inheritance in the saints." The saints, those who have made a covenant with Him by sacrifice, at the place of sacrifice, pledging themselves to any sacrifice in order that His will may be perfectly done. God's inheritance in the saints. His response to that attitude. His coming to dwell in the yielded temple, blessing the life and carrying on His work unhindered.

Take these two words together, and it seems to me you get as simple and yet as comprehensive a description and definition of holiness as the Word of God affords. If it be true, and I verily believe it to be, then beloved, holiness is not human life in its highest development, but divine life at its lowest descent. Not my taking something from God, but God taking possession of me and reproducing His life in me. If it be true, and I verily believe it is, then holiness is not merely my yielding myself to obey commandments. It is rather my humble surrender to the in-possession of a new power. God is now to possess me and to carry out all the perfect will of God in my life.

I hear some one say. "Is that immediate or progressive? Can that be done now? Is it the work of a moment or of a lifetime?" My answer is, both. It is both a crisis and a process. A crisis which leads to a process. The crisis not complete in itself. When a man tells me he has been sanctified then I am suspicious. Yet we are to try men. I can turn to an illustration which shall be my last word. I have spoken of astronomical photography, now I come to the photography with which we are more familiar; the hand camera process. You present your camera to the object you want to take. Having adjusted it carefully, you press a button. If anyone asks you if it is done, you say "Yes." But it is not done. Is

the photograph taken? "Yes." Well, let me see it. "It is not done yet." That is the crisis only. What is going to happen now? A good deal yet. This thing has got to go through darkness that will help its development. This thing has got to be washed again and again before it is ready to be seen. Beloved friends, the getting into attitude, the covenanting by sacrifice, the expression of surrender and heart-willingness to walk as He walked and to follow His steps is the work of a moment. I do not care how long the process which leads up to that moment, but somewhere in the history of every one of us there has got to be a definite moment when we may cross the absolute line of surrender. Then the process will begin. All done, and yet all to be done. Perfect and yet to be perfected. Holy in Christ, and then to be made holy in life. There is all the difference in the world between being truly His and wholly His. Truly His in the sense of being redeemed. Truly His in the sense of having eternal life. But wholly His in the sense of my life being yielded to Him so that He can work out the purpose of His grace without any let or hindrance, unstayed by my unwillingness, my disobedience, my cowardice.

CHRIST'S PORTRAIT

By Nahum Wesley Grover

Thy Life, O Lord, appeals to me
To consecrate my life to Thee;
Be Thou my strength, my hope, and joy,
And guide my course in Thine employ.

But Righteous One,
"Thy will be done."

Grant me a faith that works with might,
And reaps results to Thy delight;
That offers Thee prevailing prayer,
And thrills the soul with visions rare.

But Righteous One,
"Thy will be done."

Give me a heart that throbs like Thine
With sympathy and love divine,
For children and for all mankind.
The weak and strong, the sick and blind.

O Righteous One,
"Thy will be done."

Thy Spirit, Lord, I would possess,
To live like Thee, the world to bless,
And speed on earth Thy reign of peace,
When envy shall forever cease.

O Righteous One,
"Thy will be done."

Thy faithful servant, Lord, make me,
That I may win some soul to Thee,
And add a jewel to Thy crown,
Thou King of kings, of world renown.

But Righteous One,
"Thy will be done."

Three Coming Persons

By Rev. C. I. Scofield, D. D.

(Reprinted from the "Dallas News")

I NEED not say that I refer to persons whose coming is predicted in the Scriptures. How many persons great and small may yet appear upon the stage of human history I do not know. If the present world system holds together for any considerable length of time we may be confident that in the future, as in the past, there will rise up great statesmen and warriors and poets and orators, and by them the movement of events will be powerfully influenced.

It is a familiar thought to students of the philosophy of history that the great changes in human conditions are wrought chiefly by the appearance among men of individuals having great gifts of initiative and leadership. That these will continue to appear so long as the present framework of society holds together may be confidently anticipated. But my theme has in mind no guess as to all this, but rather the presentation of the prophetic statements concerning three personages whose future presence and activity in human affairs are absolutely certain.

I shall speak of these in the order in which they will appear.

The First Coming One

The first of these prophetic persons is variously called the "Little Horn," "Man of Sin," "Abomination of Desolation," and "The Beast." Since all our knowledge concerning this person is drawn from the Scriptures, we will pass rapidly over the great prophetic passages which bear on his personality and career.

He first appears in prophecy in the seventh chapter of Daniel, and I will read the passage from the fifteenth verse to the end, as these verses contain the angelic interpretation of the vision described by the preceding verses of the chapter. Briefly, Daniel has seen in a vision "four great beasts" that "came up from the sea, diverse one from another" (v. 3). [The succeeding verses to the seventh describe these four beasts.] The first resembled a lion with eagle's wings, the second, a bear; the third, a leopard having four wings and four heads; and the fourth, a "beast dreadful and terrible and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it; and it had ten horns."

Certain of these words are evidently used symbolically, and as they occur in many places in Scripture and always with the same meaning, it may make the subject clearer if at this point

I remind you that in biblical usage the "sea" is the symbol of the mass of humanity. Out, then, from the mass of men come these "beasts." The symbolical meaning of "horns" is fixed in the interpretative passage (Dan. 7: 24), where it is explained that "the ten horns are ten kings that shall arise." A "horn," then, is symbolical of kingly power.

The great explanatory portion of this prophecy follows:

"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by and asked him the truth of all this. So he told me and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints and prevailed against them, until the Ancient of days came and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter."

The Last World Empire

The last of the world empires, Rome, described as the "fourth beast," is to exist at the end-time, as ten separate or distinct kingdoms, covering the sphere of rule anciently governed by Rome. Out of these kingdoms or "horns" appears one "horn" or king called the "little horn." Three of these kingdoms or "horns," he plucks up by the roots, becoming in this way, the king or emperor of four of the ten kingdoms existing at the end-time. He exceeds in power the other kings and is from that time, though the other kings are suffered to continue a shadowy semblance of rule, really the despot of earth. He is specially characterized by enmity against the Most High and he makes the saints of the end-time the special object of his persecution and this continues "until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

This is Daniel's picture. There are additional details in the great prophecies of Daniel, especially in chapter 9, verses 26 and 27. Here he is represented as entering into a covenant with the Jewish people to restore their ancient worship and temple in Jerusalem. The duration of this authority is fixed by Daniel as one week of years, i. e., seven years. In the middle of that week, he breaks his covenant with the Jews, and demands that divine honors be paid to him in the temple of God.

Turning now to the New Testament, we find in Matthew 24:15 reference to this event. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)." In the twenty-first verse we have the following statement: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Passing now to 2 Thessalonians, and the second chapter, we find added detail concerning this fearful personage. I read verses 3 to 12.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders."

The significant feature of this passage is that the end and the manner of the end of the rule of the beast is here described, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

We turn now to the thirteenth chapter of the Revelation. In that chapter we have first of all the description of the political condition of the earth at the end-time, exactly corresponding to that described in the Daniel prophecy, and the characteristics of the beast are the same.

"He opened his mouth in blasphemy against God to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds and tongues and nations."

Details follow as to his cruel persecutions of all who will not worship him. This, then, is a brief description, drawn from the prophets, of the last great emperor of the earth. He will be the most absolute and relentless of all the despots that have ever cursed humanity.

The Second Coming One

We come now to the second of the prophetic personages in order of appearance, and upon him we need spend comparatively little time. In the First Epistle of John 2 and 4, he is called the Antichrist. In the thirteenth chapter of Revelation, from the eleventh to the sixteenth verses, he is described as "the beast out of the earth," and elsewhere he is called "the false prophet." He is associated with the emperor-beast as a kind of high priest of the religion of the end-time, which, as we have seen, is the deification of man in the person of the emperor-beast. If anything, the false prophet is more cruel than the emperor himself.

The Third Coming One

The appearance of the third prophetic personage is the greatest event yet to occur in the history of this earth—the second advent of Jesus Christ, the Lord of glory. The immediate result of His glorious appearing is the overcoming of the beast and the false prophet who are cast into the lake of fire and the utter destruction of their rule.

As the second advent of Jesus Christ is not disputed, but an article of faith in all the great creeds of all the churches, it demands of me no proof.

The human race is divided in the Scriptures into three great groups, "the Jew, Gentile and the church of God," and it will be found upon an examination of the predictions concerning the second advent that the return of the Lord has a relation to all three of these groups.

The first of them to feel the blessing of this return is the church. The church, as we have seen in previous addresses in this series, is

caught up to meet the Lord in the air, and is forever associated with Him. This event precedes the manifestation of the emperor-beast and of the great tribulation which results from his rule. It is the first event in unfulfilled prophecy.

Then the return of the Lord has relation to the ancient promises to Israel. It is the time when the Messianic kingdom, predicted and described by all the prophets, will be set up on earth and Israel, restored to her land, will be at the head of the nations.

To the Gentile the return of the Lord is the time of judgment upon the living Gentile nations (Matt. 25: 31-46). The effect of that judgment is described in the second chapter of Daniel as the smiting blow of a "stone cut out without hands," which utterly destroys the whole fabric

of Gentile political authority in the earth. That henceforth is to be given, as Daniel says, to "the saints of the Most High." It is the setting up over the earth of the kingdom of heaven. Into the detail of this I do not now enter.

Briefly summarized, the word of prophecy announces the coming, first of the Lord Jesus into the air to receive His own. With them He returns to heaven. There is then manifested on earth the last great despot, a man who will blasphemously assume to be God and associate with him the false prophet, who in religious matters will exercise the whole power of the empire to compel men to worship the beast, and the beast and false prophet are brought to an end and the kingdom of heaven set up by the appearance of the third of these prophetic personages, the Lord Jesus Himself.

My Experience in Christian Science

By a Student in The Moody Bible Institute of Chicago

(The writer was for years a Christian Scientist. She is a plain woman, who has told her experience to others with profit, and a desire has been expressed for its publication. —Editors.)

I HAVE been asked to write my experience in this misleading cult, and I do so with the thought of helping those who are being tempted to go into it, and for the benefit of the relatives and friends of those who have been misled by it. A cry has gone out into the night, and some are waking up to the awful danger which thus masquerades as an angel of light.

I was led into Christian Science by the efforts of my brother and his wife. They were anxious for me to know "the truth," and gave me "Science and Health," and my sister-in-law made a trip from her home to mine (across a state) just to get me established in it, and to see that I was making progress. I remember watching her erase the word "lie" that I had repeatedly written on the margin. But let me say that in spite of the fact that I did not believe all its pernicious teachings, the studying of it every day for three years, was enough to ensnare me so that it was impossible to get free from it, except for divine interposition. Soon after my sister-in-law's visit, I received a letter from my brother, asking me to come to his home and go through a class in Christian Science, which was then forming. The letter was followed by a telegram asking me to come at once, and saying that all expense would be met by him. I went, and when I arrived, discovered that the class was full, being limited to thirty. But my brother was so anxious for me to have the instruction, that he had me come so that if, at the last moment, some one should drop out, I would be ready to take the vacant place. Such loyalty is

worthy of a better cause. My brother was honest and really thought he had found the truth at last, as he expressed it. And I honestly believe they all really think they have found the way of life.

I was in poor health, and to regain that was the bait, as it is in nearly all cases. If the Christian church lived up to her privileges, Christian Science would not be known today.

I received treatment several weeks from a practitioner, with no benefit, though my pocketbook was perceptibly lighter from week to week. I never could understand how they could say "there is no disease or sickness" and then take your money for pretending to cure what you could not possibly have. I finally moved to the city where my brother lived, and joined the Second Church (Scientist), and took special instruction in the next class formed, my brother paying the bill. At first the price was \$300. It was reduced to \$100 and then to \$50. That was ten years ago.

Testimonies to "Healing"

When I was examined for church membership, there was not a word said about belief in God, but my belief in Mrs. Eddy was very thoroughly questioned. They asked me if I thought she was divine, and I readily expressed my firm belief that she was. As I answered that question satisfactorily and many others on the same order, I was duly accepted into full membership, and faithfully attended the Sunday services, also the Wednesday evening prayer-meeting (?). Why they call them prayer-meetings I cannot tell, as there is no prayer offered, either there or in the church

services, except Mrs. Eddy's idea of the Lord's Prayer, which is very different from the true meaning as given in God's Word. Then sometimes we would have a few moments of silent prayer, which was simply denying sin, sickness and death, and affirming that all is good, perfect, sinless, etc. So while pretending to worship God, they were really making Him a liar, for He says there is sin, sickness and death. All the Wednesday evening meetings consisted of, was the relating of some wonderful cures somebody else had heard of. Their stories were marvelous indeed, and so related as to impress even a heart of stone. Mrs. Eddy always received the glory. One remarkable testimony I remember, was about a woman who had been cured of five incurable diseases. As they place no confidence in doctors, I wonder how they knew they were incurable. But I noticed that when they related a cure, they were careful to say that "the doctors had given them up." It is my testimony, that in all the years I was in Christian Science, I never knew of a cure of any organic disease, or any other disease, except one, which was not a test case. Their cures are very much exaggerated, and confined principally to hysteria. They have learned that two-thirds of the people who think they are sick, are not sick at all, and when they think there is something being done for them, they get well. My brother is a physician, and said to me that he had told more than one, to go home and not take any more medicine, that there was nothing the matter with them, and they obeyed, with a light heart, and got well. Mrs. Eddy frankly confesses that she cured a patient, sinking in the last stages of typhoid fever, by administering salt water attenuated until there was not a single saline property left (Page 153, S. and H. 1907.—Ed.). She relates how Sir Humphry Davy once apparently cured a case of paralysis simply by introducing a thermometer into the patient's mouth. This he did merely to ascertain, the temperature of the patient's body, but the sick man supposed the ceremony was intended to heal him and he recovered accordingly (Page 152, S. and H.).

I remember one man who used to testify to his wonderful healing in Christian Science. He had a deathly pallor and I knew he was sick. One day he disappeared and no one mentioned the fact, but I discovered that he had died.

While I was visiting at my brother's home, I one day mentioned the fact that a doctor had told me that I had heart disease, but said I did not believe it, as there was no evidence of it. My sister-in-law wanted me to testify at the prayer-meeting to the fact that I had been healed of that dread disease by Christian Science. I refused, she insisted, but I could not testify to an untruth, so that wonderful testimony of deliverance from an incurable disease was never given.

I have no quarrel with Christian Science for curing imaginary disease. If they would only stop there I would say: "Amen," but that is only the trap to entangle the soul and lead it to certain destruction.

Creeds and Ceremonials

The church services are conducted by readers. The first reader reads "Science and Health" and the second reader reads the Bible. "Science and Health" is superior to the Scriptures, and the Scriptures are always made to conform with "Science and Health." The places where they are to read are carefully selected; also for the daily reading of all the members. No sermons are allowed, nor any remarks whatever, and the members are not allowed to gather together to study or talk about Christian Science. That always seemed strange to me, as if they were afraid somebody would stumble onto the truth.

When they have what they call communion, there is no bread and wine, but just silent prayer (?), as they call it. As Christ never died for our sins and His body never was broken for us, that way of taking the sacrament is very appropriate. Besides Mrs. Eddy claims that the prophecy in Isaiah 9:6 "Unto us a child is born, unto us a son is given," refers to her book and means "Immanuel," or "God with us," and she says, "Why do you need memorials of a friend when that friend is with you?" She also says that "the material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was flowing in His veins, as He went daily about His Father's business" (Page 25, S. and H., 1907). That one statement is enough to stamp it as coming from the pit.

It is not my purpose to go at length into the details of this teaching, but to briefly state some of the leading facts of this subtle falsehood. Mrs. Eddy claims that Jesus Christ was no more divine than man, but He is God's idea, the same as man. But she speaks of Him so often and in such ambiguous terms, that her followers do not understand her meaning. I once said to my sister, who is a loyal Christian Scientist, that she had no Saviour, and she became very indignant. As a general rule, I believe they are deceived. They call Jesus the "Way-shower." I remember one thing I was taught in the class was, that Mary's idea of God was much inferior to Mrs. Eddy's idea, for Mary's idea partook of mortal error, while Mrs. Eddy's was all spiritual. Her son is "the Christ," or divine science.

The Social and Home Life

In regard to their promise to love one another, and to be meek and merciful, etc., I will say, that Christ Jesus wept with those who wept and mourned with those who mourned, and commanded us to do so. But Christian

Scientists do not believe in compassion, and are positively forbidden to sympathize with any one. As they thus go on steeling their hearts against all love and sympathy, they soon come to have no more feeling than the stones in the street. The head of the church to which I belonged had been a Scientist for twenty years and had been with Mrs. Eddy for three years, which she considered the height of earthly glory, and which she never missed an opportunity to mention. This woman lost her mother, and she stood over her casket without a tear or the slightest emotion whatever. A member of the church lost her father and went to her for comfort, to whom she said, "You never had a father." As I looked at her I thought, "If that is the result of twenty years in Christian Science, I do not want it."

They look down upon marriage, and when a couple marries, they lose caste. They claim marriage is not necessary for reproduction, and I have heard of at least three children that have been born without fathers. They do not hesitate to separate husband and wife, for they say Christian Science is the second coming of Christ, when "there is no marriage nor giving in marriage." While they pretend to be doing so much good, and look so happy and have such sweet dispositions and do not think evil, etc., if their belief were generally put into practice, there would follow indescribable horror and darkest paganism. What comfort is there in just trying to believe you are not suffering, you are not ill, you are not troubled, you are not struggling with poverty? What will you do when the darkness comes and terrors sweep over your soul, and you have no God to go to? Mrs. Eddy says you might as well pray the principle of mathematics to solve the problem as to ask God to do anything for you; and she says: "God is not influenced by man. The divine ear is not an auditory nerve. The habit of pleading with the divine mind as one pleads with a human being perpetuates the belief in God as humanly circumscribed—an error which impedes spiritual growth" (Page 2, S. and H.).

How I Got Out of It

A Christian minister came to see me and tried by argument, with open Bible, to convince me that Christian Science was wrong, but I refused to listen, and thought he was in darkness and that I had a superior understanding of the Bible and the science of being. When he quoted God's Word I scoffed at it, and felt superior and exalted in my possession of the real truth, as I then supposed. I now never argue with one who is thoroughly entrapped, for I know from experience that you might as well talk to the north wind. They do not believe God's Word, so there is nothing you can do; one cannot convince a person who does not believe God, or has a distorted idea

of Him. This man of God came three times, but to no purpose. Who sent him, or where he came from, or what his name was, I never knew, but I know he prayed for me, for I began to see something was wrong. There was a feeling of unrest and distrust that I could not explain, but I kept on reading the literature and still counted it food for my soul.

Some time after I went to Boston to the dedication of the Christian Science Temple, and while there I saw the sham and hypocrisy, the display of feathers, and elegant apparel, and jewelry, and it came over me that this parade was not the real religion of the meek and lowly Nazarene, but a deception and a fraud.

Why did Mrs. Eddy, who claimed to be so superior to Christ Himself and able to heal all manner of diseases, not come forth, and heal and comfort her followers who came from the ends of the earth to pay tribute to her shrine? But she was conspicuous by her absence, and we were told not to go to her home (which was a few miles away), as she did not want her people to make any demonstration over the material, but to think only of the spiritual. Crowds went just to get a glimpse of her as she took her daily drive, but they were silent when they came back. I learned afterwards that she was a poor, palsied, old woman, not able to even ride out, but had a substitute to take her place, and when she died, contrary to her teaching, still her dupes did not desert the cause, but are increasing every day.

Visiting the "Mother Church"

The temple was very beautiful, and there were no colored glass windows, but all was a blending of gray and white, as I remember it. The architecture was embellished with Masonic emblems. I wondered what there was about that order that was Christian, and learned that Mrs. Eddy was very partial to them, as they, at one time, helped her out of some trouble. Above the pulpit was a quotation from "Science and Health" and on the opposite side one from the Bible. You will find that in all of their churches. The first Sunday in Boston, some of the Scientists went for a ride and there was an accident and several of them were hurt, which made them the laughing-stock of the common crowd. It made quite a commotion, and some, in sending papers to their friends, cut out the part which described the accident.

There was a room in the old church called "Mother's" room, and the crowds approached that room as though they were treading on holy ground, with bared head and reverent step and hushed voices. It made a deep impression on me. I was not permitted to enter, but felt I was in a very sacred place.

While on that trip I was in great physical distress, and thought that while so many were together who were agreed that there was no disease, I would surely be healed; but as one after another gave me treatment with no results, and I was "nothing bettered, but rather grew worse," I began to be weakened in my faith.

They had many things to sell, and among them souvenir spoons, with the temple in the bowl and Mrs. Eddy's head on the handle. They sold for \$3.50 and \$4.00 each, and all Scientists were supposed to buy at least one, and those who could afford it were to buy a dozen. They also sold pictures of Mrs. Eddy, never less than a dollar.

All of these things began to affect me, and when I arrived home, I felt impelled to go to my brother and tell him it was all wrong. At first I hesitated, realizing something of the trouble I would get into, but could not get away from the fact that I ought to go. Finally I went to his office and told him how he was hypnotized and misled. I do not remember all I said but it was enough as circumstances proved. He thanked me for it, and said, "If you see a snake coiled at my feet, that I do not see, and do not tell me, you are responsible for my life." If I had stopped there, it may be this article never would have been written, but I had a little controversy with three others about something they had said or done, and I went to see them. They denied everything, as they are taught to do in their sinless (?) religion. Then I went to the head of the church and told her a few things that I did not like in one of her professions. She tried to convince me that she was right, and from that day there was a battle royal between the Scientists and myself.

A Battle Royal

The head of the church went to my brother and told him that I was not his sister, but only error, evil, a lie, etc., and the other names they use of people they do not like. A few days later, my brother came to my house in wrath, and told me I had made up all I had said, and ordered me to never darken his door again. I was so astonished that I could only stare at him, for he was greatly beloved, and had never given me a cross word before. He was so angry that he trembled, and as he walked out I thought "good-bye," but could not say a word. Some time after, I met his wife on the street car and she would not speak to me. You hear on all sides how sweet they are, and how they think no evil—that is when you are on their side, but turn against them, and they will give you the "death treatment." As my brother was the first reader in the church, he had the privilege of sending mental waves against me and to try to think me out

of existence. He acknowledged it to me afterwards and said that they take up all their enemies in that way every morning. He said that is what opened his eyes, and he came to the conclusion that a thing that pretended to be religious and made one deny his own sister, was not from God. It worked for good after all.

Just how much I was affected by it, or whether I was affected by it at all, I cannot say, for I was sick before. But I do know that I got worse and finally went to a hospital and was only saved through prayer. God raised up people to pray for me.

One day, about three months after my brother had told me never to darken his door again, he sent for me to come to his office, and when I came he treated me kindly and said, "You were right, I was hypnotized, and when I tried to get away, it was like getting out of a steel trap." They had a large sum of money which they considered a present from him, and when asked to give it back, they refused and sent one after another to try to induce him to let them keep it, but the more they talked, the angrier he got, until finally he said, "I will give you until ten o'clock tomorrow morning to bring it back, or I will begin suit." And not until they knew he meant it, did they return the loan.

An Appeal to Pastors

While I knew they were wrong, and turned against them, I did not know how they were wrong, and was not free from its power by any means, but God was working, and one day, while sitting in the silence of my own home, I heard a voice which said, "you are feeding on husks." I was not frightened, but on picking up the New Thought paper I was reading, my eyes were opened and the scales fell from them in less time than it takes to tell it, and I said "How could I read that folly?" What a miracle had been performed that one should come from heathen darkness to the light of God so soon? In that moment I heard the voice of the Son of God and lived. Oh, praise His name! Why He took the trouble to do that wonderful work in me and for me, I do not know, I only know that from that day to this, I have been a humble follower of the blessed Saviour of the world, my Lord and Master Jesus Christ. But while I lived and stood upon my feet at the sound of His voice, I was bound hand and foot with grave clothes like Lazarus. As He said to the people standing near, "Loose him, and let him go," so He spoke to some of His faithful ones who were led to pray for me. But I was not free at once. I went around like an interrogation point asking, "What is the difference between Christian Science and the true religion?" Some tried to explain, but gave me no light; some made light of it, and

others thought it was not worth noticing. But that is where they are greatly mistaken. I appeal to pastors to wake up and see what their people are believing rather than what they are doing, for it does its deadly work in the church and carries off the choicest of the flock, and possibly the pastor himself, without a protest from any one.

After several months of fruitless search, one day a little tract was put into my hand entitled "The Masterpiece of Satan," by St. Clements, and after reading that I said, "Now I see the difference between Christian Science and the true religion." I thank the author now for that message from God, and with his permission, will quote from it the passages that helped me. He goes on to explain how Satan calls his workers together and tells them he is going to create a church of his own, "which will so counterfeit the genuine, that it cannot be detected save by experts in the knowledge of God. Supernatural works and all the graces and beauties of Christianity will be its credentials to men. It will heal the sick. It will teach love, joy, humility, peace, gentleness, long-suffering, patience, etc., and nearly all the fruit of the Spirit of God. All this will be done in the name of Christ. It will even emphasize the study of the Bible, which I will interpret by a key. Its membership will be given a peace and rest such as I have never yet conferred upon my worshipers, I will place confidence in their hearts, oil upon their tongues, and a radiance upon their faces. It would deceive even you demons who helped organize it, were you not privy to its formation." Satan continues, "None of these things which I have named are essential to salvation. I propose to appropriate the fruits of salvation, and leave the salvation out. I will conceal the essentials of salvation from the people by allowing them to suppose they have them. There are but two. The first is that Jesus Christ is deity and the second is belief in His shed blood. We will tell them that Jesus is the Son of God, but that they, also, are sons of God, and as they become exalted in their own opinions consequent upon this teaching, the necessity of exalting the doctrine of the deity of Jesus will disappear. Thinking they worship Jesus, they will be really worshipping themselves, which is equivalent to worshipping me." But he is asked, "How can you hide the blood? From lid to lid, the Bible is full of that." Satan replies, "The Scriptures declare that 'the blood is the life,' we will ring the changes upon this, and by the time we get through with it, the blood will have disappeared and the life only remain. We will continually show forth the beauties in the life and character of Jesus and discount the value of His sacrifice and death. We will also show how shocking to refined sensibilities is the thought of blood. When

questioned concerning the blood, we will simply declare that the blood is the life, and it is the life we are after. And now," continued Satan, "you will admit that so long as the membership of our church do not believe in the deity of Christ and the blood atonement for sin, they may believe and practice everything else in the Bible and still belong to us. My church is called the Church of Christ (Scientist)," said Satan.

The fact that I now knew the difference between Christian Science and the true religion did not set me free, it only removed one of the grave-wrappings which had held me in a death grip. God sent two of His servants, both missionaries, to my home to pray for me, and as we knelt, one on either side of me, they poured out their hearts to God for me with such earnestness and fervor as one seldom hears. Still I was not free, only another death hold removed. Finally, as I was suffering physically and mentally, God sent a neighbor, a godly woman, who told me that if I did not leave home I would die, and she knew a rest home where people could go and be prayed for and refreshed in Spirit. I went, and God was present there in mighty power. I feasted at the King's table, and listened to the instruction of the servants of God who had charge of the home, and as the Word was unfolded to me, and I beheld, for the first time, God's wonderful plan of salvation, and how He was working it out, I would go to my room and fall on my face and praise Him for His wonderful works to the children of men.

NONE KILLED IN THE EUROPEAN WAR

Although for six months the greatest war of the world's history has been raging with unprecedented fury on two great 300-mile battle fronts in Europe, not a solitary person has yet been killed or even wounded—in the columns of the "Christian Science Monitor." We have not, it is true, read every issue of this excellent journal since the war began, but we have made thorough search in and about the columns of several issues and have failed to discover any killed or wounded. Plenty of prisoners and guns are taken, but the shrapnel and bullets never hit anybody. The phrase, "heavy losses," is the nearest that the "Christian Science Monitor" comes to speaking of that illusion of mortal mind—death. We wish that Mr. Alfred Farlow would tell us in simple, de-Eddyized Anglo-Saxon just what the attitude of the leaders of Christian Science thought is in relation to the war, especially how they look upon the work of the Red Cross.—"The Standard," Chicago.

His "well done" is worth a shipful of "good-days" and earthly honors.—Rutherford.

Working for Souls Among the English "Tommys"

By Mrs. Ralph C. Norton

AT THE outbreak of the war in August, 1914, among many disrupted plans were those of the Chapman-Alexander Party for evangelistic work in Great Britain. A whole season's schedule of work had to be cancelled. It came about, that during the months of October, November and December, it was given to my husband and myself to have the great privilege of devoting our time to evangelistic work among the soldiers in Great Britain and France, principally

successful through the medium of intercession.

A brief account of the work of the past year may be of interest, as future work will doubtless follow the same general lines, except that now the Y. M. C. A. has put its marquees, or recreation halls, in many of the bases in France, so rendering it possible to reach the soldiers fresh from the trenches, as they are constantly passing back and forth through these bases. And how eager they are for the message of salvation!



Ralph Norton and the "Tommys" Before a Shelled Building in France

in the training camps for recruits in England, and under the direction of the Y. M. C. A. In these meetings, in some twenty different camps, we saw over 1,000 men take a straight-out stand for Christ. The work at the time so gripped us, and the daily consciousness of the opportunity across the sea has so clung to us, that after much prayerful consideration, we have decided to return to that field of service the last of May, to pursue the same line of work until the end of the war.

In forthcoming numbers of this magazine we hope to bring to its readers fresh reports of our work across the sea, and thus stimulate the prayers and interest of those of God's children who perchance can not render such service, but who can make the work possible and

"Tell me," my husband asked one wounded soldier back from the front, who, with bandaged head and arm, had clambered stiffly into our compartment in a train bound from London to an outlying suburb; "tell me what you and the other men first think when you file into the trenches for the first time." The soldier's lips closed grimly. "We think of God and our sins," he replied tersely. Many another soldier back from the front has told us a similar story. One said that although his battalion filed into the trenches singing a music hall ditty, that when they were entrenched and the shells began to burst overhead, that he has seen a whole line of men fall on their knees in prayer. So it was to such men with the thought of death constantly

before them, that we went with the message of salvation.

Our meetings were all similar in character. Whether held at Epsom among the university and high school men, or at Woking among men from London's East End, the same message was given and the same songs and choruses sung, and the wonderful part was that everywhere was there the same response.

At Epsom the first man to press forward and declare his willingness to accept Christ was a young fellow in monogrammed coat, and as he shook hands, he slipped a pound note into my husband's hand. "God bless you for what you have done tonight," he said, "and use this to help with your work elsewhere."

Always as we went to a camp for a night meeting, a telegram from the Y. M. C. A. headquarters in London would have preceded us, announcing to the men our coming—but as we entered the tent, or marquee, we had to create our own atmosphere. The air was almost invariably blue with tobacco smoke, and the men busied writing letters, drinking tea, reading or chatting. Sometimes we had to break up an impromptu concert which consisted mainly of "Tipperary" repeated indefinitely. My husband would walk to the platform, announce the meeting, ask some men to volunteer with the distributing of the little song books, which we always carried down with us, then he would say, "Now Mrs. Norton is going to sing a little chorus for you men, and I want you to listen carefully as I shall ask you all to sing it in a moment." I would sing it once or twice, and in an incredibly short time they would all be singing it. Then we would sing the "Glory Song," and for a solo, I would

give them "Tell Mother I'll Be There," for those two songs, above all others, are the soldiers' favorites. Then would follow a short address, and by that time pipes and cigarettes would be forgotten and many a soldier's cheeks would be wet with unwonted tears at the song of mother love. In the address care would be taken not to minimize the dangers to which they were going, as in many cases, we talked to men of regiments who were to leave for the front the morning after. Also mention would be made of the great soldiers of England whose greater allegiance had been to Jesus Christ. Then would come the appeal to men sobered and quieted in a hush of the Spirit's own making—and they would come forward one or two at a time until I have seen as many as 300 crowding into the aisle to declare their acceptance of Christ. And as they gripped Mr. Norton's hand one would say, "I have prayed the seven-worded prayer tonight, 'God be merciful to me a sinner,'" and another would say, "A great burden has been lifted from me tonight, I'm going to write my old mother tomorrow and tell her—she's been praying for me for years."

At Bedford we saw forty-seven stalwart Highlanders of the Argyle and Sutherland regiment come forward, and at Caterham, where were quartered the six-foot Grenadier, Coldstream and Scots Guards, pride of the British Army, over eighty of those splendid soldiers pressed their way forward to the acceptance of Christ. Truly a wonderful privilege to work with these men, and one carrying its own great reward.

Later I hope to tell you of the work in hospitals and of the distribution of God's Word among the soldiers in England and France.

THE DEADLY GUN

Oh, thou old gun! thou deadly gun!
In taking life thy fame was won!
Of all destructive engines made—
The knife or spear, or trusty blade—
No one of all the host we see,
Nor all combined, can equal thee!
From tiniest bore to inches wide
Art ever found the slayer's pride.

Conceived in man's desire to slay,
Red seas of blood have marked thy way.
Proud arm art thou of all the rest
Hast done thy deadly work the best;
Is not thine only worth today
Thy fearful power to maim and slay?
What other thing beneath the sun
Whose only use is such an one?

Thou fruitful cause of human woe,
What other fruits hast thou to show?
Hast ever wiped away a tear,
Or brightened face of anguish here?
Art thou a source of greatest good,
Promoting peace and brotherhood?
But, no! we must arraign thee sore
And wish on earth thy reign were o'er.

Ah! could we sink this mighty arm,
Allay in man its power to charm,
What burglar then would ply his trade,
Or warrior e'er again parade?
Poor Europe too would stand aghast,
Her bloody conflicts stilled at last;
Would not these fearful earth-wars cease
And nations hail the Prince of Peace?

—A. A. Johnson.

Jewish Christians Getting Together

By Rev. S. B. Rohold, F. R. G. S.,

President of the Hebrew Christian Alliance of America

THE united leadership of Hebrew Christians has long been felt to be its clamant need. Every true Hebrew Christian's heart yearns for union, and for a fellowship with his brethren who have left Judaism and become humble followers of the lowly Nazarene, Jesus, the Christ of God. But this is not merely a sentimental racial affection. The loyal ones from within Israel know that the Hebrew Christians suffer from a fearful malady, that of being internally divided. The Hebrew Christian is misunderstood. The Gentile Christians often misunderstand him, and he misunderstands them. He is often led away into the wilderness and left alone, and tempted by the devil. But even this is nothing compared with the internal malady of being "divided."

This cankerous disease of petty jealousies and silly strifes has been rampant; it is eating away at the very heart; it has robbed the happiness of many a loyal Hebrew Christian, and frustrated all their noble efforts and self-sacrificing labors.

More than this, this want of united leadership opened a wide door for "the little foxes that spoil the vines." Black sheep posing as converts are with an amazing brazenness marauding this continent, defrauding the guileless Christian, yea, even the church, by their plausible, invented stories, such as claiming to be ex-rabbis, etc. Ministers, by giving their pulpits to these impostors, are exposing their people and actually aiding this fearful imposition, and the result is that Jewish missions, otherwise so successful, have been blighted, and are fallen in the estimation of the church in general. Jewish missions have no place in aggressive missionary programmes.

This awful situation has at last become the burden of all true and loyal Hebrew Christians and the absorbing theme of all their prayers; with the result that they gave themselves to fostering and advocating their cherished hope. Three preliminary meetings were convened, one at Pittsburgh, one at New York and one at Brooklyn. Officers were appointed, and propaganda inaugurated calling for prayerful, united action. The response was most gratifying, and the whole condition so matured, resulted in sending out "The Call for The Conference."

The Conference

Within the Assembly Hall, United Charities Building, New York, April 6-9, the Hebrew Christian Alliance of America held its first

conference, and those who were privileged to be present, firmly believe that it has changed the history of Hebrew Christians on this continent. It is just such events that alter the current of history. The noble ideas conceived by some noble souls, slowly trickle down from the few, into the hearts of the many, until they become part of life and decide the future of nations and ages.

The conference was comprehensive, representative and united. The subjects deliberated were not matters of petty doctrines or church government, but vital questions affecting the life and existence of Jewish missionary enterprise. From the first session there was a spirit of expectancy, which was kindled into a true spirit of devoted enthusiasm, in the hearts of all.

The delegates came from distances—Indiana, Illinois, Missouri, Kansas, Texas, Tennessee, Georgia, Maryland, Pennsylvania, Ohio, and the Provinces of Canada. All the large cities of the United States and Canada and almost all missions were represented. There were messages of encouragement and greetings from the London Jews' Society; Bishop Arthur Lloyd; the Federal Council of Churches; Dr. John R. Mott, Chairman Continuation Committee; Rev. W. R. Hogue, Baltimore; Rev. A. Merzel, Chairman Board of F. M. German Evangelical Synod; The New York Board of Presbyterian Missions; The Congregational and Methodist Boards of Home Missions; The Toronto Branch of the Hebrew Christian Alliance, and Mr. Daniel Rose, Cincinnati. A deputation from the Federal Council of Churches was welcomed by the president, consisting of Dr. Albert G. Lawson; Dr. Charles L. Thompson; Dr. Rivingston D. Lord, and Dr. Charles MacFarland, Secretary, who in introducing the deputation, reminded us that the Council represented thirty Protestant bodies with perhaps 150,000 churches, and something like 17,000,000 church members.

The members of the deputation expressed their delight at being present and meeting with so many Hebrew Christians, and assured us of their true sympathy and sincere co-operation, and that they would encourage the Alliance by every means in their power. They have also agreed to bring before the Council of Churches for favorable consideration, the following resolution:

"Be it resolved, that the Hebrew Christian Alliance of America request the Federal Council of Churches in America to urge upon the evangelical churches of this land, the observ-

ance of an annual Day of Prayer for Israel; and we suggest the Day of Atonement, or the Sunday preceding the Day of Atonement, as a suitable day for the purpose of prayer and intercession on that solemn occasion."

Among other representatives welcomed by the conference, were Mr. Delevan L. Pierson, editor-in-chief of "The Missionary Review of the World"; Mr. Gilbert A. Beaver; Dr. McKenzie; Dr. Tyndall and Dr. Shriver.

The subjects discussed were: (1) Co-operation between different Jewish missions and the Christian churches. (2) Modern needs of the Jewish people. (3) Training of Jewish workers. (4) Conservation of converts. A constitution and by-laws were discussed and adopted; officers were elected and important resolutions were adopted, which will be the guide and policy of the Alliance.

The amount of work accomplished and the good spirit that prevailed through the conference, were remarkable. Here were gathered together a group of Jews, belonging, according to birth and the ties of citizenship, to all the belligerent nations, where Jew is killing Jew in this fearful titanic struggle of the nations for supremacy, and we were at perfect harmony with never a whisper of war, excepting in prayer when we interceded with our Heavenly Father, that He may be pleased to restore peace speedily and that His kingdom of peace may come.

Every morning an hour was given to devotion, and from the first the messages had a sweet savor, and a spiritual atmosphere was realized. The speakers knew that this Alliance could only be made possible by a spiritual uplifting, and a real Christ-union of the Hebrew Christians, which is the only medium of true Christian development, forcing into a true union. A new covenant with the Lord and with the Hebrew Christian, was the burning theme of many Spirit-filled messages. The result was that towards the end of the conference the brethren did not want a nominal union, and tangible expression was given as we sat down to that never-to-be-forgotten Supper of the Lord, before we separated, perhaps never to meet again. The President (Presbyterian) conducted the communion service; Rev. A. R. Kuldell (Lutheran) gave the address; Rev. A. Lichtensteir (Baptist), Rev. S. Needleman (Methodist) and Captain Hirschler (Salvationist), acted as elders. Those partaking of the elements included Presbyterians, Anglicans, Reformed, United Presbyterians, Methodists, Congregationalists, Baptists, Christian Missionary Alliance, Lutherans, Brethren, and some we could not classify. Our hearts were thus visibly united—British, German, French, Austrian, Russian, Arabian and American, celebrating this most holy ordinance, instituted by our blessed Lord Himself: "One in faith, one in doctrine, one in charity." But we were not

careless, for no one can become a member of the Alliance unless he has signed the following Profession of Faith, indicating his doctrinal beliefs:

1. The deity of the Lord Jesus Christ; His virgin birth; His vicarious atonement for our sins; His resurrection; His ascension and His session at the right hand of God.

2. That all Scripture is given by inspiration of God (1 Tim. 3: 16).

3. The Messianic prophecies of the Old Testament, pointing to our Lord Jesus.

Results

The Hebrew Christian cannot go back to live the same life as before. New depths of spiritual experiences and of consecration to the work of Christ have been sounded.

The Information and Investigation Committee will keep the church informed through the Federal Council of Churches and other channels of authority, of impostors and any other abuses. Individuals pretending to carry on work and not actually doing it, will be called to account, and none of such can afford to ignore us, for this committee will have the means of communication throughout the country, and in this way will be a means of remedying a great many wrongs.

The Missionary Committee will reach the ear of the Christian church, calling attention to needy fields, and will secure a place for Jewish missions on her missionary programme. The committee will recommend consecrated Hebrew Christians to ripe fields of labor. Consecrated young Hebrew Christians, who have received the call for service, will be guided and aided to secure the needed education.

The officers and Executive Committee will keep in constant touch with the different committees to carry out the different resolutions passed at the conference, the conservation of converts, uniting them into a corporate testimony, to raise and uplift the spiritual standard of the Hebrew Christian, and to encourage them to come out openly and boldly in their confession of Christ.

All the delegates to the Hebrew Christian Alliance pledged themselves to go from strength to strength in the name of our blessed Lord, using all the powers our loving Heavenly Father has granted to them, to labor for the cause. The Hebrew Christian is in very deed making a great effort to lift himself from this awful humiliating position, to be a real living testimony for Christ and His gospel. God has in very deed been with us during this conference, and so we have perfect confidence for the future. He sent His salvation from Zion: assuredly He will send peace upon His people.

New York, noted for its sins and follies, has become fragrant with blessed memories to us all, inviting us to a closer walk with God, and to a deeper realization of the Holy Spirit's power as the Christian's heritage.

How a Live City Solves the Problem of the Bible in the Public Schools

By Rev. James M. Johnson

Pastor of the First Reformed Church, Gary, Ind.

(Requested for publication by the Editors)

THE principle upon which this work is based, is that the public school has no right to take the pupils during all the hours when instruction can most easily be given them. Realizing this, Superintendent William A. Wirt gave to the churches of Gary an opportunity to give definite instructions to their children, which was readily grasped by the different churches represented here. Some of the denominations had men sent in to give their entire time to developing the work.

The Gary school system is such that at different periods during the day pupils can be dismissed for an hour at a time at periods from 8:15 a. m. to 3:15 p. m., for definite religious instructions during either an auditorium or play, and at times an application, period. At present it is impossible to have grades dismissed separately and so several pupils of the same grade have to be taken into the same class; however, this is not a serious difficulty. The plan for the next year is to have all high school grades together; sixth, seventh and eighth grades together, fourth and fifth together, third grade pupils by themselves, and first and second together. Each class will be divided into two sections because of the dual feature of the school system.

Results so far have demonstrated that the plan is practicable. In the short time that the work has been carried on, much has been accomplished. The course of study as carried out by myself is, in giving the main teaching (in story form) of the Bible, commencing with Genesis, and going through. In addition to this method, teaching in order and worship, both as to word and song, is given; also an interest in missions is aroused by a study of the needs, etc., of the missions, and, greater than all, the need of Jesus Christ in the lives of the pupils. To this work, I give two days, Tuesday and Thursday, having a class at 8:15 a. m. and the next 3:15 p. m. giving three-quarters of an hour each time, the other fifteen minutes being required to return to school.

Not all the difficulties have been eliminated, but the interest shown by the pupils, and the co-operation from the home and school, and the amount of instruction that can be given, also the marked school atmosphere plus that of the church, proves the inestimable value of the plan. In the words of Rev. Mr. Owens, religious instructor for the Presbyterian denomination, "It is undoubtedly here to stay, and to be perfected."

Religious Errors and Their Starting Points

By Rev. Martin Anstey, A. M., B. D.

Errors which have their starting point in the truth, running on the one hand to ritualism, and on the other to rationalism.

THE TRUTH

Ritualism
Pharisee
Roman Catholic
Authority, the Church
Seventh Day Adventists

Jew
Christian
Protestantism
Bible
Calvinist
Arminian

Rationalism
Sadducee
Unitarian
Reason
Universalist

High
Tractarian

Low
Evangelistic Revival
Bible School Movement
Keswick Movement, etc.

Broad
Higher Criticism

(Cardinal Newman)

PAGANISM

Errors which have their starting point outside the truth.

Under the cloak of Christianity:

* Millennial Dawn
Christian Science

Openly Pagan:

Spiritism—frivolous, fraudulent, real.
Theosophy—an enlarged Spiritism.

[* We would question this classification, believing this error has its starting point in the truth.—Editors.]

Practical and Perplexing Questions

Answered by the Editors

LIFE INSURANCE

Question: Does Matthew 6: 25-30 condemn life insurance?

Answer: We think not. The words, "take no thought," are rendered in the Revised Version, "be not anxious," and the carrying of life insurance need not indicate anxiety but only prudent foresight. 1 Timothy 5: 8 may be taken to commend life insurance as a provision for our families after death.

SALVATION OF ISRAEL

Question: What is meant by the expression, "All Israel shall be saved" (Rom. 11:26)?

Answer: Paul does not mean by this every Israelite that ever lived. He is referring to the nation of Israel as it shall be existing on the earth in the day of which he speaks. This is the day of the return of our Lord and the ushering in of the millennium. It will be a sudden and miraculous occurrence brought about doubtless by the appearance of our Lord before them much as He manifested Himself to Saul en route to Damascus (Acts 9). See Zechariah 14:4; Revelation 1:7 and kindred Scriptures.—"Bible Problems Explained."

WOMAN'S COVERING IN 1 CORINTHIANS 11

Question: What did the Holy Spirit mean in 1 Corinthians 11, where He speaks of a woman being covered, does he refer to her hair, or was it a covering besides her hair? When should this covering be put on?

Answer: The covering was artificial, and with Hebrew women it was the "talitha" or veil, a covering that is used still. The time of using it would be at worship, as indicated by verse 13. The propriety of wearing it would vary according to local custom. The instruction of the apostle should be interpreted by good sense and Christian intelligence.

THE HOLY CITY DURING THE MILLENNIUM

Question: If Christ brings the saints of all the ages with Him at His second coming, will the earth be large enough to contain them?

Answer: As we understand it, the glorified saints will not dwell on the earth during the millennium, but in the holy city, the New Jerusalem, which will be over the earth at that time; the saints, however, will have access to both heaven and earth. However, the mil-

lennial earth will doubtless afford room for more inhabitants than the present earth because of great physical changes (Isaiah 11 and 35; Amos 9:13; Rom. 8:18-22). Indeed, there is plenty of room on the earth at present for a great many more people than it holds.

THE DIVINITY OF THE HOLY SPIRIT

Question: In answer to the question "When Christ comes will the Holy Spirit go back to the Father?" you give answer, "Always remember that the Holy Spirit is Himself God, the Third Person of the Adorable Trinity." Will you please explain where I shall find that in the Bible? Shall I take the Bible or the "Westminster Confession of Faith" for authority?

Answer: The Holy Spirit is God because to Him belong divine attributes (Heb. 9: 14; Luke 1:35; 1 Cor. 2:10, 11; John 16:13); because He performs divine works (Job 35: 4; Ps. 104: 30; 2 Sam. 23: 2, 3); and because His name is so coupled with the name of the Father that He must be God (1 Cor. 12: 4-6; Matt. 28: 19; 2 Cor. 13: 14).

The "Westminster Confession of Faith" is one of the great historic formulas of Christian belief, but the only authority it has is agreement with the Bible. The Bible is above individual judgment, creeds, councils, and the universal church.

UNIVERSAL SALVATION

Question: In 1 Corinthians 15:21, 22, it says that death came by one man and life by another, that all die in Adam and all shall be made alive in Christ. Does that mean that all shall be saved? We are all sinners because of Adam's fall, and we have no voice in the matter, whether we wish to be sinners or not. Now it seems to me that all will be saved—Christ died for all. But some object and say that, inasmuch as we fall under sin through Adam, we cannot be saved unless we accept Christ. It seems strange to me that we are all through one man counted sinners, and have no voice in the matter, but cannot be saved unless we say we wish to, or accept Christ. I think that, as we all fall under sin through Adam, logically we all come under salvation through Christ. Christ's death offsets the sin of Adam, of which we all partake. Do the verses quoted bear me out, or am I wrong?

Answer: Adam represents the race of man as naturally springing from him, and Christ represents a spiritual race that springs from

Him. Adam's descendants are natural, according to the flesh, Christ's are spiritual, according to the power of the Holy Spirit. There are two distinct companies, one dying in Adam, the other being made alive in Christ. Paul is here not speaking of the resurrection of all men, but only of those who "are Christ's" (v. 23).

The objection that man is condemned because he did not have a voice in the matter is but one phase of the objection constantly made to God's dealings with men, and for which He does not give reasons. If we use the argument that, because we are condemned without our voice in Adam, we ought to be saved without our voice in Christ, it would logically follow that, if a man is constitutionally weak without his consent, God is under obligation to make him strong without going to a physician.

Universalism is not taught in the Bible, when its teachings are considered as a whole.

WHAT WE THINK OF BILLY SUNDAY

Question: What do you think of Billy Sunday as an evangelist? Do his converts stick? I cannot get used to his vulgar style. Is it true that he took \$75,000 for his work at Pittsburgh? I can not see how a man can have power with God and take that amount for his labor.

Answer: We think well of Billy Sunday and believe his converts stick as well as the average. If converts do not stick, it is not always the fault of the evangelist. Sometimes "converts" are not converted, for even Peter was deceived in Simon Magus (Acts 8). Then again they may be converted without at first uniting with a church, and backslide through lack of instruction and discipline. Or, uniting with a church, they may not receive the spiritual nourishment requisite to growth in grace and hence relapse, temporarily at least, into ways of sin. The evangelist has done his part when he moves the convert to openly confess Christ and puts him in touch with some church, but after that he can hardly be held responsible for him.

As to Billy Sunday's "style," there are others who cannot get used to it, but it certainly attracts and pleases the multitude. His "vulgarity" may not be as bad to listen to as to read in print, and we must remember that this is a "vulgar" age, and his style may be as truly suited to it as the style of his predecessors may have been suited to the times in which they lived.

We do not know how much money he received at Pittsburgh, or anywhere else, and are inclined to make great allowances for what the newspapers say on that score. However, this is not offered in apology for greed or commercialism in connection with the preaching of the gospel, which we deplore, but because we are not in possession of all the facts. On the

other hand, the people who give the money to Mr. Sunday are not complaining, and as to whether God's power is resting upon him notwithstanding, our inquirer is as well able to judge as we. Certainly some of the best and most thoughtful Christians in our land today believe such to be the case.

THE DIFFERENT CREEDS

Question: The Presbyterian, Methodist, Baptist and Congregational churches have different creeds, and yet all claim to be founded on the Bible.

The Presbyterians believe that some have been elected of God without faith, but according to His foreknowledge, while all other people are lost if not in the church of the elect.

The Methodists believe in the election of faith in Jesus Christ and through obedience to the call of the Holy Spirit, also that it is possible to fall from grace and be lost.

The Baptists believe in immersion, while the rest of the churches believe in sprinkling.

The Congregationalists choose their creed from the Bible as the individual likes.

Now, which is right? May the Catholics claim the same right to believe in their creed?

Answer: These questions are somewhat involved in character, and based on partially erroneous views of the different churches, and we can reply to them only in a general way.

In the first place, the fact that all these churches get their creeds from the Bible proves that they regard it as the sole source of authority, and therefore our inquirer should follow their example and go there to see for himself which is right.

In the second place, the Presbyterians do not believe that any one is saved without faith in Christ; but it goes without saying that God knows all things, and hence He knows who will be saved, so that in that sense the saved are the elect, while if any are not saved they are not among the elect.

As to the Methodists, it is indeed true that they believe it is possible to fall from grace and be lost, and it is a good thing they do, because they keep the Presbyterians and some of the rest of us who do not agree with them from being sure of salvation to the danger point.

In the same way we are grateful that the Baptists believe in immersion as the form of baptism while others are satisfied with sprinkling, because their insistence upon it keeps us all thinking on the subject, and saves us from disregarding the ordinance of baptism altogether, as might be the case. We believe this difference of view is somehow of God, and a means of grace to us all.

It is no more true that the Congregationalists choose their creed from the Bible as the

individual likes, than it is of the Presbyterians, Methodists and Baptists. In other words, if any of these are really intelligent and thoughtful in the matter, they will join those churches not because other people join them, but because their creed in the given case seems to them nearest in its expression to the Word of God. Of course the Roman Catholics have the same right, whether they exercise it or not.

These differences of creeds is a splendid testimony to the truth and to Christian unity, and ought to make the man of the world think. Presbyterians, Methodists, Baptists, Congregationalists, all believe the Bible is the Word of God, and that Christ is the Son of God and the only Saviour of men. They believe men are lost outside of Christ, and that faith in Him is necessary to salvation. In fact they believe alike on all the great fundamentals, and leave the sinner, the skeptic and the unbeliever without excuse.

SEVENTH DAY ADVENTISM, AND THE DOCTRINE OF THE TRINITY

Some time ago we were asked to summarize the doctrines of Seventh Day Adventism and in our reply remarked, that "they reject the doctrine of the trinity, which involves the deity of Christ, though this is not stated." The question and answer subsequently appeared in "Bible Problems Explained," by the editor, who recently has been taken to task for the remark by one of the ministers of that denomination. Out of the correspondence ensuing, we now feel it our duty to correct the error which then seems to have been made, and in doing so to publish herewith the substance of a letter from the minister referred to, the Rev. Lee S. Wheeler, of Detroit, Mich.:

"In answer to your inquiry if we have put out any official statement of our faith by which our position upon such questions may be ascertained, I have to reply that the denomination has declined to adopt such a creed; not from any difference of opinion, but purely that we may be free to walk in the light, as God may see fit to guide us in the future, by the Holy Spirit. Our teaching, however, upon all subjects as published in our regular church organs, as well as any book upon our faith issued by our publishing houses, can be taken as authority, since such publications are approved by the General Conference. I regard our position upon the trinity as in harmony with that of other evangelical Christians. The statement of the Baptist Church Manual, that, 'In the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost,' expresses our view.

"From a 'Special Testimony to Ministers and Workers, No. 10,' issued under the direc-

tion of the General Conference Committee, as far back as 1897, an article entitled 'Holy Spirit versus Selfishness,' I am pleased to quote to you as follows: 'The great office work of the Holy Spirit is thus distinctly specified by our Saviour. And when He is come, He will reprove the world of sin. * * * Evil had been accumulating for centuries, and could only be restrained and resisted by the mighty power of the Holy Spirit, the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power' (p. 25).

"There is nothing ambiguous nor equivocal in the teaching among us upon any such subjects, and I think I can say that what I have given you upon this subject, as upon the deity of our Saviour, is the unanimous teaching of our ministry, as it is also of our seventy colleges, academies, and training schools."

In the last quoted paragraph, the correspondent alludes to what he had previously given us upon the subject of the deity of our Saviour. This consisted of quotations from standard publications of his denomination, as follows:

"While He was on earth as a man, He recognized His essential deity."—"Bible Readings for the Home Circle," p. 67. "As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory 'and the express image of His person,' Jesus, as a personal Saviour, came to the world. As a personal Saviour, He ascended on high. As a personal Saviour, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers 'One like unto the Son of man.'"—"Ministry of Healing," p. 419.

"So Christ was to come in 'the body of our humiliation,' 'in the likeness of men.' In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful tempted men."—"The Desire of Ages," p. 24.

To Our Correspondents: We regret that we have been unable better to keep up with the number of questions sent us for answer and which have accumulated beyond expectation. We desire to give them all thoughtful consideration and to slight none, but as we can only afford about three pages of space for them, the problem is apparent. However, in our next issue we hope to double the space given to this department, and thus reply to a number of questions that have been waiting a long while.—Editors.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

THE ACTS OF THE APOSTLES

Lesson 1

From the Resurrection of Christ to the Day of Pentecost Chapter 1

Following our plan in the preceding books, we waive the consideration of the human authorship of the Acts, and other questions of biblical introduction, and enter at once on the text. It is assumed from verses one and two, compared with the opening verses of the third gospel, that "Luke, the beloved physician" (Col. 4: 14), was the author chosen by the Holy Spirit. It is also assumed from verse two, that it is not so much the acts of the apostles he here records, as the acts of Jesus Christ through the apostles in the power of the Holy Spirit.

These two verses constitute the first division of our lesson. The second includes verses 3 to 11, being an outline of the events from the resurrection to the ascension. The features to note are: (a) the evidence of Christ's bodily resurrection in verse 3, accentuated by His mingling with the disciples for six weeks; (b) the teachings "pertaining to the kingdom of God," which are outlined in the verses immediately following (vv. 4-8); (c) the ascension (v. 9); (d) the promise of His return (vv. 10, 11). Under (b) our Lord taught three things: first, the distinction between receiving the Holy Spirit and the baptism of the Holy Spirit (vv. 4, 5); secondly, the distinction between the church of Christ and the kingdom of Israel (vv. 6, 7); and thirdly, the distinction between the evangelization and the conversion of the world (v. 8).

These disciples had previously received the Holy Spirit in regeneration or else they had not been His disciples at all (to say nothing of the specific experience in John 20: 22), yet they were to be "baptized with the Holy Spirit not many days hence." The kingdom of Israel promised in the Old Testament, and of which so much has been said in previous lessons, was not immediately to be set up, the church of Christ was to take its place for the time being, but that did not mean that the promise concerning it had failed. It was coming on the earth, but "the times" and the "seasons" were in the Father's keeping. Witnessing unto Christ was left for the disciples in the meantime, but nothing was said about waiting for the conversion of the world before that witness could have accomplished its purpose. As to the ascension, the probab-

ity is that the "cloud" was not the vaporous material of which we are cognizant, but the Shekinah glory which overshadowed Christ on the Mount of Transfiguration. The testimony of the angels to His return shows that it will be a personal, in the sense of a visible, appearing.

The remainder of the chapter requires but little explanation. The "upper room" (v. 13) may have been the same as that in John 20: 19. Observe the presence of Mary and the brethren of Jesus (v. 14) with the others, and in no position of superiority whatever. The "scripture" Peter refers to (v. 20) is Psalms 69: 25 and 109: 8. That he should have been so intelligent and positive in his position is probably explained by such post-resurrection teaching of Jesus as in Luke 24: 27, 46, and verse 3 of this same chapter. There is no contradiction between verse 18 and Matthew 27: 5, as doubtless the rope broke, by which the traitor hanged himself. Notice the qualifications for an apostle (v. 21). The "lot" was legitimate at that time as the disciples were still on Old Testament ground (Prov. 16: 33), but for us to use it would not be equally so, as we have the complete Word of God and the Holy Spirit to lead us into the meaning of it.

Questions on the Lesson

1. Who was the human author of this book?
2. How does the text lead to that conclusion?
3. What four things are included in the second division of this lesson?
4. What three things did Jesus teach pertaining to the Kingdom of God?
5. What "cloud" may that have been in which our Lord ascended?
6. What is the testimony of the angels as to the character of His second coming?
7. What explains Peter's intelligent leadership in the choice of Matthias?

THE ACTS OF THE APOSTLES

Lesson 2

The Formation of the Church Chapter 2

1. The descent of the Holy Spirit (vv. 1-4). "The Day of Pentecost" alludes to the Levitical feast, with which we became acquainted in the Old Testament. The word is Greek, meaning "fifty," the feast occurring

fifty days after the offering of the barley sheaf in the Passover Feast. It commemorated the wheat harvest, and was sometimes called "the Feast of Harvest" (Exod. 33:16), or "the Feast of Weeks" (Exod. 34:22), or the "Day of the First Fruits" (Num. 28:26). After the Babylonian captivity it came to commemorate the giving of the law on Mt. Sinai. There is reason to believe that on this occasion it occurred on the Lord's Day, which explains the declaration in verse one. The "wind," the "tongues" and the "fire" were not the Holy Spirit, but the signs of His advent. Their being "filled with the Holy Ghost" was the fulfilment of Matthew 3:2, Luke 11:13, John 1:33; 7:37-39; 14:16, 17, Acts 1:5, etc. This was the gift of the Spirit, the promised Comforter, the baptism of the Holy Ghost. He came to dwell in the believers individually, and yet that individual indwelling by the one Spirit naturally resulted in a corporate work, uniting them all in one body which is the church of Christ (1 Cor. 12:13). Since that day, whenever a sinner believes on the Lord Jesus Christ, he shares in that baptism and becomes a member of that one body of which Christ is the head (1 Cor. 6:19; Eph. 1:23; 4:3-6). From a scriptural point of view, it is therefore improper for a believer to pray for the gift of the Spirit, or for a greater baptism of the Spirit, because these blessings are already his; but it is different with reference to being filled with the Spirit, if one may judge by Acts 4:8, 31; 6:5; 7:55; Ephesians 5:18.

2. The immediate effects (vv. 5-13). The first of these was given in verse four, the speaking "with other tongues as the Spirit gave them utterance"; the second was the coming together of the multitude in consequence of this, and the third, the conclusion the latter reached. As to the first, the thought is that the disciples, not of their own volition, but as instruments of the Holy Spirit, proclaimed not the gospel as such, but the praises of God in various languages heretofore unknown to them. Their act had been symbolized in the cloven tongues of fire that had sat upon each, and it prophesied that the Holy Spirit had come to make known through them the gospel to all nations under heaven. It is not likely that they continued thus to speak in different tongues. In Acts 10:46 it is referred to again as an evidence that the Gentiles had received the gift of the Holy Ghost the same as the Jews had on the Day of Pentecost, and in Acts 19:6 it shows that the Jewish disciples of John had received it, but beyond this it is not named further and these were all special and initial cases. The passage in 1 Corinthians 14 will be considered when it is reached. In the meantime a caution is necessary because phenomena of this

character can so easily be counterfeited by evil spirits.

3. Peter's discourse (vv. 14-36). This may be divided at each of the verses where he directly addresses his hearers: "Ye men of Judea" (v. 14); "Ye men of Israel" (v. 22); "Men and brethren," or simply "Brethren," as the Revised Version puts it (v. 29). In the first division he disposes of the charge of drunkenness, and shows the relation of that which had occurred to the prophecy of Joel 2:28, 29. He does not say that Pentecost was a complete fulfilment of that prophecy, which will not take place until the end of the age, but it was a foretaste of it. In the second division, he describes the death of Christ and charges that sin upon them; and in the third, he affirms His resurrection as proven by the Scriptures, by the testimony of the disciples who were its eye-witnesses (Ps. 16), and by the event that was just transpiring.

4. The first converts (vv. 37-47).

Questions on the Lesson

1. What does "Pentecost" mean, and to what does the feast allude?
2. Have you re-examined the New Testament Scriptures which predicted this event?
3. How does 1 Corinthians 12:13 interpret this event?
4. What is the thought of verse four?
5. Of what was their act at once a symbol and a prophecy?
6. Why is a caution necessary about "speaking with tongues?"
7. Analyze Peter's discourse.

THE ACTS OF THE APOSTLES

Lesson 3

The Offer of the Kingdom Renewed

Chapters 3-4:30

The disciples are still in Jerusalem, and the preaching is still limited to Jewish hearers, and in a sense we are still on Old Testament ground. An illustration of this is found in the previous lesson, for example, where in 2:38 to "repent, and be baptized" was essential "for the remission of sins," and to "receive the gift of the Holy Ghost." But this is no longer so when the Gentiles are being approached (10:44-48). The Jews who had openly rejected Jesus of Nazareth must openly accept Him in order to receive the blessing, but with the others grace deals in a different way. That is not to say that repentance and baptism are no longer necessary; indeed repentance is always involved in saving faith; but baptism now follows the gift of the Spirit as a sign of it, rather than precedes it as a condition. As a further illustration of Old Testament conditions the disciples are still worshipping in the Temple (v. 1), at one of whose gates this miracle occurs in

the name of the rejected and now risen One (vv. 2-11). It is Peter's discourse in this case that justifies the title of this lesson, especially verses 19-26. This work had not been wrought in the names of the apostles but in Christ's name, whom they had crucified (vv. 12-16). This fulfilled prophecy (vv. 17-18) Let them now repent that the Lord may "send the Messiah who hath been appointed for you" (v. 20, R. V.). The inference from all this to the end of the chapter is that had they as a nation repented, the Messiah would have returned at that time to set up His kingdom in Israel.

But the opposite took place as indicated in the next chapter, the facts of which are, (a) the arrest of Peter and John (vv. 1-3); (b) their defense (vv. 5-12); (c) their threatening and their deliverance (vv. 13-22); (d) their return "to their own company" with the spiritual quickening that followed (vv. 23-30).

Questions on the Lesson

1. What is to be remembered in the study of this part of the Acts?
2. Give an illustration of this from the preceding chapter.
3. Also from this lesson.
4. What justifies the title of this lesson?
5. What inference is deducible from this?

THE ACTS OF THE APOSTLES

Lesson 4

Varied Experiences

Chapters 4: 21-5

1. **Unity of love (4: 31-37).** The quickening mentioned in the last lesson was associated with another outpouring of the Holy Spirit, but not another "baptism," and some who had been filled before were refilled, with results following: (a) courage in preaching (v. 31); (b) unity of soul (v. 32); (c) power in testimony (v. 33); (d) love in practical conduct (vv. 34-37). This last result has sometimes been quoted as favoring Christian communism, but it is to be remembered that it was voluntary in origin, temporary in duration, and limited in its application. Where such communism is the result of the work of the Holy Spirit on regenerated hearts, and accompanied by such fruit as it here revealed, no one need have any apprehension in regard to it.

2. **Pride and hypocrisy (vv. 1-11).** But there is mildew in every garden, and the opening of the next chapter shows its presence here. Notice in verse three the testimony to the personality and power of Satan, and the personality and Deity of the Holy Spirit. One can not "lie" to an "influence" or a mere "principle of good." Moreover, in verse five the Holy Spirit is identified as God. The penalty on Ananias and Sapphira does not

necessarily involve eternal retribution, inasmuch as, notwithstanding their sin, they may have been in vital relationship to God through faith in Christ (1 John 1:8). But it is an illustration of God's chastening His people on earth, paralleled by the cases of Nadab and Abihu, and Achan, in the Old Testament (Lev. 10, Josh. 7), and the Corinthians in the New Testament (1 Cor. 11: 30-32). (Compare here, 1 John 5:16).

3. **Power and persecution (vv. 12-42).** Note in passing, the continued growth of the church (v. 14); the unusual nature of the signs wrought by Peter (v. 15); the continued enmity of the Sadducees because the apostles preached the resurrection (vv. 17-18); the supernatural deliverance (vv. 19-24); the defense before the Sanhedrin (vv. 25-32); the unexpected advocate (vv. 33-39); the penalty (v. 40); the effect on the apostles and the church (vv. 41-42).

Questions on the Lesson

1. What were the results of the filling with the Holy Ghost?
2. What are the distinctions between the charity of the early church and the modern communism?
3. What sin in the heart led to the open hypocrisy of Ananias and Sapphira?
4. How is the Deity of the Holy Spirit proven in this lesson?
5. Is there a distinction between the divine retribution of the unbelieving and the divine chastening of the followers of Christ?
6. Give some Old and New Testament illustrations of the latter.
7. Give in your own words the story told above under the head of "Power and persecution."

THE ACTS OF THE APOSTLES

Lesson 5

The First Christian Martyr Chapters 6 and 7

The church was being blessed and multiplied, but the conditions were not perfect. The flesh was asserting itself. Verse one carries us back to the close of chapter four, and we see that the charity which led to hypocrisy there, led to "murmuring" here. "Grecians" should be translated "Grecian Jews" to distinguish them from the native born. The apostles who had been distributing the alms could do so no longer, and hence the institution of the office of "deacon" (v. 5), after the Greek of "serve tables" (v. 2). (It is an interesting fact that their names are all Greek.) Note in passing, the exalted nature of the Christian ministry (v. 4), the high qualifications of those who even should carry on

(Continued on page 657.)

International Sunday-school Lessons

By E. O. Sellers

June 13

The Blessedness of Forgiveness

Psalm 32

Golden Text.—“Blessed is he whose transgression is forgiven, whose sin is covered.” Psalm 32:1.

This psalm is believed to have grown out of David's experience with Nathan (see Rom. 4: 6-8). It is one of the seven so-called “Penitential Psalms,” the others being 6, 38, 51, 102, 130, 143. While it contains a strain of sadness, it is one of the most joyful of all psalms. It is the record of bitter sorrow and also heartfelt praise, and is as vital in its message today as when written.

I. The State or Condition of Happiness

(1) What is happiness? vv. 1, 2. The blessed or happy man is the one whose sin is covered. God only can forgive sin and has plainly set before us His agency, viz., the shed blood. David, as king, enjoyed the pleasures of life, but he also knew the joy of sins covered. This joy is offered all who accept God's gift of forgiveness (Acts 10:43). The psalmist seems to multiply words. “Transgression” means rebellion; “sin” to miss the mark (Rom. 3:23); “iniquity,” to be crooked. When men try to cover sin we are expressly told the result (Prov. 28:13), but God literally takes away when He covers sin (John 1: 29; Ps. 103:12; 85:2). Neither man nor devil can uncover what He has covered.

(2) Who is unhappy? vv. 3, 4. Contrasted with the state or condition of happiness granted to the forgiven sinner is presented that of those unforgiven. David kept silence without, only to have a raging tempest within—lips silent, bones “roaring.” Supreme misery contrasted with supreme happiness. During the days of David's silence following his sinful act, he was guilty of increased acts of sin and cruelty (2 Sam. 12:31). The origin of the word *Selah* is not known. It probably indicated a musical interlude, and in this psalm most appropriately and dramatically appears. The word may be omitted in reading.

(3) How we may be happy, vv. 5, 6. All sin is uncovered to God. His all-seeing eye can penetrate man's futile endeavors to hide his transgressions. The first step to forgiveness and to happiness is confession of guilt. God's heavy hand wrought saving faith in David, and such faith has confession as its first condition. “I acknowledged my sin.” The next step is to “ask” (Luke 11: 9, 10). Then there is imputed to us the righteousness we did not possess

(Luke 22:37; Jas. 2:23); then we have forgiveness of sin (Ps. 99:8; Lev. 4:20; Matt. 26:28).

The godly man prays in a time “when thou mayest be found,” or (see marg.), “in the time of finding out sin” (v. 6, R. V.). The prophet tells us that there is a time when we may not find God (Isa. 55:6), and Paul tells us when He may be found (2 Cor. 6:2). There is a time of not finding (Prov. 1: 28). Nowhere do we find promises for tomorrow.

II. How to Continue in the State of Being Happy

(1) Our security, v. 7. When men forgive they do not “cover.” What God hides He forgets (Isa. 38:17; Micah 7:19). Our security, our “hiding place,” is Jehovah. Our preserver is Jehovah (Ps. 91:31; Isa. 32:1, 2). Jehovah preserves from trouble those whom He forgives (Ps. 34:19). Such men have a serenity, a “peace of God,” which the sinner can never have. (See Isa. 26: 3; Rom. 5:1; Phil. 4:7).

(2) Our Instructor, vv. 8, 9. (a) Positively. We have one who not only forgives and blots out the past, but to “instruct,” to “teach” and to “guide.” Nearly all believe that the introduction of the personal pronoun in verse eight indicates that God is speaking in response to David's appeal recorded in verse six. Jehovah guides with His “eye upon thee” (v. 8, R. V.). He instructs us by His Spirit through His Word. (See Ps. 119:105; John 16:13). (b) Negatively. Some have to learn through bitter experience. We have our choice. Those who will not listen to instruction are compared to the horse and the mule which “have no understanding.” Only thus can some “come near” (v. 9, R. V.), though that is better than not to be brought near at all.

(3) Our faith (v. 9). What kind of life will God's forgiven children live? What is one of the foremost characteristics of a happy life? Here is the answer. “He that trusteth in the Lord.” This is the conclusion of the whole matter. The man of faith “overcomes the world.” His mercies “compass him about,” and that mercy keeps him in, and through it evil cannot break in upon him. Outside of it are the sorrows of the wicked like a raging sea (Rom. 2:8, 9).

(4) Our joy. Thrice the psalmist reiterates his cry of gladness, “Be glad.....rejoice.....shout” (v. 11). He expresses it in the form of a command, even as Paul later commands the church at Philippi to rejoice (Phil. 4:4). Our joy is in the Lord, “who hath done marvelous

things whereof we are glad." In Christ we have God's forgiveness. He supplies our every need (Phil. 4:19). He pardons, heals, restores, directs, gives power (Matt. 28:18-20). Joy and impurity are never companions. Only the pure can purify. Only the healthy can heal. Only the righteous and free can pardon. Christ alone can save, for He alone needs no saving. "Rejoice in Jehovah! and leap for joy, O righteous! and gladly shout all ye upright in heart."
—Maclaren. To shout a godly and acceptable shout demands that we be "upright in heart."

June 20

A Prayer for the Tempted Psalm 141

Golden Text.—"Keep me from the snares which they have laid for me." Psalm 141:9.

This psalm closely resembles those psalms usually attributed to David in the first part of the psalter, and we feel confident David was its author. In it are presented complaint, prayer and confident hope of relief. It is a petition for deliverance from sins, to which his afflictions tempted him, and from the enemies who caused his affliction.

I. Prayer. "My prayer directed," vv. 1, 2, R. V. There is good reason for believing David wrote this while going through the experiences recorded in 1 Samuel 24. A time of stress and dire need was upon him, for he urges "haste" in giving heed to his call (Luke 18:1-8). David looks to Jehovah as his only and sure helper. Every human help had failed and faith turned to God. Can God be urged? We are taught that God respects His "remembrancers" who cry day and night (Psalm 40:13; 69:17, 18; 70: 5; 71:12; 143: 7). Weakly to fold the hands and to "bide His time" is usually an evidence of spiritual debility, and of a desire to shirk the work involved in a true exercise of prayer. True faith knows but one way of deliverance—prayer (Phil. 4:6, 7), and those who call in faith get deliverance (Rom. 10:13). We are to pray to God through the sacrificed Son and in the Holy Spirit. Such prayer is "set forth before thee" as a sacrifice of sweet-smelling savor.

II. Practice. "Incline not my heart.....to practise wicked works," v. 4. Such prayer as here suggested demands personal purity. As the "incense" was prepared with great care (Exod. 30: 36) and its fragrance was brought out by fire (Rom. 8:26, 27; Eph. 6:18), so likewise there must be a continual practice of prayer and an absence of "wicked works." In no way are we so apt to sin as with our lips, but back of the lips is the heart (Matt. 15:11; Luke 6:45). The tongue can no man tame (James 3:8). David recognized that the heart is the source of "wicked works" and prays that he be not even "inclined" to it (Matt. 6:13; Jas. 1:13). If He "keeps the door," we have a safe guard (Ps. 127:1). Circumstances sometimes

test our inclinations and our desires. David pleads for a heart that is not inclined to evil, and that he be delivered from intercourse with "men that work iniquity." Association with such men separates us from God (Isa. 59:2). Thus David prays for a separated life.

III. Position. "Let him reprove me," vv. 5-7. "Faithful are the wounds of a friend." This seems to be the position David desired to occupy, one that would be "a kindness" to him. Such correction is as sweet oil. Oil is healing and soothing, and here symbolizes the healing effect of correction. Fools hate reproof, wise men plead for it. David not only welcomed wisdom, but (see R. V.) promises to pray for such friends when calamities come upon them, and in the time when they are overcome by wickedness. When such are cast down by the rocky roadside "they shall hear my words," says David, and they will be sweet. A careful reading of verse seven reveals David's dire extremity (see R. V.). Death stared him in the face; his soul is torn as "one ploweth and cleaveth the earth."

IV. Protection. "In thee do I put my trust," v. 8, R. V. David knew to whom to turn. The church of Christ needs to look to God, to become like Him. It needs the transforming, encouraging, energizing vision. David is now taking his eyes off the difficulties and fixing them on the One who enables him to overcome. "Look unto me, and be ye saved." Literally his prayer is, "make not my soul naked" or "pour not out my soul." David had made proof of God among the sheep, at the court, as a fugitive, on battle field, in adversity and in prosperity, even in gross sin, yet God had not forsaken him. Our David has promised to abide with all who put their trust in Him (John 14:18, R. V.). As His enemies had set their snares, God had delivered David from them. Satan's gins or snares are pride, passion, sensuality, intemperance, sloth, greed, malice, covetousness, hatred, falsehood, etc., hard to be recognized as snaring our feet. We need to pray, "Keep me" (v. 9), as well as the prayer of verse ten. Whomever else a man harms by his sin, he harms himself most. Saloon-keepers and their sons most frequently fill the grave of the drunkard. Gamblers nearly all lose their easy gains. They that take the sword perish by the sword. Our only safety is Jehovah. He is the only successful "gold cure" against intemperance, our only safeguard against the temptations of the world, the flesh and the devil. God is constantly answering this last prayer, and we do see the wicked falling into their own nets (Ps. 7:15, 16; 37:14, 15; Exod. 7:10).

This lesson has a strong temperance suggestion and an application. (1) Prayers that God will hear; (2) Preparation of the mouth and heart; (3) Petition for reproof to learn thereby; (4) Protection from temptation and trial.

June 27

Review, Second Quarter

Reading Lesson: Psalm 78:65-72

Golden Text.—“I myself will be the shepherd of my sheep.” Ezek. 34:15, R. V.

The approximate time covered by these lessons is from 1091 or 1078 B. C. to 1035 or 1023 B. C., somewhere between 50 and 60 years. The most prominent character in the lessons of this past quarter is David. He is related to every lesson, except the first, either as an actor or an author. This fact gives us a center for our review. By making assignments a week in advance, a chapter summary of David's life can be presented as follows: Chapter 1, Saul's disobedience, and its relation to David. Chapter 2, The secluded shepherd boy and Samuel. Chapter 3, The boy and the giant. Chapter 4, The musician and the king. Chapter 5, The boy and his friend. Chapter 6, The young man in exile. Chapter 7, The young man is king. Chapter 8, The king and the ark. Chapter 9, The king's great sin. We may call the whole program,

“From Obscurity to Power”

An excellent suggestion is made in “Peloubet's Select Notes.” Make a large chart, ruled vertically into five columns and horizontally into twelve spaces, one for each lesson. Label the vertical columns respectively, Place, Characters, Intervening Events, Key Verse and Principal Teaching. Then have each of the sixty different spaces assigned to classes, or to individuals, who will each in turn, beginning at the upper left-hand corner with Lesson 1, fill in the different spaces in order until the whole chart is covered. If a blackboard is used, these facts can be written within the different squares, otherwise care must be taken to have the facts written upon previously prepared pieces of cardboard, or paper, each to correspond to the dimensions of the various squares on the large chart. As in the case of the “Chapter Review,” previously suggested, Lessons 3, 11 and 12, being from the Psalms, may be read, and no further attention be given to them so far as the chart is concerned. For the younger classes a good story-teller can give a running story of the lessons which will prove intensely interesting. To drill the school, or the separate classes, on some of the outstanding facts of the books of 1 and 2 Samuel and the Psalms will be profitable. For illustration: Who are the heroes of 1 Samuel? Of 2 Samuel? What chief events in the life of David are recorded in 1 Samuel? In 2 Samuel? Where is the record of David and Goliath? Of David and Jonathan? How many psalms are recorded in the book of that name? Which are the most famous psalms? Which one was sung by the Levites when the ark was brought to Jerusalem? Where is the record of Nathan's parable?

If a running commentary is desired, the following suggestions may help:

Lesson 1. Saul is set aside; hence the need of David, “a man after God's own heart.”

Lesson 2. Samuel's choice set aside, and David, the youngest son, is selected to be king.

Lesson 3. The wonderful “Shepherd Psalm,” which is a “testimony” of David, the shepherd king. Have the school recite it in concert.

Lesson 4. A venture of faith, Jehovah's watchful care over David, and the downfall of a mighty foe.

Lesson 5. Saul's vain attempt to slay David. The development of hatred, the protecting care over those who “put their trust in Jehovah.”

Lesson 6. The love of David and Jonathan, an illustration of the surrendered life, and a type of the love of One for us who has said, “Henceforth I call you not servants, but friends.”

Lesson 7. David's generosity to his persistent persecutor. David did not do to Saul what Saul tried to do to David. Though selected to become the king, David recognized in Saul one of God's chosen men and patiently bided his time till God should remove this recreant, disobedient servant and place him in the position of power.

Lesson 8. David exalted to be king, first over Judah and later over the entire nation. Also the record of his shrewd manner of making friends with all of the tribes of Israel.

Lesson 9. David established Jerusalem to be both the civic and religious center of the nation. His joy in worship and in God's service points forward to our “Chief Shepherd.”

Lesson 10. David was, after all, only human. In the midst of his luxury he succumbed to the allurements of temptation and committed an awful sin, an act that involved many others and made the sum total one fearful to behold. How are the mighty fallen! God dealt sternly but lovingly with His repentant servant in vital contrast with His dealings with unrepentant Saul.

Lessons 11 and 12. David is forgiven, cleansed, restored and given the assurance, “I will guide thee with mine eye.” Let this part of the review consist of reading the psalms with but little, preferably no, comment. If what has gone before has been prayerfully and vividly presented, comment on these two lessons is needless. The review may end with the psalmist's note of prayerfulness and his trust in Jehovah, the testimony of his personal knowledge and experience.

July 4

Absalom's Failure
2 Samuel 18:1-15

Golden Text.—“Children, obey your parents in the Lord; for this is right.” Ephesians 6:1.

His connivance with Joab, in the death of Uriah, was a costly bargain for David, and the development of sin in his family, with its long train of fearful consequences, teaches us that sin respects not person nor position. The dark story of chapter 13 involves Absalom's flight and Joab's strategy in getting him back to Jerusalem (chap. 14). All is not as well, however, as it outwardly appears, for Absalom, the beautiful (14:25), soon stole the love of the ten tribes (chap. 15), from his indulgent and indifferent parent. Then follows the story of that father's flight and of the son's entry into the capital city.

This entire story is one of the most wonderful dramas recorded in secular or sacred history. It may be divided roughly as follows: Act I, Absalom slays his brother. Act II, David fails to become fully reconciled. Act III, Absalom's rebellion. Act IV, David's grief. The lesson for today has to do with Acts III and IV.

Act III. Scene 1. David's Flight and Finesse, chapters 15-17. "A foolish son is a grief to his father, and bitterness to her that bare him" (Prov. 17:25). On the other hand, an indulgent and an indifferent father brings grief to his son.

Act III. Scene 2. The Battle of Mount Ephraim, chapter 18. David at the gate, vv. 1-5. The place where David numbered (v. 1) his followers was Mahanaim (17:27), where Jacob saw the two "hosts" of angels (Gen. 32:1, 2). What David saw was quite different. As he waited he had time to contemplate that other time that he remained behind when he ought to have gone forth to battle, and which resulted in the sin for which he is even now suffering (11:1-7). Absalom was shrewd as men count shrewdness, but he made one fatal omission in planning his campaign—he left God out of his reckoning (17:14, R. V.). David's use of Hushai was fully justified by the situation into which this reckless son is precipitated, still it is probable that David listened to the advice of his followers (v. 3) more willingly because of his reluctance to fight against his own son. It is, indeed, a sad spectacle to see David standing watching his army go out to battle and perhaps to slay his son. His exhortation to his three captains (v. 5) falls upon dull ears in the case of Joab. David's chief concern is with Absalom, not for himself nor for his army, but the time when his anxiety would avail had passed.

Act III. Scene 3. Absalom's Defeat, vv. 6-10. The battle was so planned that the advantage of the forest was on David's side, and more of the enemies of David were smitten by the hand of God (v. 8) than were slain by the servants of David. These men brought judgment upon themselves through their disloyalty

to God's chosen king (Judg. 5:20, 21, and in this we see a type of that final victory which shall end our David's engagement with His foes (Rev. 19:11-21; 2 Thess. 2:8). Men who today are disloyal or disobedient to God's chosen King can only expect "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:27). At the end of the battle proud Absalom is found not in his chariot, but helplessly entangled in the crown of his pride, his hair (v. 9), while both his men and his mule flee, leaving him to his fate.

Act III. Scene 4. Absalom's Death, vv. 11-15. "Absalom chanced to meet" (v. 9, R. V.). There is no chance in the providences of God. His desire to meet David's servants is granted, yet that meeting brought Absalom dismay, defeat and ruin.

Joab now takes matters into his own hands. He held David in his power, and had a debt to pay to Absalom (14:29). Most dearly did Absalom pay his penalty to this vengeful, time-biding soldier. Joab was not content to slay this proud youth, but to show his contempt he cast the dead body into a pit and raised over it a great heap of stones (v. 17). So Absalom's proud monument (v. 18) failed of its intended purpose.

Act IV. David's Grief, vv. 19-33. The Messengers. Again our attention is centered upon the grief-stricken father. His anxiety is sincere and heartbreaking, but it is tardy. The first messenger, Ahimaaz, is a good man, but does not bring good news. Is our message one of life or of death? The second messenger gives a diplomatic, but a blunt, answer to David's anxious inquiry. What cared David for his enemies, his army, nay, for himself, if only the "young man" be safe? We cannot measure the agony of this father (v. 33), who beheld the temporal and spiritual ruin of his son, and at the same time knew that the responsibility of that ruin rested upon himself. This is one of the saddest pictures in all history.

Application. "Is the young man safe?" Industrially, socially, physically, morally, spiritually, his safety depends upon the guidance of the home, the father and the church. Only as parents hear the Master's words, "Bring thy son hither" (Luke 9:41), and obey, is the young man safe. David's sin was not, however, sufficient cause for Absalom's downfall; he courted his own ruin (John 5:40). David's sorrow finds its counterpart in the grief of Christ (Luke 19:41, 42); David's cry that he might die for Absalom, in that Christ died for His enemies. The great outstanding lesson of this entire drama, extending from the 11th to the 19th chapters, is: "Whatsoever a man soweth, that shall he also reap."

For Sermon and Scrap Book

FULNESS OF JOY

Ps. 16: 11

1. Quality—"There are pleasures."
2. Quantity—"Fulness."
3. Dignity—At God's "right hand."
4. Duration—"For evermore."

JOSEPH AS AN EXAMPLE

Loving to his father.
Forgiving to his brothers.
Honest to his master.
Helpful to his country.
True to his God.

THE PRODIGAL SON

Luke 15

In two chapters:

Chapter 1.	Chapter 2.
Rashness.	Repentance.
Reveling.	Resolution.
Reaping.	Return.
Remorse.	Reward.
Reflection.	Rejoicing.

SPIRITUAL REMEDIES FOR SPIRITUAL MALADIES

Bad temper (Ps. 34: 1).
Evil speaking (Ps. 35: 28).
Melancholy (Ps. 70:4).
Scandal (Ps. 71:8).
Self-righteousness (Ps. 71: 15).
Fear (Ps. 71: 24).
Boasting (Ps. 44:8).
Envy (Prov. 23:17).
Evil thoughts (Ps. 119:97).

AN IMPORTANT QUESTION

"Do ye now believe?"—John 16: 31.

Questions abound in the gospel—ten in first chapter. Christ was often subjected to examination and cross-examination. Sometimes He becomes the questioner.

1. A Plain Question. Characteristics of the gospel message and appeal.
2. A Practical Question. Concerns daily life.
3. A Personal Question. God deals with men as individuals as congregations.
4. A Pressing Question. "Now."

"MADE FREE"

From the condemning power of law (Rom. 7:6).
From the controlling power of sin (Rom. 6: 12).
From the conquering power of death (1 Cor. 15: 57).

MANNA: A TYPE OF CHRIST

John 6: 32-35

1. Mysterious. Its name—"What is it?" Jesus was not understood (Isa. 53: 2).
2. Small. Jesus was humble (Phil. 2: 8).
3. Round. Emblem of His eternity, without beginning or end (Heb. 7: 3).
4. White. Representing His purity (Heb. 7: 26).
5. Sweet. Type of His grace (John 1:16).
6. Heavenly. It came from above (Exod. 16: 4).

THE CHILD SAMUEL

1 Sam. 1; 2: 1-21; 3:1-19

The child of God—asked of God and given to God.
A dedicated child.
A converted child.
A ministering child.
A called child.
An obedient child.
An instructed child.
A listening child.
A rewarded child.

LESSONS TO BE LEARNED FROM THE YOUTH OF JESUS

Luke 2

True greatness is humble (v. 40).
Every child should be trained to Bible study (v. 42).
Never go a step without making sure Jesus is with you (v. 44).
It is a serious matter to lose communication with Christ (v. 45).
The places we frequent are an index of our character (v. 46).
Jesus is our Example as well as our Saviour (v. 51).
Silent hours are not necessarily lost hours (v. 51).
A holy life is pleasing to God, and attractive to good men (v. 52).

OBEDIENCE

Jas. 1: 22

Four things which every one has who hears and heeds the Word of God:

1. A quick ear. Hears at once, however softly spoken, as Samuel and Eli.
2. A cautious tongue. Quick to hear, slow to speak. Children's tongues say untruths, unkind words. Little words quickly spoken may cause great havoc.
3. A calm temper. Slow to anger. Hasty temper leads to dreadful results. Control early, or it will master you when older.
4. A pure heart. As hands and faces often need washing, so our hearts, if neglected, become fouled with sin. Cleansed through His Word.

COMMUNION WITH GOD

Isaiah 40: 31

Introduction: This passage is like a rose, with many leaves; or, a rope with many strands. We look at them separately.

I. The Method of Communion with God.

"Wait upon the Lord"—

As Noah waited in the days before the flood.

As Abraham waited the fulfilment of God's promise.

II. The Need of Communion with God.

"Renew their strength."

In the toil and care of our lives we grow weary.

In the conflict of the Christian life. Eph. 6: 10-12.

III. The Effect of Communion with God.

"Mount up on wings like eagles."

1. The eagle is swift. Deut. 28: 49. (In obedience and service.)

2. The eagle soars high. (Above the storm, in the sunlight of His promises.)

3. The eagle is strong. Ps. 103: 5; Phil. 4: 13.

4. The eagle nests high. Jer. 49: 16. (Safe from foe and storm.)

5. The eagle has strong vision. Job 39: 29. (The Christian's hope.)

IV. The Practical Application.

1. "Run, and not be weary."

Run in the Christian race. Heb. 12: 1-2; Phil. 3: 12-14.

2. "Walk, and not be faint."

As Enoch walked before God in an age of apostasy, so the Christian having communion with God will be a living witness.

Are you having this communion with God?
—S. C. Theo Ramsey.

A STUDY IN 1 CORINTHIANS 15

What I was—earthly (v. 48).

What I am—heavenly (v. 48).

What I shall be (v. 49).

What I ought to be (v. 58).

WHAT HAVE YOU?

Remember Shamgar had only an "ox goad."

David only "a sling."

Boy only "five loaves and two fishes."

Poor widow only "two mites."

Weeping woman only "a box of ointment."

Another widow only "a little oil."

Dorcas only a "needle."

You may think you have "little"—have not you as much as these had? Certainly. Use it, then, for God's glory, and it will increase in your hand as with them.—Exchange.

HOW HE REMEMBERED SPURGEON

Once a man who was a warm admirer of the great preacher, Spurgeon, had visiting him a friend who had never heard that master of Christian oratory. Of course the visitor was sent to the Metropolitan Tabernacle, and when he returned his host asked him eagerly, "Well, what did you think of him?" "Nothing," was the disappointing answer. "No, nothing," he said again. But after a minute, his eyes filling with tears, he added, "All I can think of is the preacher's Saviour!"—"The Christian Herald."

WHO IS A PREACHER?

Behind the word "preacher" of the New Testament Scriptures there are half a dozen original words, each with its own distinctive suggestion, each contributing its own item of color to the description of the mighty office. The preacher is a "herald," a public crier, a man with an imperial proclamation, charged with a message which must be announced from the housetops with all the urgency of a sovereign command. The preacher is an "evangelist," with a message which is almost a song, full of sweetness and of light, the speech of the wooer, laden with tenderness and bright with the promise of glad some days. The preacher is a "logician," engaged in strenuous reasonings, seeking to gather together the loose and incoherent thoughts of men and bind them into firm and well-knit spiritual decision. Then the preacher is a "conversationalist," who sometimes lays aside the spacious function of the public minister, and, discarding the formalities of linked and well-connected discourse, engages in homely intercourse, in fireside speech with his fellow-men.—J. H. Jowett.

Book Notices

A CORRECTION

The following words which should have concluded the notice of "Jesus as He Was and Is," in our May issue, were omitted: "except as to its last chapter on the coming of the Lord, with which we thoroughly differ."

The Inner Temple of the Inner Life, by Andrew Murray.

This book has been before the public for several years, but now appears in the International Leaders Library. The name of Andrew Murray in connection with a publication needs only to be used to secure the certainty of its reception by tens of thousands of Christians.

170 pages, $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Fleming H. Revell Co., New York. 50 cents. J. H. R.

Stephens' Dispensational Chart

This chart is in substantial accord with most of the charts prepared by the teachers of dispensational truth and will tend to impress its teachings on those who study it, largely because of its lurid coloring. To the mind of the reviewer a very simple outline is much to be preferred to the elaborate details that are found in this chart.

Printed in five colors on enameled paper. 6 x 5 inches. The Bible Institute Colportage Association. 25c. J. H. R.

A Complete Analysis of the First and Second Books of Samuel, with Annotations, by A. C. Gaebelein.

We are pleased to announce this book which is Nos. 14 and 15 of the Bible Study Course, now being put forth by the editor of "Our Hope."

234 pages, $5\frac{1}{2} \times 8$ inches. Our Hope Publication Office, No. 456 Fourth Ave., New York. Single copies, 40 cents, postpaid; 25 copies or more, 30 cents a copy; 100 copies, \$25, postpaid. J. M. G.

The Bible and Modern Life, by Joseph S. Auerbach.

This essay is a plea for Bible study by a layman of broad culture. While emphasizing the literary features of the Scriptures, the author believes that those attracted at first by these features will find deeper prospects opening before them. We join with others in praise of this writer's finished style and in so far as he exhibits the majesty and beauty of Holy Writ we are in sympathy with his

work. But we are quite unsympathetic with his viewpoint, for he makes the Bible a book of myths and legends, as reconstructed by the higher criticism. We believe he cherishes a vain hope in holding that such a presentation of the Scriptures by the pulpit will win the thoughtful and devout; as a matter of fact, such a presentation has not won these classes. We speak decidedly for we have found a more excellent way, and one which brings increasing delight and confidence in the Bible to those who follow it.

140 pages, $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Harper and Brothers, New York and London. 75 cents, net. L. W. G.

Christian Workers Commentary on the Old and New Testaments, by Rev. James M. Gray, D. D.

This is a remarkable work, destined, we believe, to years of wide usefulness. The author has condensed into one volume a treatment of the whole Bible, presenting in clear and readable form the fruit of a lifetime of study. His grasp of dispensational truth illuminates neglected portions of Scripture, such as the prophecies, yet a proper balance is preserved and no single phase of truth unduly stressed. The author is a master teacher, and his very name assures a book loyal to the Word of God.

This commentary treats the text of Scripture in brief sections, rather than verse by verse, and is adapted for continuous study as well as for reference. It will be welcomed by those who have used Dr. Gray's "Synthetic Bible Studies" and who wish to do more detailed work. At the same time it will attract those who might not do the extensive Bible reading required in synthetic study, since the lessons are shorter. It is eminently suited for adult classes in their study of the Bible "by wholes," and also for use at the family altar. The minister will be assisted in expository preaching, and communities which have no ministers will yet flourish, spiritually, if the people study the Bible with the help of this work. It recalls Spurgeon's words on Matthew Henry's exposition: "It is the poor man's commentary, the old Christian's companion, suitable for everybody, profitable for all." We advise the Christian worker to sell his coat, if needs be, to buy this book. 447 pages, 6 x 9 inches. Fleming H. Revell Co., New York. \$2.00 net.

L. W. G.

The Gospel in the World

Edward A. Marshall, Editor

Six thousand children of the Navajo Indian tribe are without church or school.

All Presbyterian missionaries left Mexico in May of last year. A few have now returned.

Twenty-five of the missionaries of the London Missionary Society are prisoners of war.

The Baptists of Illinois raised for foreign missions last year, \$32,157.—"Illinois Baptist Bulletin."

Korea has 395 foreign missionaries, and 1,103 native workers are giving full time to Christian work.

Many of the relief workers in Erzroom, Asia Minor, have been stricken with typhus fever, and two of their number have died.

In Germany one out of every four male communicants over seventeen years of age is in the army.

There are 650,000 members of the Young Women's Christian Association in the world.—"Baltimore and Richmond Christian Advocate."

The Foochow Woman's Conference held in October of last year reported twenty Bible women at work on the Foochow district. They now have twenty-four, some eight of whom are in Foochow, and the rest in centers on the district.

During the occupation of Vera Cruz by American troops, the Rev. J. L. Griffes, a chaplain in the army, held revival meetings in the Mexican Presbyterian Church with the assistance of an interpreter. There were more than twenty conversions.

A little glimpse into Albania by a Congregational missionary reveals destitution and misery there on account of the war. In districts recently occupied by the Greek government, practically the whole Moslem population have fled from their homes.

The gods of India are supposed to have human needs and desires, so the farmer provides a horse, made of brick and clay, upon which the god may travel in comfort from the temple to his farm, thus insuring protection to his farm by visits from the god.

The Women's Foreign Missionary Society has been spoken of as one of the great peace movements. There are no less than forty Women's Boards with a chain of peace stations extending around the world. Their outlay for this purpose is \$5,000,000 annually.

The Moravian church has 40,000 members in the home church and 96,000 in the mission fields. Three-quarters of the money to carry on the missionary work of this church has been coming from Europe and the mission fields, making its income very uncertain at this time.

The Vice-president of China believes that the present remarkable opportunity in that land will have passed in five years. If this be so, there is great need for many young missionaries to get the language and make a start in the work before difficulties and limitations increase.

Indians in the United States number 323,000. Nearly 32,000 of these are Protestant communicant Christians, and 35,000 more are classed as adherents. There are 456 organized Protestant churches and 556 additional stations where services are held. Ordained white ministers number 221 and ordained Indian ministers number 222.

The island of Java has an area to 50,000 square miles and a population of 33,000,000. Ninety-seven per cent of the people are nominally Moslems. Missionaries from Holland and America working on the island are winning considerable success. The British and Foreign Bible Society has in its employ there eight native colporteurs and one Chinaman.

Christian appeals from China to America are coming rapidly, addressed to the Government at Washington and to the various denominational headquarters. We are just now in receipt of an appeal from the Chinese Christian students of the East, outlining the strategic condition in China and appealing for the backing of our public opinion and Christian prayers.

Five denominations in Montclair, N. J.—Baptist, Congregational, Episcopal, Presbyterian and Methodist—united in holding Sunday evening preaching services, mission study

classes and neighborhood devotional meetings during the six weeks of Lent. Forty-four mission study classes were formed, with an enrolment of 580, and about fifteen homes were opened each week for the devotional meetings.

The Guatemala Mission has been enabled to buy a fine printing press through a bequest of \$2,500 from the late Henry Sayre Osborne. This press has been set up in Guatemala and will be named after the donor. For years missionaries in Central America felt the need of a press and much effort was made to obtain one, but without much success, until in 1908 a fine job press was given to the mission, which has been doing good work. This new and larger press is one of the greatest blows ever delivered in Central America against superstition, ignorance and vice.

A Korean thus tells the story of his conversion: "I bought a Testament from Mr. Saw when he came to Korea. It was a strange book to me, and at first I was not very interested in its contents; finally it was used to paper the walls of my room. About two years afterwards I became curious to know what the book contained, and I began to read the pages on the walls. As I read, I grew more and more deeply impressed and eagerly devoured every word that was visible. As the pages were printed on both sides, I could read only half the story, and that was in many cases so disconnected that it was impossible to understand it. Finally I bought a fresh copy, and through reading that book I was brought to the Saviour."

When the Russian troops in January withdrew from Urumia and the surrounding province in Persia, the unprotected natives fled from their homes, fearing the wild Kurdish tribes. Many thousands fled to the Russian border, leaving all their possessions behind. Thousands more sought shelter on the Presbyterian Mission property in Urumia. Others who remained too long in their villages were massacred by the Kurds. Fifteen thousand were being cared for in the different mission compounds in Urumia, according to the Presbyterian "Bulletin." It has taken three tons of bread a day, costing about \$200, to keep them from starvation. The American Committee on Persian War Relief is appealing to America for \$100,000 with which to save these people and to help carry on other relief work.

In Syen Chun, a town of about 5,000 population in the north of Korea, there are two large churches with combined seating accom-

modation for 3,000. At the time of the Sunday services there are very few vacant seats. At one of these churches, when a special service was held, with the representatives of the British and Foreign Bible Society present, the Korean pastor rose and said, "I have received a letter from the Korean pastor in Manchuria, who is supported by this church, asking for the Scriptures, and for tracts for free distribution among the Koreans in his district, who are too poor to purchase them." He then proposed that his congregation should send them the Gospels. The people readily responded and in a short time 1,500 copies were contributed.

In 1908 the Bible House of Los Angeles proposed to the China Inland Mission the establishment of a Bible Institute in China, and an agreement was drawn up between the two societies. The money was sent to China and a location was sought. It was then recalled to mind that Mr. F. C. Dreyer was already carrying on such an institute in some old sheds on his premises, with seventeen earnest students. The China Inland Mission, after consulting with Mr. Dreyer, decided to build the Bible Institute in the province of Shansi where Mr. Dreyer was working, and asked Mr. Dreyer to become the superintendent. Mr. Dreyer now has thirty students, though the buildings are not yet completed.

A bulletin on Mexico, published by the Presbyterian Board, gives the following short account of the hardships of a Mexican pastor during the war: "The Rev. Jose Coffin, a Mexican Presbyterian minister, and his wife, have for a number of years carried on successfully a school for Mexican youth in Paraiso. The war caused sufferings to both themselves and their school. Mr. Coffin engaged in Red Cross work upon every opportunity, but on one occasion, when he buried nine soldiers of one faction, he was suspected as a partisan and put in jail and barely escaped execution. At another time he was compelled to go into hiding in a remote town. There he slept in the tropical woods at night to escape being surprised and taken by marauding bands. During his absence from Paraiso his house was looted and the school building was nearly destroyed by fire. Nothing daunted, when the fortunes of war gave him the opportunity, he came out of hiding, secured temporarily some huts by the seashore and began to gather in children made orphan by the war. He is now at San Juan Bautista where he has rented a property for his school and is bringing his orphans to this new location to get started on a more permanent basis."

Notes and Suggestions

MISCELLANY

The fiftieth anniversary of the organization of the National Temperance Society was observed in the leading cities of the country, May 16.

Up to May 1, 260,000 copies of the New Testament had been provided for the soldiers of the various European countries at war under the World's Sunday-school Association's "million nickels" plan. Those who wish to help should write to Mr. Frank L. Brown, 216 Metropolitan Tower, New York City. A nickel will send a Testament to a soldier.

Mr. E. K. Warren, chairman of the Samaritan Committee of the World's Sunday-school Association, reports that, despite disturbing rumors of suffering in Palestine, the Samaritans are being well taken care of by representatives of the committee. Their Samaritan schools, both for the boys and for the girls, have been kept open; and the poor, especially unsupported women and little children, have been kept supplied with food during the hard times brought on by Turkey's participation in the war.

The first financial statement ever issued by the Mormon church was made April 4, for the year 1914, showing that \$1,887,920 was collected from tithes for various purposes. The Mormon relief societies gave an additional \$150,290, and \$33,000 was contributed to the European war relief fund of the church.

Rev. Daniel S. Gregory, D. D., died in East Orange, N. J., April 14, at the age of 83. He was a graduate of Princeton University, was professor at Wooster University, and president of Lake Forest University. He was managing editor of the "Standard Dictionary," also editor of the "Homiletic Review" for some years. He held firmly to the faith once for all delivered to the saints, and was a good friend of the Moody Bible Institute.

In view of the expected destruction of the liquor traffic in the United States, a plan is being inaugurated to provide for laborers who will be thrown out of employment on that account. It is believed this can be done by establishing temporary labor exchanges, by co-operating with existing labor agencies, and such other methods as may seem desirable. The movement has the cordial endorsement of

William Jennings Bryan, Theodore Roosevelt, William Phillips Hall, J. Wilbur Chapman, Richard P. Hobson, Francis E. Clark, and others of national reputation.

"The International Missionary Union will hold its annual conference at Clifton Springs, N. Y., June 23-27. The members number over thirteen hundred, scattered in all the mission fields of the world. But missionaries, either at present active or retired, will be most welcome at the conference, and may become members of the Union. The sanitarium founded by Dr. Henry Foster will entertain the missionaries for the five days of the gathering. Mrs. H. J. Bostwick, Clifton Springs, N. Y., the corresponding secretary, will furnish full information to all who apply for it."

The Utah Gospel Mission in its wagon work since the middle of last July, has made 14,000 calls, distributed 1,550,000 pages of literature, sold 2,000 Bibles, and held 275 meetings. Some of the workers leave this month, and consecrated, adaptable men, with fair education and knowledge of Bible truth, are needed to fill the vacancies. For further information, address Utah Gospel Mission, 1854 E. 81st St., Cleveland, Ohio.

Y. M. C. A. HOTEL IN CHICAGO

A nineteen-story hotel is about to be erected in Chicago by the Y. M. C. A.; it will be centrally located. It will contain 1,800 sleeping rooms which will be rented to transients at from 25 cents to 40 cents per night. The cost of the building will be about \$1,100,000, of which eleven parties in Chicago have contributed \$50,000 each, which, together with other contributions, have placed \$635,000 in the hands of the Association. The following indicates the purpose to be served by the hotel:

"The Y. M. C. A. through this hotel, will be able to serve the self-respecting, transient type of young men as they come to the city, assist them in securing employment, and later direct them to a permanent home within the department buildings or in carefully selected private homes. The Association will seek under this hospitable roof to protect young men from the country, from smaller cities and from other lands at the threshold of their city experience, from the dangerous and immoral association which is usually found in the less expensive lodging-houses and hotels in and near the loop district."

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Bridgers-Corder party held a most promising meeting at Morristown, Tenn., in May.

E. G. Dunlap began a series of meetings in the Blackburn M. E. Church, Lowber, Pa., April 25.

Clare Harding says: "We had fine meetings in Pittsburgh, Wheeling, Shinnston, and Cameron, W. Va."

Evangelistic services were commenced May 2 by Harold F. Sayles in the M. E. Church at Reed City, Mich.

"We closed a good meeting in Santa Ana, Cal. About 100 came forward and made public confession of Christ."—E. R. Hermiston.

F. M. Ross closed a four weeks campaign at Fleetville, Pa., in April. There were many manifestations of the power of God to save souls.

"We closed a meeting at Lone Rock, Wis., with Rev. Homer Vreeland. God blessed our work in the salvation of souls."—John W. Erskine.

Rev. John H. Elliott, president of the Australasian Chapman-Alexander Bible Institute, has forwarded an encouraging report of the Institute for the past year.

A John Fitt, writing from Calhan, Colo., says: "We have had a very successful revival here and many found Christ. The membership has been greatly helped."

The Mills-Huggins Party began a union meeting at Webster City, Ia., May 23. The party has an open date June 20. Address 903 National Bank Bldg., Omaha, Neb.

Z. O. Avery closed a union campaign at Scottville, Ill., with good results and opened another meeting in a large tent at Titonka, Ia. He is assisted by Harry Beckman.

Mrs. Bertha Harris and Helen Byrnes held a meeting at Portsmouth, Va., May 9-24. At the close of this meeting they planned to take a vacation for the summer months.

J. Dimmick Taylor has been called to the pastorate of the First Baptist Church at Astoria,

Ore. His address is 524 Exchange Street. Mr. Taylor has been in evangelistic work.

"We are engaged in a series of Union Meetings in Fernwood, Chicago. Souls are being saved and the place shaken by the Holy Spirit. Please remember us in prayer."—Green and Clark.

A. W. Littrell held a meeting with Immanuel Tabernacle Church, Mishawaka, Ind., March 29-April 11, with 60 professed conversions. The church was carrying a debt of \$1,125 and on the last day \$1,250 was raised.

"We have just closed a great meeting at the First United Brethren Church, Decatur, Ill. The pastor of the church, Dr. S. E. Long, did the preaching and I had charge of the choir."—Clarence E. Edwards.

"I am helping Pastor J. H. Cozad, at East Park Baptist Church, Decatur, Ill. In two weeks 69 have confessed Christ. We expected to have meetings for only two weeks, but the people would not let us close—55 united with the Baptist church."—Geo. Preston.

The Bandy-Poulter Evangelistic Party reported encouraging work. Mr. Bandy says: "The Lord has been gracious to us in Pentecostal fashion this winter. We have some open dates for the summer." They may be addressed at Pond Creek, Okla.

"I assisted the pastors of the churches at LeRoy and Sidney, Ill., in two good meetings last month, resulting in getting quite a number of converts. I begin my summer work in the south, at Hernando, Miss., with Rev. L. R. Phelps."—Geo. "Irish" McGowan.

Rev. J. E. Davis, pastor of Nebo Baptist Church, writes as follows: "Wonderful success is attending the efforts of John M. Linden, the evangelist at Nanticoke, Pa., When the trail was thrown open in his meeting, Sunday, April 18, 281 came forward, of which number 85 gave their hearts to Christ for the first time."

"We are in the first union meetings ever held in Clinton, Ia. The city is long and narrow, on the west bank of the Mississippi river, and has an unusually fine appearance for a river town. We are holding meetings in the City Coliseum. Two hundred and fourteen came forward for Christ on Sunday."—Charles Reign Scoville.

Lance E. Appleby and party closed a successful three weeks campaign in the Vermilion Heights M. E. Church in Danville, Ill., with 149 confessions. April 25, they opened in the Lincoln M. E. Church of Danville with prospects bright for a good meeting. During the month of June, they will hold a tent meeting in Vincent, Ia.

"Bob" Johnson has conducted some unusually successful campaigns in Pennsylvania during the past year. The year's record of his work shows that he won to Christ over 25 per cent of the combined population of the towns in which he labored. In different instances churches had to be enlarged to accommodate the great numbers who sought admission.

Charles Mundell and Lloyd Basford were in a union campaign in Lordsburg, N. M., April 11-May 2. The campaign resulted in more than a hundred professions. The churches taking part were greatly revived, hundreds renouncing cards and the dance, and the whole town stirred from center to circumference.

W. J. Morris writes: "I have had some great meetings this winter. At East Avenue Church, Springfield, Mo., there were 200 additions to the Baptist church and at Tower Grove Church, St. Louis, there were 124 additions. In the past twelve months there have been 1,500 additions to the various churches and more than 1,200 to the Baptist."

Many have found Christ as their Saviour at the Lynn Gospel Rescue Mission, Lynn, Mass., a mission lately organized, of which Homer Stanley Morgan is superintendent. Mr. Morgan will have a few open dates during the summer and fall that he can devote to evangelistic meetings anywhere in the eastern states. Address him at 107 Green St., Lynn, Mass.

John S. Hamilton and party opened a campaign in Clarksburg, W. Va., April 11, and at the close of the fourth week there were more than 1,100 decisions with a deepening interest and increasing power. A tabernacle with about 5,000 capacity is well filled at each service. A noon luncheon for Christian men has become a great power in the campaign. It is a workshop where plans for the prosecution of the campaign are worked out.

"We have just closed the first week of a union campaign here at Franklin, Neb. All the churches are back of the movement. We were obliged to turn people away the opening night of the campaign and the building has been thronged all the week.

"The first three invitations have resulted in 58 professed conversions. The cottage prayer meetings are largely attended and we have a splendid band of earnest personal workers."—Edw. R. Dow.

The Claude A. Gunder Party closed a union meeting at Conesville, Ia., resulting in 179 accepting Christ. This was a most remarkable meeting as the town has a population of only 400 with a good farming community around it, and it is estimated that one-third of the entire population was born into the kingdom of God during this campaign. The Gunder Party are now in a meeting at Eldon, Mo.

"We closed a successful campaign in Lethbridge, Alberta, Can. We started a city-wide movement in the Wesley Methodist Church in North Lethbridge, all the churches uniting. There were 308 persons signed our books in the inquiry room. I am associated with Evangelist Harold H. Gilbert. I have charge of the music, also a great deal of the work in the inquiry room. We are now in Stettler, Can. This is a town of about 1,200. Everything seems favorable for a great awakening."—Merrill T. McPherson.

The attendance at Poplar Hall Mission, 884 South State Street, conducted by the Presbyterian Church Extension Board of Chicago, for six months ending May 1, was 30,000. The number of individuals personally dealt with was 2,500 and there were 728 professed conversions.

C. E. Hillis and party closed a successful tabernacle campaign in Marysville, Pa., April 18, 46 responding to the last invitation, making a total of 454 conversions, which was one-quarter the population of the town. Over one-half of the conversions were men, a large per cent being men from the railroad yards. This revival has made a new Marysville. Entire families were converted and over 100 family altars were established. This party began a tabernacle campaign in Steelton, Pa., May 2, in a tabernacle seating 3,000 people. Ten or twelve churches are united in this effort. Lawrence A. Stahl, the musical director, W. F. S. Yates, the pianist, and John J. Carroll, the custodian, are the new members of the Hillis Party.

Bob Jones closed another one of his good revival campaigns at Crawfordsville, Ind. In writing about the meeting he said: "The conservatism has made a longer campaign necessary than usual. The meeting will look bigger to the more conservative people in a few weeks than it does now." Mrs. Frances C. Allison, organizer of the personal work, said, "The work of the women and girls has been an important and far-reaching part in the Crawfordsville campaign." The "Crawfordsville Journal" said, "No public speaker who ever visited Crawfordsville held such large audiences as visited the tabernacle. At the close of the revival, the cards showed 1,854 converts, most of whom it is expected will place their names on the church books."

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson—Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.

Hay Bell and Joe Lauderdale—May, Foosland, Ill.; Aug., Menville, Ia.; Sept., Sturgis, Ky.; Oct., Galatia, Ill.

Chester Birch—May 23-June 6, Richboro, Pa.; June 10-27, Deerfield, Mich.

Dave Bulkley—May 31-June 13, Millville, Ark.; later Allen, Kans.

George E. Burgess Party—Apr. 28-June 1, Dansville, N. Y.; June 2-30, Belmont, N. Y.
Burke and Hobbs Party—May, St. Louis, Mo.; June, Cushing, Okla.

Will A. Cheesman—May 31-June 13, Leechburg, Pa.; June 14-27, Washington, Pa.; June 28-July 11, Apollo, Pa.

Byron J. Clark Party—May 17-June 5, Dacoma, Okla.; June 5-20, Parsons, Kan.

Closson Sisters—May 30-June 27, Kanawha, Ia.
DeFlon and Lyle—June, Scott, Wis.; July, Marcellon and Elkhorn, Wis.

Edwin R. Dow and party—June, Orleans, Neb.; July, San Francisco, Cal.; Aug., Dallas Center, Ia.

John W. Erskine—June 6-23, Wilson and W. Wilson, Mich.; Sept. 4-27, Pewaukee, Wis., or Spring Green, Wis.; Oct. 2-25, Mt. Morris, Mich.

Edward D. Fellers—Until May 9, Open dates for the summer.

L. E. Finney and party—At Hearne, Alvarado, Waco, Pearsall, Normangee, Tex.; Harrison, Ark.; Sulphur, Okla.

A. John Fitt—May, Fowler, Colo.; June, Blanca, Colo.; July and Aug., Tent meetings in Colorado.

E. J. Forsythe and party—May-June, Richmond, Mo.; Oct., Denison, Ia.; Nov.-Dec., Tipton, Ia.

T. D. Franklin and J. H. Leonard—June, Burnside, Ia.

Charles R. Goff and party—May 30-June 20, Montezuma, Ia.

Claude A. Gunder Party—June, Kanawha, Ia.; July, Williams, Ia.

John S. Hamilton and party—Sept.-Oct., Marion, Ohio; Nov.-Dec., Hastings, Neb.

E. R. Hermiston—June, Englewood, Cal.
"Bob" Johnson and party—May 29-July 12, Punxsutawney, Pa.; Sept. 17-Nov. 8, Kalamazoo, Mich.; Nov. 12 to Dec. 20, Blairsville, Pa.

The Bob Jones Party—Aug. 1-15, Elkins, N. C.
H. D. Kennedy and party—June, Dallas, Ia.

The R. Sam Kirkland party—June-July, Fulton, Ill.; open dates last July-first Aug.

John M. Linden and party—June, Smethport, Pa.
Lowry-Moody party—May 9-June 13, North Piatte, Neb.

Frank Mathis and party—May 9-June 6, Cherokee, Ia.

Geo. "Irish" McGowan—May 23-June 3, Cleveland, Miss.

W. J. Morris—Aug. 22-Sept. 20, Aurora, Mo.; Sep. 20-Oct. 20, Springfield, Mo.; Oct. 24-Nov. 14, St. Charles, Mo.; Nov. 14-Dec. 4, St. Joseph, Mo.; Dec. 4-Dec. 20, Hopkins, Mo.

Paul Henry Packard and party—May 16-June 6, Arcadia, Kan.; June 13-July 4, Walnut, Kan.

W. E. Parrish—Aug. 29, Salem, W. Va.; Oct. 3, Atlanta, Ia.; Nov. 14, Petosky, Mich.

Rayburn and Laraway—May 16-June 6, Bennett, Neb.; June 13-July 11, Kimball, Neb.

Milton S. Rees—June, St. Petersburg, Fla.; Aug. 8-Aug. 15, Dudley St. Bap. Church, Boston, Mass.; Sept. 19, Albion, N. Y.; Oct. 17, Boston, Mass.

Harold F. Sayles—May 23-June 8, White Pigeon, Mich.; June 13-29, Flint, Mich.

Chas. Cullen Smith and A. C. V. Gilmore—May 16-June 6, Howard Lake, Minn.; June 13-July 5, Lexington, Ill.

W. A. Sunday and party—May 2-June 13, Omaha, Neb.

Chas. T. Wheeler and party—June-July, De Soto, Mo.
Wood and Brooks party—June 6-July 4, Wauconda, Ill.; Aug. 1-29, Burr Oak, Ia.

E. L. Wolsagel until June 6, Little Rock, Ark.; June 6-20, Chattanooga, Tenn.; June 22-24, Dalton, Ga.

Erlside (O.) Bible Conference, July 23-Aug. 1, 1915 (probably).

Green Lake (Wis.) Bible Institute, July 28-Aug. 10, 1915.

Grove City (Pa.) Bible Conference, Aug. 3-13, 1915.

Huss—500th Anniversary of the Martyrdom of John Huss, July 6, 1915.

International Christian Endeavor Convention, Chicago, July 7-12, 1915.

International Missionary Union, Clifton Springs, N. Y., June 23-27, 1915.

Keswick (Eng.) Bible Conference, July 19-24, 1915.

Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.

Long Beach (Cal.) Assembly and Bible Conference, Aug. 2-29, 1915.

Lord's Day Congress, San Francisco, Cal., July, 1915.

Martin Luther Quadrcentenary, October 31, 1917.

Missionary Education Movement Summer Conferences for 1915, as follows:

Blue Ridge, N. C., June 25-July 4.

Silver Bay, N. Y., July 9-July 18.

Ocean Park, Me., July 22-July 30.

Asilomar, Cal., July 2-July 11.

Estes Park, Colo., July 16-July 25.

Lake Geneva, Wis., Aug. 6-Aug. 15.

Montrose (Pa.) Bible Conference, July 30-Aug. 8, 1915.

National Council of Congregational Churches of the U. S. Biennial Meeting, New Haven, Conn., Oct. 20-29, 1915.

Northfield (Mass.) dates for 1915:

Young Woman's Conference, June 16-23.

Student Conference, June 25-July 4.

Summer School for Woman's Foreign Missionary Societies, July 8-15.

Women's Summer School for the East, July 16-23.

Summer School for S. S. Workers, July 17-24.

General Conference, July 30-Aug. 15.

Ocean Grove (N. J.) Camp Meeting, Aug. 27-Sept. 6, 1915.

Philadelphia School of the Bible:

Summer Bible Conference, Aug. 12-15.

Annual Bible Conference, Oct. 3-10.

Presbyterian Young People's Conventions for 1915:

Ovoca, Tenn., June 22-30.

Pocono Pines, Pa., June 30-July 6.

Winona Lake, Ind., July 13-20.

Alma, Mich., July 20-26.

Storm Lake, Ia., July 13-22.

Hastings, Neb., July 27-Aug. 3.

Hollister, Mo., Aug. 12-19.

Princeton (N. J.) Conference for Christian Life and Service, July 17-25, 1915.

Prison Sunday, Oct. 31, 1915.

Quinquennial International Prison Congress, London, Eng., 1915.

Rockhurst Prayer Conference, San Francisco, Cal., June 14-20, 1915.

Southwestern Missionary Conference, Cliffs, Ariz., Aug. 12-21, 1915.

Stony Brook (L. I.) Prophetic Conference, Aug. 8-15, 1915.

Winona Lake (Ind.) dates for 1915:

Summer School of Missions, June 24-July 2.

Bible School, July 5-Aug. 20.

Presbyterian Young Peoples' Conference, July 13-20.

Bible Conference, August 20-29.

Women's Congress of Missions, San Francisco, Cal., June 6-13, 1915.

Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4, 1915.

Women's Summer Schools of Missions for 1915:

Los Angeles, Cal., May 31-June 4.

Oklahoma City, Okla., June 1-7.

Denton, Tex., June 3-13.

Duluth, Minn., June 8-14.

St. Paul, Minn., June 16-22.

Winona Lake, Ind., June 24-July 1.

Blue Ridge, N. C., June 24-July 4.

Boulder, Colo., July 6-13.

E. Northfield, Mass., July 8-15.

Silver Bay, N. Y., July 9-18.

World Bible Congress, Panama-Pacific Exposition, San Francisco, Aug. 1-4, 1915.

World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1916.

World's Temperance Sunday, Nov. 7, 1915.

Young Peoples' Christian Union of the United Presbyterian Church, Los Angeles, Cal., July 4-11, 1915.

Young Women's Christian Association Student Conferences for 1915:

Blue Ridge, N. C., June 4-14.

Silver Bay, N. Y., June 18-28.

Eagles Mere, Pa., June 25-July 5.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Anti-Saloon League of America (Biennial Convention), Atlantic City, N. J., July 6-10, 1915.

China Inland Mission Jubilee Meeting, Niagara-on-the-Lake, Ont., June 15-20, 1915.

Children's Day, June 13, 1915.

Christian Workers and Bible Conference, Bible School Park, N. Y., July 23-Aug. 1, 1915.

Christian and Missionary Alliance Summer Conferences for 1915 (probable dates):

Toronto, Ont., June 6-13.

Binghamton, N. Y., June 25-July 4.

Hebron, Mass., July 4-11.

Neack, N. Y., July 4-11.

Mt. Lake Park, Md., July 13-18.

Chicago, Ill., July 18-25.

Old Orchard Beach, Me., July 30-Aug. 3.

Lancaster, Pa., Aug. 6-15.

Beulah Park, O., Aug. 13-22.

Desplaines (Ill.) Camp Meeting, July 7-19, 1915.

The Moody Bible Institute of Chicago

DR. GRAY'S ENGAGEMENTS

During the month of May, Dr. Gray, accompanied by Mr. Guille, conducted a Bible conference in Detroit. He also addressed the Baptist ministers of Cleveland and lectured in the Fidelity Baptist Church of that city, on "The Battle of Armageddon." On Sunday, the 23rd, he supplied the pulpit for Bishop Cheney at Christ Reformed Episcopal Church, Chicago. On the 28th he left for Shreveport, La., to conduct a Bible conference under the auspices of the churches of that city.

THE NEW SECRETARY OF THE EXTENSION DEPARTMENT

Mr. E. B. Buckalew, has accepted the call of the Institute to become Secretary of the Extension Department. He was born in north-eastern Pennsylvania and trained in the schools of that state, and became a Christian worker almost immediately on his conversion as a youth. As a salaried worker, however, all of his experience has been in the Y. M. C. A. At an early period he was so fortunate as to come into relationship with Charles E. Hurlburt, then state secretary of Pennsylvania, but for some years the director of the Africa Inland Mission, and



E. B. Buckalew

through whom he was led into a knowledge of the deep things of God. Subsequently he was chosen as Mr. Hurlburt's successor in the office of state secretary, holding the position until about six years ago, when in order to be more at home with his family he accepted the secretaryship of the large and important association at Scranton.

His acceptance of the call of the Institute is coincident with a new love for Christ, and a new tenderness for the lost that has come to him, as a result of which he has made a new dedication of himself to God, and desires the rest of his life to count for the most in witnessing for Christ. Speaking of the work of the Extension Department, he says: "It grips my heart and imagination, and stirs my enthusiasm. I feel in my soul that I can set a great work in operation."

Mr. Buckalew is to be envied in the commendations the Institute has received concerning him from representative men who have

known and served with him in Christian work for years. Among them are two who were candidates for the office of governor of Pennsylvania. Some of the others are well-known educators, railroad managers, pastors like Dr. John F. Carson, of Brooklyn, and manufacturers and business men of the type of Charles L. Huston, of Coatesville, and last, but not least, Evangelist William A. Sunday. These men are able to speak not only of his executive ability and other mental qualifications, but also to testify that his character is consistent with his faith. On the other hand he has the love and esteem of leaders in the Y. M. C. A. like Messrs. Brown, Douglas, Morris of Baltimore, Whitford of Buffalo, Stacy of Indiana, and others.

Mr. Buckalew's work as Secretary of the Extension Department will include among other things, placing in the field the Bible teachers and evangelists now on the staff of the department, and such others as may be added to it from time to time. The department also operates a Christian Workers Bureau which locates graduates and former students as well as other applicants in Christian service in the home and mission lands, and arranges occasional meetings in Chicago and other parts of the country for visiting missionaries, evangelists, preachers, and others. Besides this it organizes and conducts Bible or gospel music classes, Bible conferences and evangelistic meetings anywhere, in which the services of the faculty may be employed. It is expected that the new Secretary will push the work of this department with wisdom and energy.

The regular workers of the department have been engaged as follows during the last month: Frances C. Allison, with Bob Jones, in Crawfordville, Ind., and Sumter, S. C.; George E. Guille, in Bible conferences, in Detroit, Mich., Cleveland, O., and Bourbon, Ind.; C. P. Meeker took part of his vacation at his home in Michigan and then went to Granite City, Ill., to assist Charles T. Wheeler; John C. Page closed his work with the Evangelistic Association of Nova Scotia, and after a few days at the Institute went to Hermosa Beach, Cal., with his family; Miss Anny Manning Taylor reports successful Bible classes in Richmond, Appalachia, and Cobham, Va.

During the month of April, the Extension Department placed the following students: Harry Beckman, a recent graduate, was placed with the Avery Evangelistic Party as chorus director; Harry A. Whaley, was located as pastor's assistant and choir director at Daven-

port, Ia.; E. I. Hall, a recent graduate, was located in a pastorate at Denver, Colo., and W. S. Ross, another recent graduate, has been placed in a pastorate at Grand Junction, Mich. John M. Kane, a graduate of December, 1914, has been located as missionary for the American Sunday School Union at Parker, S. Dak. Mrs. Wadsworth, a former student, has been located in a pastorate in Wisconsin.

President John M. Dean, of The Northern Baptist Theological Seminary, made mention of the M. B. I. students in the seminary in a recent letter from which we quote the following: "We had picture taken recently of the Moody men who are in our seminary here. They make quite a group and we think very highly of them." We are pleased to repro-

C. H. Jack Linn, a present student, conducted meetings in several churches of Chicago during the winter term and had nearly a hundred professed conversions.

Fred Keifer, '11, has accepted the pastorate of the Presbyterian church, Normal, Ky., where he has been conducting special meetings for the past two months.

Isaac S. Caldwell, '10, wife and son are located at Kangundo Station, British East Africa. He says the work is very promising, the people friendly and the attendance at all the services is large. This year they expect to build two dwelling houses, a chapel, school-house and a boys' home.

J. T. Hartmann, '97, a Sabbath-school missionary laboring in the mining district of southeastern Kansas, during the past year or-



Former M. B. I. Students now at Northern Baptist Theological Seminary

duce the picture herewith. They are, front row, left to right—F. E. Bennett, Aug. '12, A. Oyer, Dec. '13, J. G. Stephenson, Apr. '13, D. L. Lloyd, Apr. '13, R. C. House, Aug. '11; second row—R. Morton, Aug. '14, E. S. Sorvaag, Aug. '13, E. S. Boyden Apr. '14, F. H. Luhman, Aug. '13; third row—A. Matheson, A. Dexter, Dec. '14, B. J. Adcock, Aug. '14, T. S. Homme, Aug. '14.

In the May issue of "China's Millions" six of the contributions were by former students of The Moody Bible Institute.

PERSONALIA

F. O. Scurrah, '04, has been called to the First Presbyterian Church of Big Rapids, Mich.

ganized 17 Sunday-schools; reorganized two; traveled 10,950 miles; visited 1,630 families; distributed 1,950 tracts; gave 116 gospel talks and had 43 professed conversions.

Frank Dyer, '95, pastor of the First Congregational Church, Tacoma, Wash., in a recent sermon discussed the question of whether or not religion is advancing and the church declining, and said in part, "Christianity is not dying out. Nineteen hundred years ago there was not a Christian in the world. What are the facts concerning the religions of the world today? Christianity 564,000,000; Confucianism, 300,000,000; Hinduism, 210,000,000; Mohammedanism, 221,000,000; Buddhism 138,000,000. Thus you see Christianity has now more followers than any two of its competitors combined."



Vance S. Shober

his visit. He made many friends in Bonham whose prayers will follow him and who will rejoice to hear that the Lord is richly blessing his service."

George C. Crockatt, '11, pastor of the First Presbyterian Church, White City, Kansas, was ordained April 15, 1915.

Bert S. Hughes, '03, pastor of the Presbyterian church, Grove City, O., is making splendid progress in his work.

Jay J. Pease, '13, and wife assisted A. N. Riley, '09, pastor of the Baptist church, Cassville, Wis., in evangelistic meetings.

Alexander Douglas, '12, pastor of the United Baptist Church, East Dixfield, Me., reports that special meetings were held in his church recently.

Walter B. Williams, '97, superintendent of the Nanah Kroo Mission, Nanah Kroo, Liberia, West Central Africa, reports that his field is a very difficult one.

The accompanying picture of the India Prayer Band was taken in front of the Women's building on Graduation Day, April 22, 1915.

This band meets every Friday at 1:10 p. m. in the Faculty dining room. The large map of India in the background was made by J. Allen Anderson, a present student.



India Prayer Band.

Martha Nichol, '95, is pastor of the Congregational church, Arcadia, Neb.

Archie E. Laraway, '09, is holding a three weeks tent meeting in Bennett, Neb.

J. O. Duffy, '11, pastor of the United Evangelical church, Wolf Point, Mont., was ordained in March.

Benjamin C. Kelly, '11, of Galatia, Ill., writes of a great awakening in his church as the result of union meetings.

Clement Upham, '03, pastor of the Mount Hope Congregational Church, writes encouragingly of his work.

Harriet Carstens, '11, has recently accepted a position with the Huntington Union Rescue Mission, Huntington, W. Va.

Ethel N. Rood, '11, writes, "I leave Almond, N. C., for my home in Terre Haute, Ind., having been here for one and a half years."

James Ostema, '02, pastor of the Christian and Missionary Alliance, Anderson, Ind., reports that his new work is growing and becoming more aggressive.

S. E. Taylor, '00, of Richland Center, Wis., has for the past winter been engaged in evangelistic work and expects to engage in tent work during the summer.

C. S. Kerfoot and Adena Malmsten, present students, held very successful meetings in the M. E. church, Plainfield, Ill., during vacation week, following the winter term.

Signe Abramhamsen, '12, missionary on her way from Norway to Tengchow, Honan, China, writes from Chang Chun, Manchuria, that "She often thinks of the M. B. I."

C. S. Blackburn, '93, pastor of the First Baptist Church, Greer, S. C., is having a series of meetings in his church conducted by W. D. Wakefield, '05, of Columbia, S. C.

Willard H. Perham, '03, is in Manchester, N. H., temporarily, to improve in health but he has been able to do supply work and is praising God for the souls God is giving him.

Doralie Vause, '01, writes from Academy, Gaylesville, Ala., "I have charge of the music department in one of the high schools owned by the Home Mission Board of the Southern Baptist Convention."

James Watt, '12, of Carlton, Minn., and Wm. Morrison, of California, stopped to visit the Institute while on their way to attend the General Assembly of the Presbyterian Church, as commissioners, at Rochester, N. Y.

Mrs. C. L. Bragg, '09, of Rockford, Ill., has been assisting the Rev. Mark Williams, Milwaukee, Wis., in evangelistic meetings. She has charge of the music, women's meetings, house prayer meetings and does visitation work.

F. D. M. Martin, '12, was graduated from the Presbyterian Theological Seminary at Louisville, Ky., in April and is going to work among the lumbermen of Minnesota under the

Home Mission Board of the Presbyterian Church.

Iona Brosius, '04, 315 W. Maryland Avenue, Sebring, O., sends in the following request, "May we not have a call for news from the students of 1905 and 1906 through the magazine? I rarely hear anything of those who were there at that time."

E. B. Young, '03, pastor of the M. E. church, Hemiker, N. H., writes, "After leaving Chicago, I attended and graduated from the Boston University School of Theology, but nowhere have I been able to find that close touch with the Master as at The Moody Bible Institute. Often do I think of you and hope sometime to be able to visit you again."

I. Newton Earle, Jr., '05, of Jaro Industrial School, Iloilo, P. I., speaks encouragingly of the conversion of the boys under his care, who when they become Christians are of a very inquiring sort. He has many difficulties, but we quote: "In the midst of such a maze I look to the holy Spirit to bless my judgment and I find much comfort in His presence."

Paul Little, '01, pastor of the First Methodist Episcopal church, Waitsburg, Wash., secretary of the Columbia River Annual Conference and trustee of Williamette University, is now editing a volume of sermons entitled, "The Pacific Northwest Pulpit." He says, "I always have and will have a warm place in my heart for the Moody Institute for in my younger days it was so helpful to me."

F. E. Gainder, '09, pastor of the First Baptist Church, St. Louis, Mich., writes "I have been here just two years and the church has prospered, both spiritually and numerically. It has been brought about mainly through prayer. We have just come through a gracious revival in which 175 were won for Christ. Our Sunday-school is so large that we have been compelled to pitch a tent on the lawn for the housing of a part of it. It is only due the Institute to say that the M. B. I. boys have had a share in it, for I sent in a request for special prayer in the fellowship meetings and I know they are a power for good."

F. W. Sass, '03, Sunday-school missionary for the state of Michigan under the direction of the Michigan Congregational Conference, Lansing, Mich., writes of his work as follows: "My work comprises that of Sunday-school and home missions, looking after the churches receiving aid, strengthening the work wherever needed, organizing schools, holding Institutes and conferences with individual schools and occasionally attending and participating in conventions. I preach every Sunday from one to three times, teach Bible classes, etc. Now and then I have the privilege of addressing the public schools when I always put in a good word for the Lord."

BORN

To Mr. and Mrs. Peter Kaptyen (Beatrice Pawsey, '11), of Benito, Africa, January, 1915, a daughter.

MARRIED

G. T. Thiessen, '14, to Miss Agnes Ratzlaff at Jansen, Neb., Jan. 24, 1915. At home after April 20, at Langhaw, Sask., Canada.

William Jung, '09, to Elizabeth Engel, '11, at Chicago, Ill., April 24, 1915. At home after May 10, at 1957 West Twentieth St., Chicago.

Herbert C. Tovey, '14, to Miss B. Plant, at Kansas City, Kan., May 4, 1915.

John J. Ross, '12, to Miss Mary Agnes Cowell, at Cincinnati, O., May 24, 1915. At home after June 21, at 3091 Beekman St., Cincinnati, O.

DIED

Mrs. Julia Richardson, '95, 20 Clarence St., Johannesburg, S. Africa, has written us of the recent passing away of her husband.

Chas. S. Knight, '03, Director of Berea College Bible School, writes of the passing away of his wife on April 19, 1915.

Jestia A. Moses, '10, who was employed as secretary to Dr. Evans and went to Monrovia, Liberia, West Africa, fifteen months ago, was taken sick with African fever and passed away May 9, 1915. Services were held in memory of her in the Grace Lutheran Church of which she was a member, Rev. E. A. Marshall, director of the Missionary Course of The Moody Bible Institute, and the Rev. T. F. Dornblaser, pastor of the church, being the principal speakers. In the accompanying picture, Miss Moses is seen on the left.



Jestia A. Moses at Left

The Bible Institute Colportage Association

EMPHASIZING THE FUNDAMENTALS OF CHRISTIAN TRUTH

There is need today for a re-emphasis upon the great fundamentals of the Christian faith and Christian truth. It is undeniably true that a dangerously liberal theology is being taught in novel, lecture, in certain magazine articles, and in conversation.

It has become popular in certain quarters (not a widespread popularity) not only to point out the failings and the shortcomings of the church, but to hold it up to ridicule as an effete institution which has served a good purpose in the centuries that have gone, but for which our twentieth century civilization has no place. Proprietors of several widely-read magazines have scoured christendom to find some one who would for a consideration write a sensational article for publication, denying some well-established and approved doctrine of Christianity.

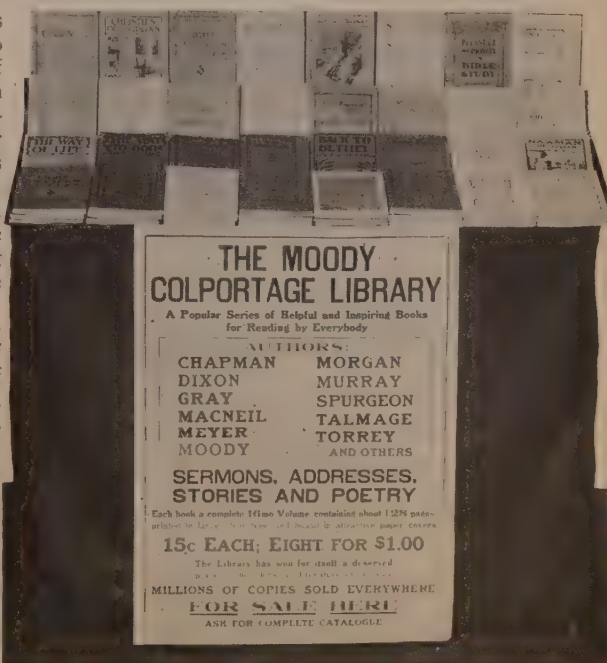
It is well, we believe, in these days of destructive criticism and the supposed passing of what were once regarded as fundamentals of the Christian faith, that parents in the home, teachers in the Sabbath-school, and ministers in the pulpit should strive to fix in the minds of the young people the great fundamental principles of Christian truth and teaching.

The inspiration and authority of the Holy Scriptures, the divinity of Jesus Christ, the character of Christ's suffering and death as differentiated from every other death, the personality and the renewing and sanctifying work of the Holy Spirit, the necessity for regeneration, and the continuity of the soul after death—are not these and others among the great essential truths which in this commercialized and materialized twentieth century should be taught with clearness and strong emphasis, in the home, in the pulpit, and in the Sabbath-school class?

If these great fundamental doctrines are kept before the youth, there will be little danger of skepticism or false liberalism in mature years. The pulpit is in need of this hint no less than the home and the Sabbath-school. It will not do for pastors to take too much for granted in the way of clear and definite doctrinal knowledge in their people. These old fundamental articles of Christian belief should certainly have a place in every year's course of preaching. If we overlook them in our teaching, whether in the home, the Sabbath-school, in the pulpit, or in the press, we shall have a sad harvest to reap

by and by—even a harvest of skepticism, if not of downright unbelief.

Let us awake to our opportunity and consequent responsibility!—"The Brethren Evangelist."



A Great Spread for Hungry Hearts (see item below)

ENFORCING THE VERBAL MESSAGE

The accompanying cut illustrates how conveniently and attractively a book table may be set up for the Moody Colportage Library series. The arrangement is adapted to the individual church as well as to an evangelistic or union revival meeting. In many towns or villages the accessibility of such excellent books as these would be a direct boon to the people, who would purchase for themselves, for others and to give away. A few words of commendation on the part of the pastor or evangelist, perhaps drawing special attention to some particular book or title, will suffice to get the attention of the people towards the books and the plan for placing them.

A "SKY PILOT" FOR THE LUMBER-JACKS TESTIFIES

Big Falls, Minn.

After working in one camp of 67 men with the Colportage Library books and preaching the Word all winter, the camp was visited the other day by a Bible colporter, who sold twelve expensive Bibles to the men. One sows and another reaps. While I have not the time to canvass the men and haul around a stock of Bibles, as this man was doing, yet it is evident that the way has been prepared for him by the Moody Colportage Library books and the presentation of God's truth. We may well thank God for the privilege of service in the light of such opening manifestations of interest upon the part of these lumberjacks.

W. C.

WHAT A THOUSAND COUNTRY PREACHERS MIGHT DO

With Profit—Spiritual and Financial

"I am writing you with regard to the 'book missionary' work. The thought occurred to me that I might be able to do a little of this work during the summer. There are four reasons for it: (1) I would probably have a little extra money; (2) I would be spreading the gospel and sound literature; (3) God, I believe, would be glorified; (4) I would get a little experience in this line and have opportunities to talk with people along spiritual lines. I thought I could take the towns nearby and either go from house to house, or have a sale at some of the churches. I will be preaching every Sunday and will only be able to give a little time each week."—(Signed by a Minnesota pastor.)

THE "MOODY" BOOKS A FACTOR IN SPIRITUAL RESULTS

A Prison Worker's Testimony.

Joplin, Mo.

We are using considerable literature in our jail meetings and with the prisoners at other times. One thing is certain, we have had more conversions in these meetings during the past winter than we have ever had before. It is nothing unusual for us to have eight men come forward in a meeting on Sunday. I am under the impression that the reading matter furnished the prisoners has had considerable to do with this. Certainly the Bibles and Colportage Library books are read by a number of the men, and they are demanding more all the time. We generally have thirty to fifty in our city jail at all times, therefore we can always make use of any literature which you can send us. We and the men appreciate it.

J. S. G.

A PARAGRAPH THAT WOULD CHEER MR. MOODY'S HEART

Harris Memorial Bible Woman's Training School, Manila, P. I.

Please find enclosed money order for \$18, for which please send me the following list of Colportage Library books.

Many of these books we have put into the "required reading" part of our course. The students find them easily understood and greatly enjoy them. I find they make a great impression on their minds and hearts, so we continue to send in our yearly order.

M. M. D.

A SUGGESTIVE VACATION INQUIRY

A Country Pastor Wishes to Do Good and Get Good

"As summer approaches, the question of vacation naturally presents itself, and I believe you may be able to help me decide where to go to spend a month profitably from the standpoint of 'recreation, while I work.' I have been wondering if it would be a good plan to work in the country near some of the various Bible conferences, doing 'book missionary' work for the B. I. C. A. My desire is to do some good, and at the same time get in touch with some of the conferences for my own good."

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from April 10, 1915, to May 15, 1915, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:

Missouri, 77 books, 75 gospels.
 Pennsylvania, 20 books, 20 gospels and tracts.
 Michigan, 20 books, 20 gospels and tracts.
 Iowa, 45 books, 45 gospels and tracts.
 California, 50 books, 50 gospels and tracts.
 Maine, 50 books, 25 gospels.
 Ohio, 200 books, 234 gospels, 600 tracts.
 New Jersey, 190 books.
 Indiana, 45 books, 50 gospels.
 Kansas, 5 books, 5 gospels.
 North Dakota, 15 books, 15 gospels.

Mountain Book Fund:

Kentucky, 55 books, 50 gospels.

Lumber Camp Book Fund:

Minnesota, 100 books.

Hospital Book Fund:

California, 75 gospels.

Army and Navy Book Fund:

Ohio, 1,466 gospels.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from April 16, 1915, to May 15, 1915, inclusive:

Prison Book Fund:	
14 Contributions	\$57.60
Alaska Book Fund:	
1 Contribution.....	5.00
Lumber Camp Book Fund:	
1 Contribution	5.00



"Rescue the Perishing"

The Great Personal Workers' Book

The best recommendation this book can have is the fact that it is the outgrowth of the experience of the MOST SUCCESSFUL PERSONAL WORKERS AND SOUL WINNERS.

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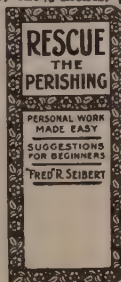
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In Bright Red Manilla, 10c; by the hundred, \$6.00; by doz., \$1.00. In Morocco, 25c; by the hundred, \$18.00; by doz., \$2.40.

Rev. W. A. Sunday, the Famous Evangelist, says: "This book is the result of a life time of research and practical effort, and has been forged on the anvil of experience." Every Teacher, Preacher, Student and Religious Society should have this book. AGENTS WANTED. Special rates in quantities. Write for terms.

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Wood and Brooks Are Succeeding

in solving the problems of genuine evangelistic work of today. Their management in organization and follow-up plans are practical common sense, not narrow or sectarian in their views, but work for the masses and have the faculty of stirring communities and many are won to Christ.

Rev. Wood's message is to the point, no dodging the issue, acquainted with human frailty and divine power and is proving that the gospel has not lost its power in leading men where they can see the light.

Mr. Brooks is a graduate of the Moody Bible Institute, and is making good as a musical director and soloist, having had several years of experience and possessing a voice of rare sweetness and wide range, enlisting old and young in the song service with a spirit of enthusiasm and joy.

Rev. W. W. Smith

Chairman of Evangelistic Committee, writes the following letter of commendation:

"Harmony, Minn., April 7, 1915.
"Rev. Wood is a strong preacher, a consecrated man of God sent to call sinners to repentance. He has a good voice and a splendid delivery. He has also a deep, rich, Christian experience which enables him to reach others for God.

"Mr. C. B. Brooks is a splendid singer, his voice is strong and well trained. He knows how to sing the Gospel to the heart and conscience of people so as to lift them to God.

"The spiritual tone of the churches was quickened and many in and out of the churches were reconciled to one another and to God. The cottage prayermeetings were the best I ever attended.

"I can heartily commend Wood and Brooks as a good gospel team."

Wood and Brooks

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Want An Evangelist?



For this fall or winter? Now is the time to engage him. The undersigned, a college and theological school graduate, who spent 14 years in the pastorate and past 8 years (part of each year) as an evangelist and singer, author of "Personal Evangelism" and other volumes, will be glad to mail pastors an 8-page folder telling of his work as an evangelist and singer, including commendations of pastors in different states, terms, etc. Address:

Rev. R. C. Miller

Box A 265

Yonkers,

N. Y.

To Pastors and Ministerial Associations

Dr. Arthur Crane, Pastor-Evangelist is booking engagements for Union Meetings 1915-16, or Single Churches in Large Cities. Refers to Dr. Parley E. Zartmann, Sec. Int. Assn., of Evangelists and those he has assisted.

"No Evangelist we ever had came nearer giving perfect satisfaction. He has no objectionable methods, no sensationalism, but only the plain gospel of grace, which he preaches with earnestness and power. Rev. R. B. Garrett, D. D., Portsmouth, Va." Address

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\$1.00 will secure the Glory of Israel, choicest Hebrew Christian Magazine, till 1916, and 50c worth of selected tracts for Jews in different languages, also 50c worth of wonderful Hebrew Christian experiences

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Mention this magazine when writing and remember "number nineteen"

"I Will Buy Something"

"From some advertiser in The Christian Workers Magazine, SURELY this month, just to help the publishing agent to interest the advertisers in placing more advertisements in the July and August numbers.

"Also, because I can just as well buy from an advertiser in this magazine as elsewhere. Then, every time I buy from these advertisers it helps their business, they pay for their ads in the magazine, that helps to pay for the printing of the magazine, then the publishing agent can afford to spend some money to interest more subscribers, and the circulation of the magazine is increased, more people can read the good things that I enjoy—and, and, why should I be selfish about it? If my spending a little, along with 10,000 or 12,000 more, even if all the readers should not buy, will mean \$5,000 or \$10,000 business, why shouldn't I do it? I will buy something.

"There are so many good books advertised, and commentaries (even on payments), and music books, organs, then that Bible conference where Dr. Gray will be, and a hotel there, blackboards, collection plates, a training school for missionaries, land in Florida, electrotypes and engravings, schools for stammerers, an academy, Sunday-school lesson quarterly, evangelists wanting engagements, a gospel paper, a daily Bible-reading magazine, duplicators for letters, a farm, church furniture, and a phonograph attachment, voice lessons, bottle of ink, second-hand books, middy blouses—middy blouses—let me see that again—middy blouses—yes, it surely is. I know that will interest the girls. Then there's work for boys in vacation.

"A pastor wants a church, second-hand stereopticon for sale (that man must have seen the ad last month with that suggestion, he ought to find a buyer), then there's Bible study by correspondence for vacation—I'll make a note of that and get the circulars.

"Then look at the chopped off walls of that fine building for which they need money—why, that's the building the Christian Workers Magazine will have its office in—and they chopped right through where the office will be—I wonder—I wonder—if all the sub-

scribers to the magazine would put their pocketbooks together if they couldn't put the whole top on the building—I believe they can, and I hope they all will remember to speak a good word for the magazine when sending in their gifts, and mention to credit the gift to 'account number 19,' for that's the magazine number for the new building. Now do remember, everybody, say your gift is for 'NUMBER NINETEEN.'

"Now, I must not forget to spend or give something—then there are bulletin boards for churches, a theological seminary, wall mottoes and texts, the first announcement of a new song book, Jewish missions, typewriters, chemical illustrations for sermons, object lessons, preachers and teachers to represent a seminary, communion sets, index for clippings, then, then there's an undertaker.

"And now I know what I will do—when I write to an advertiser I will say I saw the advertisement in The Christian Workers Magazine, and when I am writing letters to my friends I will also mention to them that they can get the magazine at half price in June, and tell them also to remember the new building the magazine is to be in, and if they can give something towards it to be sure and have it credited to account 'NUMBER NINETEEN,' for that's the magazine account.

Remember!

"Number Nineteen"

"I am so glad The Christian Workers Magazine has so many good advertisements in it."

One of our subscribers wrote a few days ago, "My mother wishes me to ask if you get out pictures of the Institute. . . . mother is so much delighted with the magazine she would like to see some of the place whence it comes."

Pipe Tone Folding Organs \$10.00 AND UP

AFTER 30 YEARS' EXPERIENCE in the manufacture of ORGANS we have PERFECTED a FOLDING ORGAN that is without question the best in point of Construction, Durability, Tone and Volume of anything of its kind that has ever appeared on the market—namely—our Waterproof Leatherette Covered Instruments. We can Positively Guarantee that White's system of Leatherette Covered Folding Organs will outwear any other make. 15 year Guarantee or exchanged for new one in 5 years. We Ship Our Organs On Approval—

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No one will ever be fooled at anytime who buys an A. L. WHITE PIPE-TONE FOLDING ORGAN. Remember, we make folding organs with COUPLES.

You Are the Judge. Proof of the pudding is the eating thereof. The Best is the Cheapest in the end. We have a few slightly showworn, and a few rebuilt Organs, good value for the money. Now then it costs money to advertise. To say more costs more, and we would rather put the extra money value into the Organ and give you the benefit. Tell us your needs—place your order with us—The Organ will complete your happiness. Write, to-day.

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Getting Things From God

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- IV. BY CHANGING THE HEARTS OF MEN.
- V. A FEW WORDS AT PARTING.

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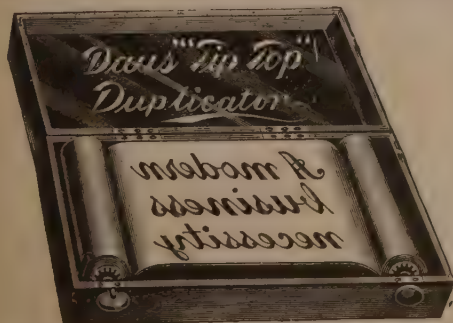
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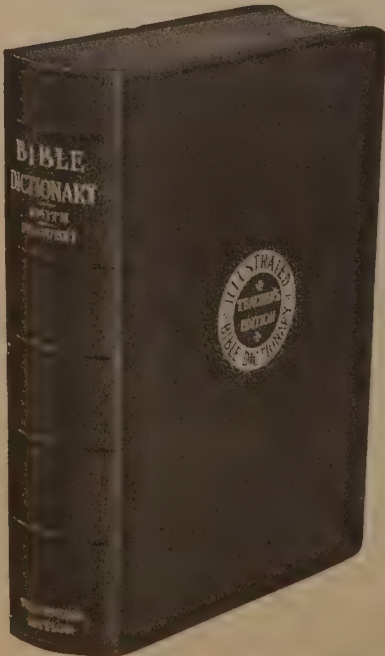
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LAYMEN'S COMMENTARY

(Continued from page 631.)

the secondary work of that ministry (v. 3), the democratic nature of the church assembly, and yet the respect for order and authority (v. 6). The whole multitude selected the deacons, but the apostles ordained them. Note also the direction in which the truth of the gospel was now advancing (v. 7).

The above leads up to the personal history of Stephen, whose ministry was not limited to that of an almoner, and who was endowed with miraculous power (v. 8). Verse 9 is explained by the fact that in addition to the Temple in Jerusalem there were many synagogues, where the Jews from different countries assembled according to local preferences. (The "Libertines" were Jews from Rome.) "The servant is not greater than his master," and if false witnesses caused the death of the One, the other need not expect different treatment (vv. 11-14), but the Master has not forsaken His servant (v. 15).

The defense of Stephen before the Sanhedrin (Chap. 7) is a historical address carrying his hearers through the glory of God's dealings with Israel from the call of Abraham to the building of Solomon's Temple, special emphasis being laid on Joseph and Moses who were remarkable types of Christ (vv. 2-50). One instinctively feels that he was proceeding to a climax in his witness to Christ and the resurrection, when he was diverted by the gathering opposition of his hearers, and broke off in the language of rebuke at verses 51-53. Their fury vented itself upon him at this time (vv. 54, 57, 58); but he was marvelously sustained, and had a marvelous testimony to bear of what he saw, which enabled him, as his Saviour before him, to pray for the forgiveness of his murderers with his last breath.

A comparison of Stephen's words with the Old Testament records show certain variations, but the Holy Spirit through him may have

been adding details to that record. On the other hand, Stephen was a Grecian Jew, using doubtless the Septuagint or Greek translation of the Old Testament, which would explain some things.

Note in verse 55 the first manifestation of the glorified Christ on record. Note in verse 58 the illegality of Stephen's judges when compared with John 18:31. And in the same verse the presence of Saul, who in a sense, owed his conversion to this scene, and of whom we are soon to learn more. (Compare 22:20.)

The second offer of the kingdom to Israel is brought to an end here, and in our next lesson we enter on the transition period through which the story of the church passes out of the Jewish into its Gentile stage.

Note in closing, that the name "Jesus" (v. 45), should be rendered, as in the Revised Version, "Joshua," the two in the original being the same.

Questions on the Lesson

1. To what earlier event in the history of the church is the opening of this lesson related?
2. What is the significance of "Grecians" in 6:1?
3. Whence does the word "deacon" originate?
4. What distinguished men of Israel were now uniting with the church?
5. What is the interpretation to be put upon the synagogues of the Cyrenians, etc.?
6. What was the character of Stephen's defense before the Sanhedrin?
7. What important epoch is thought to have come to an end at this time?

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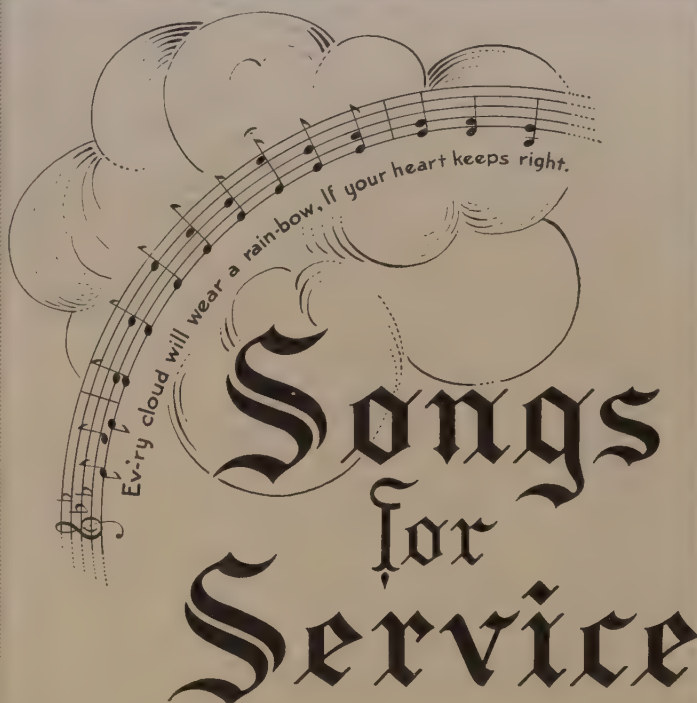
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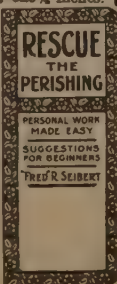
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New Series, Vol. XV

JULY, 1915

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3. A practical discourse on "The Four Parts of the Temperance Movement," by Pastor A. C. Dixon, D. D., of the Metropolitan Tabernacle, London.
4. A New Testament study on "The Use of the Word 'We' in the Epistles," by the Rev. W. J. Erdman, D. D.
5. Two discourses on prophecy by the Rev. C. I. Scofield, D. D., and the Rev. Gerrit Hayser, pastor of the Marston Ave. Presbyterian Church, Detroit.
6. Two timely editorials copied, one from **The Continent** on "Billy Sunday," and the other from **The North American** on "The Revival of Revivalism."

Also brief reports of The Jubilee Conference of The China Inland Mission, and The Christian Endeavor Convention.

Send copies of the August issue to your friends. It will be worth while. Single copy **10 cents**; five or more **7 cents** a copy.

The Christian Workers Magazine

163 Institute Place, Chicago, Ill.

Stars In Your Crown!

Send the Gospel Message to the Vast Military Camps of Great Britain and France

Where immense armies of men are held in preparation and readiness for dispatch to the front of battle. 2,500,000 British soldiers alone are in the camps, hospitals, enroute or at the firing line. To all these the Gospel in print, winsomely presented, appeals strongly. The written truth will find "a sure place," will deepen the impress of home and church, will awaken a need of a Saviour, will lead to a decision for Christ. The experience of Christian workers testifies to a degree of responsiveness among the soldiers, which they have never before seen to this time.

Doctor Len. G. Broughton, late of London, said recently: "The present opportunity among the soldiers of Great Britain for winning men to Christ is unparalleled."

25,000 copies of the Moody Colportage Library books are urgently called for to meet the present imperative need. These attractive and evangelical volumes—many written by Mr. D. L. Moody, who was so greatly loved by the people of England—will meet with immediate and hearty acceptance.

The reader of these lines is asked to contribute as liberally as possible to assist in defraying the ex-



Mrs. Ralph C. Norton "caught" at work distributing the Gospel in print in France, within the sound of the big guns.

pense of furnishing and shipping the really necessary consignments of Gospel literature.

An emergency shipment of 2,000 copies has already been sent forward, others should follow at once. Mr. and Mrs. Ralph C. Norton, for years members of the Chapman-Alexander Evangelistic Party, have already done personal evangelism among the soldiers with immediately responsive results. They return to give their entire time and efforts to the sacred work of soul-winning among the English and French soldiers. The Nortons will personally see to the careful placing of the literature referred to in this appeal.

"Tell me," Mr. Norton asked one wounded soldier back from the front, who, with bandaged head and arm, had clambered stiffly into a train, "tell me what you and the other men first think when you file into the trenches for the first time." The soldier's lips closed grimly. "We think of God and our sins," he replied tersely. Many another soldier back from the front has told a similar story. Another said that although his battalion filed into the trenches singing a music hall ditty, when they were entrenched and the shells began to burst overhead, that he had seen a whole line of men fall on their knees in prayer.

Remember, men are facing death, and they know it. The eternal issues of life are before them. Help these men to decide aright, and to do it now. Your contribution of \$5.00 will put 60 books in the hands of as many soldiers; a gift of \$10.00 will place 125 copies similarly; larger sums in proportion.

Contributions are solicited from anyone willing to help. No gift is too small to be appreciated and judiciously used. Donations, in any bankable form, designated "for the Military Camp Book Fund," may be made payable to

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For They Say, and Do Not! [Matt 23:3]

Frankly, what's the use? What's the use of saying pretty things about the Jews, and then not lifting one finger to give them the Gospel of their Risen and Living Savior? What's the use of saying "Every time I see a Jew I want to take off my hat to him," when you are not willing to take out your dollar to help him know of that Name through which alone he can be saved? What's the use of the pre-millennial doctrine if it teaches by innuendo that "we must leave the Jews alone in this age." Is that Scriptural? Is it honestly handling God's Word? Did you ever realize the solemn warning in James 3:1, "Be not many teachers, knowing that we shall receive the greater condemnation?"

WON'T YOU SEARCH YOUR HEART?

Are you obeying God in your work, prayer and gifts in behalf of the Jew? Are you a layman? Just how much did you give for Jewish Missions last year? And how much of all other missions? Are you a pastor? How much did your church give for Jewish Missions last year? Think over these things! Some day you will be required to give an accounting of your stewardship!

Suppose, just for a start, you send us one dollar; we'll enter your name for a year's subscription for The Chosen People (50c) the best Jewish Mission paper in America, we will also send you the life-story of Ex-Rabbi Leopold Cohn (25c), a thrilling story of a Rabbi's search for the Messiah; and for the remaining 25c we will send you some helpful tracts on the Jewish work. After you have received all this literature you can ask the Lord, "what wilt thou have me to do," and you can do accordingly. If you want to send a larger sum right now, it will be most welcome. Our mission merits your every confidence and support.

But whatever you do, do it now—write NOW.

Williamsburg Mission To The Jews
Station A., Brooklyn, New York

THE Christian Workers Magazine

JULY, 1915

Editorial Notes

"Nation shall rise against nation, and kingdom against kingdom. All these are the beginning of sorrows."—Matthew 24: 7, 8.

Do our readers grasp the fact that, out "of the four hundred and fifty-three millions of people in Europe (including that portion of Turkey which lies in Asia) four hundred and nine millions are now engaged in the most stupendous war that has been staged since the dawn of time? Of the forty-three and a half millions not at war, six millions in Portugal are engaged in revolution and half the remainder—in Roumania, Bulgaria and Greece—are more than likely to be involved before the struggle comes to an end. Only Spain, Norway and Sweden, Switzerland, Holland and Denmark appear to have a hope of escape."

When this fact was brought to our attention recently in a southern newspaper, we confess to a great shock. And yet this is not the worst, if the Bible be still true. O, what an appeal to move sinners to flee from the wrath to come, and to arouse the witnesses for Christ to hold forth to them the Word of life!



The stress and strain of the past year, so far as international questions are concerned, has preoccupied our minds to the neglect somewhat of the serious problems

Our National Problems in the midst of us. Our contributors this month call attention to two of them, the Mormons and the negroes. Political and social are

both of these, and yet their menace in those directions is minimized as soon as the gospel of Jesus Christ is enabled to pour in its light upon them. We urge the reading of Mr. Warnock's plain testimony of an eyewitness as to what Mormonism really is in its own home, and we trust that as the result of it some things may follow. We trust that church members may enquire of their home boards for more literature on the subject, and

that when their pastors appeal for funds to promulgate the work of those boards it may not be in vain, as too often has been the case. And are there not more young people in our churches to whose Christian heroism such a situation appeals? Who seriously believes that if the right kind of missionaries were offering for such a work, the means to send them would not be found? Indeed, are there not many Christian parents of means in our churches who would be more than happy themselves to support their sons or daughters in such a service did they devote their lives to it?

And then the negroes. We are so glad that the southern conscience is waking up to its responsibility in this regard. The "Southern Workman" says that Mrs. Hammond's book, "In Black and White," "could not have been written in the South ten years ago." Then how glad we are it could be written now! Their "white folks" are the truest and most intelligent friends the southern negroes have, and when these begin to tackle the problem of the black slums at their own doors, the whole country will breathe freer. In the meantime read what Col. McIntosh says on another page, for he knows. And if you want an investment in negro betterment in the South, the kind that cleans up the inside of a man as well as his surroundings on the outside, place it in his hands for the Albany Bible and Manual Training School in the black belt of Georgia. Dr. Holley, the negro principal of that school, knows God and His Son Jesus Christ, and he is turning out not only good agriculturists, mechanics, dressmakers and housekeepers, but men and women who know how to teach the Bible and preach the gospel of salvation to lost souls.



Will our country become embroiled in the present war? Like most of our readers we pray that it may not; and like some of them, we are thankful that the Progressive party did not win at the last national election, for

Peace with Mr. Roosevelt in the White
or House, how could we have kept out
War of it?

And yet, we are living with the rest of the nations in a powder magazine, and the lighted match that may produce combustion at any moment is merely the ill-considered word or action of some government representative or for that matter, any ordinary citizen, or subject, of this or some other land.

For this reason the position of the extreme pacifists seems to justify the strictures made upon them by Mr. Roosevelt, some time ago. They seem foolish at least, but we could not call them base.

Were we in the millennium, or if our country itself were so subject to God as to claim supernatural interposition it would be different. But like the other nations we are taking matters in our own hands, and it becomes a question only of what is the truest wisdom in the human sense.

We would not go to the opposite extreme. We are not militarists as that word is frequently understood, but we believe the only real protection of our nation against aggression is an army and navy that will command respect if not awaken fear.

Let us therefore keep looking for the Lord to come, but in the meantime not handicap our government by contributing to a false sentiment about peace, when under existing conditions there can be no peace.

We had written the above and put it away to season, just as the awful Lusitania loss occurred, since which time we have been astounded to read the war talk in many of our leading newspapers all over the country. If the administration at Washington does not involve us in a clash with Germany, it will not be for lack of both Republican and Democratic "egging on" as the saying is. But to our mind there is sober truth and wisdom in the utterances of journals like the "Chicago Tribune," the "New York Herald" and the "Pittsburgh Dispatch," that concerning the Lusitania, some points have been raised which would leave us in an embarrassing situation did we decline entirely to discuss them.



The great purpose of Italy in entering into the war is said to be to gain possession of a sweep of Austrian territory to the north and east near the head of the Adriatic Sea.

Italy This territory is called "Unredeemed
in the Italy" because it once formed part of
War the Italian States of the Middle Ages, and indeed is still Italian in all but nationality. The reference to the Middle Ages brings us back in mind to the old days of the Roman Empire, which is still existing geographically, as well as in some other respects. It also recalls the predictions of the prophets

that it will be restored again in more than its former strength and glory, with reference to the crisis at the end of this age. Is this movement of Italy thus a sign of the nearness of the end? How thrilling the possibility! And what peculiar interest it gives to the speculations of some that there is a secret understanding on which Italy joins the allies, involving a regrouping of all the nations on the European continent! This may we'll be in the light of what God revealed to His people so long ago in the books of Daniel and Revelation.



A contemporary emphasizes the censure recently expressed by Dr. Butler, President of Columbia University, against the propensity of college professors to break

"Wild Utterances" loose in wild utterances on all sorts of subjects. Is it not strange that such men who, by education

are supposed to possess balanced judgments, should so frequently make such fools of themselves and do so much harm? But the editor says truly that the same censure applies to some preachers who because of their inadvisable speeches also do harm to the religious and ethical verities of life. He quotes one in New York who shocked the clergymen of his own community and the people of the entire country with the crazy declaration that "if marriage is founded on the affection of two persons for each other, then with the disappearance of such sentiment disappears the only ground for marriage." What a horrible idea for any sensible man to propose, much less a professed minister of the gospel and pastor of a Christian flock! And then there is the Rear-Admiral of our Navy who a few weeks ago gave public expression to an idea of national aggrandizement that was enough to get this country by the ears with every other country in the western hemisphere. It became necessary for our Secretary of State to issue a communication to the press to offset what he said. We are reminded by these wild utterances of an expression in the 73rd Psalm where Asaph says, "If I say, I will speak thus; behold, I should offend against the generation of thy children." The precise application of these words may be difficult to make, but one thing is clear, his purpose to hold his tongue with reference to some of the feelings of his heart or conceptions of his brain, lest he should injure other people by his ill-digested speeches. How much all of us need to pray the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips."



A certain minister of the new school who believes much in "modern scholarship" as ap-

plied to Scripture, and who thinks the latter is not verbally inspired nor "a fixed and finished standard of morals and faith," complains that many people "can not pass a ward school examination in the Bible."

Why should they, if the Bible be nothing more than that which he makes it out to be. If it were not inspired of God, but only grew out of the national life of Israel as he claims, why should people in this day and generation bother themselves about it so very much? Its ethical value? Yes, but there are other sacred books that possess that, the people think. Good literature? Yes, but there is other literature, almost as good, that does not condemn sin so hard, why not learn that in school?

The Bible is facing neglect, Mr. Minister, is that what you say? Let us warn you that such as you are the cause of that neglect. The church that is keeping such preachers in her pulpits is sowing the wind for the next generation to reap the whirlwind. The European conflict today is directly traceable to that kind of preaching, heard in so-called Christian pulpits for the last fifty years or more. Weaken the hold of the people upon the Bible as the very Word of God, and you weaken the hold of divine sovereignty upon the people. And weaken, the hold of divine sovereignty upon the people and it is only a question of time when lawlessness is supreme, and self is rampant, and like wild beasts, we are clutching each other's throats. In the long run, among the most dangerous men alive are false teachers of religion.

As this issue leaves the press, Chicago will

be getting ready to welcome the International Christian Endeavor Convention. We trust the delegates may be preserved in their journey hither, and that they may hold one of the happiest and most blessed gatherings in all their history. The men at the head of that organization bear names that are fragrant throughout the world—especially is this true of its honored founder, Dr. F. E. Clark; and under God, the whole church owes them a debt of gratitude it never can pay. It is easy in these days to criticise the Christian Endeavor Society and to talk about something better in its place, but we wait to see what is proposed. As for ourselves, we would sadly mourn the day it ceased to be, although we do devoutly wish it could go back to its first love. We long for a revival of the Holy Spirit to be experienced by it, making it the simple, Bible-loving, soul-winning aggregation of young people it used to be. The stream rises no higher than its source, and if the church were living where it ought to be we might expect the same of the organizations which owe their life to it. But O, if God would only use the child to bless the parent in this case!

"And the Spirit of God came upon Azariah, the son of Oded." That is the simple explanation of one of the greatest revivals in the history of Judah. Will there be some Azariah in this convention on whom the Spirit of God will fall? He need not be a man much heard of hitherto. God uses the weak things to confound the mighty. O, Righteous Father, hear us for Thy Son's sake, and pour out Thy Spirit now!

"A GLORIOUS END."

By Annie J. Flint

The soldier tells of that fierce charge
In which our hero-brother died;
The father stands with lifted head
As if he saw the splendid ride;
The sister hears with face grown pale
And eyes that brim with tears of pride;
The mother does not heed the tale—
She only knows that he has died.

She makes no moan, she sheds no tears,
She feels no thrill of pride or joy;
For looking back across the years,
She sees a little, little boy;
She hears the lisping baby speech
That begs for some beloved toy;
She feels the clasp of little arms
That tell a love without alloy.

Their words are but an idle tale
Of war and battle, sword and gun;
She has not heard that he was brave,
She does not care what he has done;
She only turns her head aside,
She has no thought for glory won,
She only knows that he has died—
Her son—her son—her first-born son.

Agriculture and Foreign Missions

By Rev. F. A. Steven

Of the China Inland Mission

INTENSIVE farming is necessary in populous countries, and it pays well until the limit of increased production is reached, provided the labor is not disproportionate to the gain. It is not suited, however, to new lands, where thousands of acres of virgin prairie await the plow. A far larger crop, in relation to the labor expended, is to be reaped from a hundred acres rapidly and roughly tilled and thinly seeded, than could be expected from the most scientific development of three acres, with the remaining ninety-seven acres left untouched.

A wise farmer wishes to bring all his tillable land under cultivation, and to win at least a small crop from every available acre, as quickly as possible, for he not only gains large aggregate returns in the first year's crop, but this hurried, and faulty, yet early and widespread, cultivation, prepares the land for more thorough work in the next season. He aims at producing large quantities of sound grain for the market, rather than at winning renown for the beauty of his fences or the perfect symmetry of his ploughing, or even at obtaining the utmost possible yield and the finest grain from a few rods of ground, for statistical or exhibition purposes. Herein the practical farmer differs from the experimenter, the market gardener and the flower grower; each of whom has his own proper place and work.

Different Methods of Tillage

The practice of those who till the soil, in different ways and upon divergent principles, is strikingly illustrative of the Kingdom of Heaven, as we see it among men. Our Lord says, "The field is the world." "The sower is the Son of man," The good seed, these are the sons of the kingdom" (Matt. 13: 37, 38). The whole of this parable shows the active opposition of the Devil to Christ: by sowing the tares, which are "the sons of the evil one" in the field, among the good seed. He corrupts the crop by duplicate sowing of deceptive seed. In the earlier parable in Matthew 13 and Luke 8 "The seed is the Word of God." The sower is evidently the preacher of the Word. Our Lord teaches a broadcast sowing of the good seed, upon all kinds of soil. Here the opposition of the Devil is seen in his snatching away the good seed; his stirring up persecution because of the Word, and his choking the Word by the thorns of worldly care and the engrossment of wealth.

This broadcast distribution of the gospel

seed is also taught—in fundamental principle—by all the statements of the Scripture in regard to the race-wide scope of Christ's atonement, "He died, the just for the unjust." "He bore our sins in his own body on the tree." "He died for . . . the sins of the whole world," and—in direct command—by His words, "Go ye into all the world and preach the gospel to every creature," or His farewell words of power and commission, "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto me, in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). Moreover our Lord's purpose is reflected in the apostles' apprehension of it, and in their eager going forth as His messengers. Paul is anxious to fulfil his stewardship, to discharge his debts, to preach "where Christ is not so much as named," to go to "the regions beyond you," to leave the rejectors of Christ and "turn to the Gentiles," and "not to build upon another man's foundation."

The World Range of Man's Need

It is a cause for the deepest thankfulness on our part that the early servants of Christ apprehended the world range of man's need and of their own commission from Christ, and did not say "let the heathen alone, we have work enough to do among our own people." They saw the broad fields needing to be brought under cultivation for Christ, and they started out to do the work. Not intensive gardening in Judea, but extensive farming for the world, became their aim, and because of this, we and our forefathers have been blessed with the gospel, as we could not have been had they stayed at home. The same choice is before the servants of Christ in every age. They may, and many do, elect to stay in the home lands and work among those who already know the gospel. Thank God if theirs is truly intensive gardening, to fruitful ends, and if some neglected corners at home are cultivated in the process. Alas, that so often there is trouble between the gardeners about the borders of their allotments, and the kind of seed to be sown, and the method of harvesting, whilst time is wasted and the ground is trampled, and growing plants are crushed or uprooted. Just as "too many cooks spoil the broth," so too many gardeners waste labor and spoil the crop. Some few make the wiser choice, and, in fellowship with the missionary heart of Jesus, move out from the center toward the circumference, with the good tidings

which is just as necessary for each spot on the earth, where man is found, as it is for Jerusalem, or New York, or London, or Chicago.

Rain and Sunshine Vital Factors

If, in agriculture, the processes of growth, as well as those of cultivation, had all to be promoted by man's hands, intensive cultivation would surely be called for. If water had to be carried and electric energy generated to cause life and growth, only a little ground could be covered, but God's rain and God's sunshine are great vital factors, which limit the need for the farmer's efforts; and enable him to cultivate square miles instead of square rods of land. There is a parallel to all this in gospel farming. One fears that much of the church work of today, is a series of mechanical efforts to make the seed germinate. And sometimes indeed the supposed seed itself is a mistaken mechanical substitute. It is "the Word of God" alone that is spoken of as "the seed." We might well venture upon far larger gospel enterprises if we practiced larger confidence in the life germ within the seed. Having been dropped into the ground of a human heart by preaching, by conversation, or by printed page, the seed may lie dormant, it may be snatched away by the evil one, or in the early growth of the germ it may be choked by weed-growths of evil, before it has taken vital root-hold in the life. It may, on the other hand, find good ground and, under the power of the Spirit of God, be quickened to active growth and fruitful harvest. For good seed deposited in good ground, God's rain and sunshine are sufficient, and we should till more ground, rather than be sitting up at night anxiously watching for sprouts, or plying our watering pot and galvanic battery.

Christ's Vast Estate

The purchase price which Christ has paid, covers the whole of a vast estate—the world, and His heart yearns to have the whole of His property brought to spiritual fruit-bearing. To this great end, He calls His saved people, and equips those who are willing, for service. They are called to become ambassadors, builders, fellow-laborers, soldiers, shepherds, preachers, teachers, evangelists, pastors. From these and many other names, we see that the purpose of our Lord embraces going, testifying, building, fighting, watching, teaching, and other service, but almost every title implies activity in ministering the Word, of glad tidings to those who have it not, though there is the further duty of protecting and nourishing believers also.

A multitude of facts bear testimony to the living power to the Word of God as the seed. A torn leaf from a Bible is blown out of a window, a careless passer-by picks it up and

reads the Word. The seed has entered, and the life of Christ is born in the reader's heart. The text, uttered by Charles Spurgeon, in the vast empty space of the Crystal Palace, as he tested the acoustics of the building, reached the ears of a workman and sank into his heart, leading him to Christ. Mr. Hudson Taylor said that he knew of instances in China in which each of the four Gospels had proven the seed of life to one person at least, apart from preaching or pastoral care. Perhaps almost every missionary could narrate similar incidents.

The early "circuit riders" used to cover great distances in their efforts to bring occasional gospel ministry to widely scattered settlers, and it is so still in the great Northwest. It did not provide all that might be desired for any of the people, but it provided something of priceless value for all the people. Not a full measure of seed for any particular acre, but a thin scattering over many miles of land.

Wide Travelling and Preaching

Such a plan as this has been the beginning of any extensive work in newly entered missionary lands and notably so in China. When the early missionaries went into the inland provinces they travelled widely, preaching as they went. There was in their minds the purpose of exploring routes, cities, and means of communication, with a view to more settled work in the future; but there was also the purpose of giving as wide a preliminary heralding of the gospel as possible, with the expectation of faith that the Holy Spirit would fructify some of the scattered seed; the desire to deliver the gospel message to some of those in the "uttermost parts of the earth" for whom our Lord issued it, as truly as for those nearer to the center.

This was not ideal as a thorough operation, in spiritual husbandry, but, partial as it was, it opened up large districts for future work, prepared the way for missionary settlement, and some of the scattered seed grew and spread among the people when the sower had passed on. Without such a broad plan of pioneer effort, the settlements of later years, would have been much more difficult and slow.

Weeping and Bearing Precious Seed

There was another weighty reason why the early missionaries to the interior were almost wholly engaged in itinerant work, and a reason too, in which the enmity of Satan and his servants was used to work out the plan of God. Throughout many provinces the literati and officials used both guile and force to keep the foreigners "moving on," and so, with no home, and little rest, with scant appreciation and few kind words, and scarcely any apparent results, they journeyed

on ever scattering the seed. It was truly "going forth weeping, bearing precious seed." Some of those early inland pioneers are still with us, to rejoice with the reapers of today, in the garnered sheaves, which their early faith and courageous adventure for God did so much to make possible.

In order to reach the untouched millions of any land rapidly, there must be the great aim of preaching "the gospel to every creature," a comprehensive, well subdivided plan of co-operation, and also a willingness to pass on and leave God to care for the seed sown. Later on will come the processes of instruc-

tion and pastoral care, perhaps in other lands, as well as this.

We desire to urge upon young Christians, who have their lives before them, and may yet make new decisions, the claims of the wide prairie land of darkened nations, and of untaught souls. O, that the youths and maidens of our land who love their Lord and who long to be useful to Him, might have a vision of the pitiful, frightful condition of their blood kindred in other lands, and of the transforming power of saving grace, brought to them by some very ordinary person—like themselves—who has gone forth to represent Jesus.

The Spiritual Conscience or the Imperative of a Missionary Evangelism

By Rev. William Hay, F. R. G. S.

Pastor of the Nassau Street Baptist Church, Winnipeg, Canada

An Address before the Graduating Class of The Moody Bible Institute.

BY THE spiritual conscience I mean the conscience awakened, vitalized and swayed by the Holy Spirit.

The need of this conscience is realized more widely and definitely today than it has been in modern times as the supreme essential to the salvation of our civilization from becoming the curse of our modern life. Out of the suffering, and tears and blood caused by the awful tragedy of war, there is emerging a higher and greater philosophy of life than that which results in a materialized conscience and a materialistic ideal. The chief reason of my pleasure at being here this evening, and of the tribute of honor I lay before this Institute, its Faculty and its students, is that the spiritual side of life and the spiritual ideal are made supreme here; that the supernatural element in the Word of God is upheld inviolate, and that while you recognize the necessity of knowledge and training, you also recognize that an absolutely essential equipment for effective Christian service is a spiritual conscience and the inspiration that is born in the heart and is aflame with the fire of the Holy Spirit. O, if this were the condition of the Christian church everywhere, what a mighty power it would be! When you realize this, it is heart-breaking to witness the emphasis that is placed upon the merely social and secular side of the life and activity of the Christian church. I have been in a good many cities of the world, but I have never known that emphasis to be so great as in the city in which I am carrying on my work as a minister of Jesus Christ. And an emphasis of that kind must result in failure, so far as the truest mission of the church in the world is concerned.

Not many years ago the world of science stood for the materialistic ideal and the materialistic view of the universe. Today it is criticising and challenging the church, not for its spiritual attainments, but for lagging behind in the realization of the spiritual ideal. Sir Oliver Lodge, the great scientist of today, boldly tells the church that it has forgotten the secret of its power, which he asserts is prayer, and which many of us know is prayer, without being scientists. Prayer and the materialistic ideal are absolutely incongruous. Prayer and the spiritual life and spiritual power are so closely related that they can never be separated. Indeed, so closely related are they that, to use James Russell Lowell's words, "In the gain or loss of one, all the rest have equal claim." The scientist is right, the forgotten secret of power is prayer, and spiritual power is the supreme essential in Christian life and service.

The Spiritual Conscience and the Person of Christ.

1. This spiritual conscience, by reason of its being swayed and vitalized by the Holy Spirit, demands that Jesus Christ be accorded the fullest honor that the attributes of Deity entitle Him to receive. The Holy Spirit is the Revealer of Christ just as Jesus Christ was the Revealer of the Father; and that Holy Spirit is the very same that inspired John to write in the prologue to his Gospel, "All things were made by him, and without him was not anything made that was made" and the same Holy Spirit that inspired Paul to write to the Colossian Christians, "In whom we have redemption through his blood, even

the forgiveness of sins. Who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him. * * * * And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence." That must be the vision to the soul when the conscience is dominated by the Holy Spirit. The argument that Paul became so obsessed with the image of his hero that it grew within his biased thought, as Mary has grown in the thought of the papists to become the queen of heaven, is an impossible one. The sentiment that became such a sublime passion in this brainy apostle's life, was so allied to reason and to sense that the Pauline doctrine of Christ is, after more than nineteen centuries, the unshaken, authoritative exposition of the being and the attributes of Christ. And this, despite some who are little theologians and little philosophers, who beg the whole question by the assertion that they do not deny that Christ is divine, only you, and I, and they are also divine! No greater tribute to human fame could be uttered than that which Virgil puts into the lips of Æneas in his apostrophe to Queen Dido, "When the rivers no longer run into the sea, when the shadows no longer move over the hills, when the stars no longer light the vault of heaven, thy name and thy fame shall abide." The attribute of Jesus Christ must be infinitely greater, for He Himself shall abide, from all eternity to all eternity, unchanged and unchanging forever, who, with eyes aflame with a light that the ages cannot dim carries at His girdle the keys of Hades and of death. There are those who would robe Jesus Christ with the silks of all the universities of the world, till the eternal Christ were hidden beneath the academic Jesus. But how utterly paltry such patronizing rags on the regal shoulders of the King of kings! How utterly mocking to the human heart, that seeks not a pedagogue but a Saviour King! And the spiritual conscience cries, "Take them away, and give Him but the faded purple robe from Pilate's hall, and the crown of piercing thorns, and the human heart will be content with even these emblems of His Kingship, until the splendor of His Deity shall break through the mists of the eternal morning.

The Lesson of the Hollow Image

2. Now it is just this great truth concerning the Deity of Christ that makes imperative a missionary evangelism that has ever been an expression of the truest genius of the church. To withhold the evangel of Christ is to with-

hold Christ Himself. He is the Logos, or the living Word of God, whether that Word be written upon the physical universe, or upon the human conscience and the human heart.

Lifeless ideals of morality, whether they evolve from the thought of a Confucius, a Buddha, or a twentieth century theosophist, may be beautifully plausible and plausibly beautiful, but never have lifeless ideals had a greater power to uplift than sin has had to pull down. Is there anything more lofty or beautiful in earlier ethics than the ideals of Plato's philosophy which has been described as a prodigy of beauty, as Christianity is a prodigy of sacredness? And yet Athens, in the psychological hour of her history, with the fascinating ideals of her greatest philosopher shining out before her, was putrid to the core! What more beautiful ideal could be lifted up before a people than that which Vivekenanda, the high priest of Hindu religion and ethics, gave to the world, when he said that "the whole struggle in their system is a constant struggle to become perfect, to become divine, to see God and reach God, becoming perfect even as the Father in heaven is perfect?" A most plausibly beautiful ideal, and yet that is striven after through giving rein to the most debasing passions, and the prescriptions of a ritual of worship too foul to be translated. My argument holds good equally in relation to China, and Japan, and any other part or people in the world. When in Tokio, the capital of Japan, two years ago, I was taken by one of our missionaries to the great Asakusa Buddhist temple, and witnessed the stream of people that gravitate to that place day and night almost without ceasing. That temple is right in the heart of the courtesan quarter of Tokio, and so closely associated are religion and vice there that there is no line of demarkation between them. At Kamakura, Japan, is the famous Daibutsu, the great bronze image of Buddha. I stood one day and studied the wonderful calm of Nirvana written upon the massive face. Presently I went behind the image and found that it was——hollow! The image was hollow; and I thought what a striking emblem of the hollowness of the religion it stands for, and of the calm or peace it is supposed to produce!

An ideal, or an ethic, will never drive the devil out of the human heart, any more than a law upon your statute books will drive him from the country. If ethical teaching of the highest excellence could save society, and build up a church in unity and life, then Unitarianism should be in the front rank. Yet long ago Martineau confessed that when he wanted to get the depths of his heart stirred he had to turn to the hymns of Wesley and Cowper. What are they?

"Thou, O Christ, art all I want,
More than all in Thee I find."

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."

Stopford Brooke's sermons are masterpieces of ethics, and eloquence and literary beauty, but he has confessed that he could stand it no longer. Unitarianism has no missionary power; it is stricken with spiritual paralysis. Its atmosphere freezes the emotions and sterilizes the heart. Some men I know who preach about almost everything under the sun but the gospel of the Crucified, get together and tumble over one another in their eagerness to get William Sunday to come and conduct a mission in their midst—the man who declares that "It is Jesus Christ or hell for every man and woman on God Almighty's dirt." And so the spiritual conscience accepts the imperativeness of faithfully fulfilling the commission of Christ to go into all the world and preach the evangel to every creature, because the presentation of the evangel of Christ means the presentation of Christ Himself. Because it discerns in the offering of love on the altar of sensualism, in the reaching out after satisfaction by the violation of life's most sacred laws, in the seeking of some lifting power by the more stagnant races of the earth, and in the tear of sorrow that falls by the waters of the Ganges, or the Congo, or in the drawing-room, or the slum district, in our western cities, the yearnings of humanity which the Christ of all eternity reaches out through all saved and consecrated life today, to draw to Himself, that in Him they may find a glorious and eternal satisfaction.

The Evolution of China

Perhaps it would be of special interest to say something of the development of the spiritual conscience in the Orient, and especially in China. In Korea there has been a wonderful work of salvation. One of the greatest inspirations I received during my tour of the Orient was received at a prayer-meeting in Pyeng-Yang. I had the privilege of addressing, in the theological seminary there, about two hundred students for the Christian ministry, and about the same number of Bible women in training. Not for centuries has the Orient been so intensely interesting as it is today; but if I were going to the mission field, and wanted to select a field of missionary service, where there were the greatest opportunities, I think I would give the preference to China. The greatest fact of all in China, of recent date, was the revolution; but a renaissance preceded it and is was really evolution rather than revolution. And renaissance in the history of any nation, as you know, has meant

opportunities for imparting truth, and receiving truth, such as there were not before. That is true of China, though at the present time she is one of the backward countries of the world. There are those who doubt whether the Chinese will ever rise above imitation of more advanced nations and become independently progressive and creative. Their emulation of Japan is frequently referred to by those who forget that it was China who taught Japan arts and letters. My friend, Dr. Chambers, of Canton, said to me, "They are not so smart as the Japanese, but for sweep of intellect, for profound reasoning, for insight into things, they are the peers of any race in the world." The Chinese often make you cross with them. They will be rude to you in the street, but people are rude elsewhere than in China. The Japanese are very polite, except perhaps, the irresistible "rickshaw man." An instance of their great politeness was related to me by Rev. Mr. Wynd, one of our missionaries in Tokio. He and his wife were out one afternoon, she with her bicycle, which she had just learned to ride. She was able to manage the machine fairly well, and, mounting it rode on ahead of Mr. Wynd; but presently she came into collision with a house which could not get out of the way. The head of the household came quickly to the door to ascertain the cause of the disturbance. Mr. Wynd soon came upon the scene, and after attending to his wife, he began to apologize to the head of the household who had been disturbed. To his surprise, the Jap himself began to apologize, saying, "It is really all my fault, for I ought to have been more thoughtful and not have placed my house in such an inconvenient position!!" The Chinese were very cocky when I was there two years ago; and in most parts of China there are those who will rob you of everything you have. But those who know the Chinese, and have a vision of their opportunity, are devoted to their advancement. A young lady from one of the best universities of this country who travelled with me from Hangchow to Shanghai, expressed to me with enthusiasm her sense of the greatness of the work of educating and training the girls of China, who as mothers in future years will have such power in the molding of individual and national character. As an instance of the tremendous change that was taking place then, I went one day to the Temple of Heaven, in Peking. This temple used to be the most sacred place in the empire. But, standing in its spacious parks, its splendid altars and great braziers will, we believe, never again be used for the purpose for which they were placed there. The rooks caw in the old cedar trees that have stood the storms of centuries; and as I stood beneath the great dome of blue, and green, and red and gold, and thought of its deserted altars, and its

forsaken courts, I said to a companion, "Thus passeth away the pomp and pageantry, and even the worship of the ancient Orient." The next day I visited the magnificent temple of China's great sage—Confucius. On the first and fifteenth of every moon, and at certain festivals, all the civil and military officers of the city, the literati and élite would go to the temple to do homage to the ancient sage. But many of the Confucian temples are now deserted, and are used for other purposes, or are entered merely by the curious. Sir John Jordan, our British Minister at Peking, told me, however (and this should be a stimulus to missionary enterprise and service in China), that the Chinese were abandoning their temple worship much more rapidly than they were accepting Christianity, and were in danger of becoming as utilitarian as the Japanese—more utilitarian than religious. Will western missionaries be required in China as heretofore? is an important question that is being asked by many today. They will be required, most certainly, but not to be sent out with the mere idea of flooding China with foreign evangelists, so much as a careful selection of those who are best fitted for leadership by training, and spiritual understanding and insight, to teach and prepare the Christian Chinese to be the preachers, and teachers and leaders in evangelism and every other form of Christian service.

Dr. Jowett's Day Dream

4. The spiritual conscience, dominated by the Holy Spirit, demands from us an evangelism that is passionate, because its driving force is the passion of Christ Himself reaching out to win and to save those who have not surrendered to his claims. If we fail in this, we not only misrepresent Him, but become the foes of humanity. In no narrow and little sense are we called to this service, but the supreme, the most divinely beautiful task that is ours, if Christ is ours, is still expressed in the old phrases, "the seeking of the lost," and "the winning of souls to the Christ of God." That is ever our supreme service though the years come laden with a myriad other problems; and we cannot do much until this service is passionate. The fields are already white unto harvest, but they can never be reaped by passionless servants of a passionate Christ. Is it true, as Dr. Jowett says, that "the ministers of Calvary must supplicate in bloody sweat, and their intercession must often touch the point of agony"? Is not the sublimest history of soul-winning a witness that that is true? "Give me Scotland or I die," prayed Knox, and the passion of that prayer has been the passion of every great soul-winner. Yes, a passionate evangelism is the sublime ideal of every man and woman who has felt the touch of the once pierced but omnipotent hand that awakens a soul to the life divine, and kindles within

the heart the flame of His own divine passion. The fitness and equipment for your service are beautifully illustrated by a day-dream Dr. Jowett had. He was in his study in the early morning, and somewhat sadly contemplating the shortcomings in his personal life and ministry. While he pondered with closed eyes, he became aware of a presence before whom his spirit bowed in trembling awe. "He lifted," says Dr. Jowett, "my garments; and I saw that they were badly stained. He went away, and came again, and again He lifted my robes and began to remove the stains, and I saw that He was using the ministry of blood. And then He touched my lips; and they became pure as the lips of a little child. Then He anointed my eyes with eyesalve, and I knew He was giving sight to the blind. Then He breathed upon my brow, and my depression passed away like a morning cloud. I wondered what next my august companion would do, and with the eyes and ears of my spirit I watched and listened. Then He took a pen, and putting it into my hands, He said, 'Write, for I will take of the things of Christ and shew them unto thee,' and I turned to my desk, and I wrote in the power of the Holy Spirit." The dream, perhaps, is not for you or for me, but the experience is; and whether you write, or preach, or teach, or sing, or minister in any other way, you can do all in the power of the Holy Spirit, and you must do all in His power if you are to have success and victory. May splendid success and victory of this very kind be yours.

THE SACRAMENT OF PAIN

By Albert Simpson Reitz

When we read the mystic language
Of those long-lost, cherished years,
And we find at least a rainbow
Flung across those far-off tears—
O, the memories that meet us
In the twilight's softened glow,
As we bring the hidden treasures
From the Land of Long Ago.

When we touch the silent heartstrings
That on lutes of love were strung,
And we hear again the music
Of those songs so long unsung,
How the thoughts come thronging o'er us,
Bringing back the bitter loss,
'Till we find that God, in mercy,
Has a crown for every cross.

It is then we prove His promise:
"No good thing will He withhold,"
And "all things shall work together"
Doth its mysteries unfold;
Thus we feel that in the future
He shall grant us greater gain,
For the cross still finds its glory
In the sacrament of pain.

Interesting Stories from Nicaragua

Told by Lorenzo Taylor in "The Moravian"

THOSE who spend their lives wandering along the byways of life, just a few days' journey from the lands of bright possibility, need often to remind themselves that even their drab existences, though they matter but little to the great world just beyond, may yet be vital to Him who controls the perfect whole.

In these days of specialization, one lays oneself open to criticism every time one steps aside to do some little service by the way, but the missionary in Nicaragua must by force of circumstances lend a hand whenever he sees the opportunity. He is called upon in turn to fill the gaps, as preacher, teacher, doctor, counsellor and administrator. His life must be one of intolerable inaction, or a strenuous seizing of small opportunities, mindful always that "The hum of a bee may reach the stars."

The Mosquito people are not the only people with semi-nomadic tendencies in Latin America, for it is no uncommon sight to see Creoles or Spaniards from no one knows whence, wandering they cannot tell where, bed and baggage, chickens and children bringing up the rear. Of course they are not of the missionaries' flock, but to whom do they belong? They belong to Him who said "Go out into the highways and hedges and compel them to come in."

The stories of work in our various congregations are well known to all readers of this paper, but few know of the great work which our missionaries are doing amongst the Spaniards and other wanderers in Nicaragua.

The Old Spaniard

It was not long after landing in this country that the writer found himself visiting the sick in the Bluefields Hospital. On one occasion he noticed an old Spaniard who seemed very much neglected. Conversation revealed the fact that the poor old man had wandered from the interior in search of employment. He seemed to be interested in news from overseas, and like almost every Spaniard had an insatiable appetite for politics and law. On one occasion the superintendent sent a few Spanish Gospels for distribution. A copy of St. Luke fell to this old man's portion, and it made one glad to see how that poor invalid loved and read his Gospel. "It is the most beautiful book I have ever read," he at length exclaimed. It was more than a month later that the sick man was found lying listlessly on his bed, as if some light had gone out of his life, and before one could ask the cause of his gloominess he remarked "It was so wonderful I could not keep it to myself; I have sent my Gospel to a dear friend in Granada." It was with a sigh

of relief that he received a copy of the New Testament. Yet apart from this one case there was not much to show that the weekly visits were enjoyed to the extent which afterwards became apparent to the writer.

The Dying Indian

Evening service had just finished and the Indians were already making their homeward way across the savannah, when the missionary's wife heard someone coughing most violently, and urged her husband to go and try, if possible, to ease the sufferer. Under a shed some seventy yards away he found a man, reduced almost to a skeleton by the ravages of that dread malady, consumption. It was not long before the poor man was housed in the little hospital, eating a good meal. The following day after he had taken his medicine, he said, "Padre, did you come here after you left Bluefields?" Then he told his life story. How he had fought in the revolution and had been left for two days amongst the dead. His sufferings had been terrible, and he had never recovered from the horrors which he had seen. He told all as a man making his dying confession. How he had been sent by public subscription from the Cape to Bluefields, how feeling himself growing weaker he had tried to return to his people to say "Good-by" before he died. How in a state of exhaustion he had crawled into the shelter in which he had been found. "Little did I know that you who visited us in the Bluefields hospital would be here to minister to me in the hour of my death," he remarked. But he did not die in Twappi; careful nursing, nourishing food and medicine worked wonders, and tears filled his eyes when just over a week later he stepped on board a small boat which was to take him to his people. He did not live very long—but to the day of his death he cherished a little keepsake in the form of a New Testament.

The Spaniards and Mosquito Indians.

On returning from another station the writer was one day politely asked how soon it would be convenient for him to see the interrogator's wife, who appeared to be very ill. The woman was soon in the little dispensary, and it was evident that an operation was inevitable. With but the help of the patient's husband, the missionary performed the operation, and three days later had earned the esteem and gratitude of Don Manuel. As for the woman, only a few days ago she asked for instruction prior to becoming a member of the church. This couple live some three hours' journey from the mission station, and though they attend services on an average only one or two Sundays per

month, yet it is gratifying to be able to keep in constant touch with them by means of the printed Word, and an occasional tract, both of which are greatly appreciated.

That a great work could be done in the Spanish centers is evident, but the Moravian church is concerned chiefly with the work among the Moskito Indians. The mission board of late years has done what it could to make a little work in an unofficial way possible by training several of their men to speak a little of the Spanish language, but were it not for

the most generous grants of literature, sent carriage paid, from the Bible House of Los Angeles, much of this work would be impossible.

The results of this kind of work one cannot always see, but when the night of darkness has passed away, and the morn breaks, when the full light of God shall shine forth, shall be seen wanderers entering into their rest. By God's grace they will pass from "the land of tomorrow" and be with Him in the "land of forever."

How Three Great Field Marshals Look at Missions

IN A recent number of the Church Missionary Society's "Gazette" there is published the following letter, written some time ago by the late Lord Roberts, Lord Grenfell and Lord Methuen. It was intended for private circulation to officers going on foreign service, but is now made public by permission of the two last-named of the signatories and the Dowager-Countess Roberts. It will be read with deep interest as a testimony to missionaries and their work paid by men at the head of their profession, occupying positions of high responsibility. The letter is as follows:

"Dear Sir—As officers who have had the honor of serving the Crown in many lands and among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

"Holding His Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position, and the serious responsibility it entails.

"Whether we recognize the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word, or careless behavior may give them wrong and unfavorable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value, and would wish to honor. Respect for the Christian Sunday, and the attitude of a British officer towards Christian worship, are closely observed, and have great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

"Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show

to non-Christian peoples the love of the Christ whom we profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of the converts. Most missions will bear looking into, and we are convinced that, if you will do this, you will never afterwards condemn or belittle them.

"Already the results of Christian missions in many places are very striking. For instance, in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians, where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence—while on the N. W. Frontier of India the pacific influence of missions among the fierce Pathan tribes has been of incalculable value to our Government.

"Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

"We venture to hope you will make the acquaintance of such men, thus showing a fellow countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirits.

"We earnestly hope you will receive this letter in the friendly spirit in which it is sent.—Yours very truly,

ROBERTS, F. M.
GRENFELL, F. M.
METHUEN, F. M."

The value of a letter such as the above cannot be over-estimated. Missionaries have never been slow to appreciate the work done by the soldiers of the King, and it is gratifying to find these in their turn ready to acknowledge the services rendered by the messengers of Christ.

Why Send Missionaries to the Mormons?

By Rev. R. L. Warnock

THE question of Mormonism in its relation to our own nation and the church of Jesus Christ is one of the most vital which confronts the servants of the Lord. Perhaps none other is more discussed by students of home missions. In most of these discussions in the East, the civil phase of the question is specially emphasized, showing how the promises made by the citizens of Utah when seeking statehood have been violated, and the manifesto issued by the president of the Mormon church (so-called) forbidding polygamy has been disregarded.

These are certainly important questions and have both a moral and religious bearing. But the Mormon question will never be solved until the church considers the religious conditions more carefully than has been done by most people and applies herself more diligently to preaching the true gospel of Jesus Christ* to the Mormon people.

Mormon Views and Conditions

The errors referred to above are simply the outgrowth of erroneous religious teaching. When the homes are visited and the truths of the gospel presented, some give expression to ideas which reveal religious views and conditions which are almost incredible.

In a very brief period of travel through northern Utah and southern Idaho in mission work among Mormon people, some things have been learned about their teaching and the ideas held by the people which could scarcely have been believed had they been seen in print.

One may travel extensively through Mormon communities and yet be deceived—forming a splendid opinion of Mormonism. An occasional visit to Salt Lake City, or even an extended sojourn among the Mormon people will give no idea of their religious destitution until they are visited in their homes and engaged in conversation, regarding their hope for salvation, and drawn on to discuss their peculiar religious views.

Mormon Progress

Much has been said about the material progress of the Mormons. A very stanch Mormon who lives in Utah and probably knows practically nothing of any other part of the country, said to the writer: "You have seen considerable of the country. Is this (the Cache Valley of northern Utah) not the best and most advanced you have seen anywhere?" When told it was not, he said, "Perhaps you have seen small sections which surpass it." He was informed that very large sections in

many parts of the United States are far in advance of it.

The Mormons have some very progressive people who have advanced rapidly in material wealth, but that in no way proves their religious position is correct. They are not in advance of other people of equal opportunity, and it is very doubtful whether they are equal to the majority of others who started as they did in a fertile land.

So many people from the East having seen the best part of Salt Lake City, and a few choice ranches, conclude all is like this, tell the Mormon people they are the greatest on the earth and publish similar statements on returning East, until the Mormons have concluded they are the specially favored and prospered people of the world and claim it is because they have the only true religion.

Mormons Courteous

As a rule the people are very courteous, and most of them listen very attentively to the gospel truth. Some tell us they treat us well because they or some of their friends have been on a mission.

When in our meetings or in personal conversation the truths which strike at the foundation of their religious system are presented, there is often manifested very great opposition to the teaching of God's Word. Most of them claim to believe the Bible, but say they accept it only so far as it is correctly translated.

Their position will be most clearly set forth by giving some statements made by them in meetings or in conversation:

In a ward meeting house in Salt Lake City (a ward corresponds to a congregation in an ordinary Christian church) the following statement was made at a testimony meeting: "Paul said of a certain branch of the church, 'They confessed God, but denied him by their works.'" The inference if not the positive statement, was that this is true of all branches of the church except the Church of Jesus Christ of the Latter Day Saints. If some one can inform the writer where this statement (?) of Paul is found he will greatly appreciate it.

The Mormon Gospel

In the same meeting another summed up Christian duty or really the way to be saved as follows: 1. Tithing. 2. Obedience to the priesthood. 3. Feeding the poor. 4. Observing the sacraments and fasting. This is the essence of the "Mormon gospel." It is salvation by works, which is directly opposed

to the teaching of Ephesians 2:8, 9, and many other Scriptures.

A bishop when asked to quote one verse from the Bible supporting the idea that we are saved by works, secured his "Ready Reference" (a small handbook of Scripture quotations which is very convenient for Mormons who know very little about the Bible) and read verse after verse from the eleventh chapter of Hebrews, and similar Scripture, and when urged to give a verse in support of his position, his wife said, "He has read several to you and you will not accept them."

In the meeting referred to above, another said his work was mainly among the young people, and his aim was to inspire them to have faith and a testimony. He said: "I always ask them, 'Have you ever been able to stand up and say, 'I know Joseph Smith was a prophet,' If not you have never had a testimony.'" This explains what is meant by "faith and a testimony."

Ignorance of the Bible

The son of a bishop, a young married man, asked the writer if Christ did not say, "We shall take up our mortal bodies, and the spirit shall flow through our veins." When he was given a New Testament and asked to find certain statements, he did not know where to turn for a certain book. Being referred to the Gospel of John and told it was in the first part of the book, on turning the leaves he came to the Epistles of St. John and thought they were the same as the Gospel of John.

In one home after having told the story of Christ's life and salvation through Him, the lady said: "Our missionaries teach the same." When told they taught or their people held other ideas, she asked what they were, and celestial marriages or sealing for eternity was mentioned, and the case of the woman who had seven husbands (Matt. 22:23-32) was cited as evidence that earthly marriages are not recognized in heaven. She said: "It would have been a great calamity for her to have had seven husbands," and when told it would be no worse than for a man to have several wives, she said: "Sure it would!" One other woman openly defended polygamy in talking to the writer.

An aged man in talking in defense of their ideas regarding God (or gods, rather) referred to 1 Corinthians 8:5 as proof that there are many gods. They claim that when Christ said, "I and the Father are one," He simply said, "We are one in purpose." The same man quoted Joseph Smith's statement, "As we are now, God once was; as God is now, we shall be," and insisted that it is in the Bible. He was told plainly of his mistake, and his daughter finally acknowledged that it was in some of the Mormon writings. After a discussion

of about a half hour the father and daughter became quiet, and for another half hour Christ and His atonement was preached to them.

A young married woman said to one of the workers of our party: "I would as soon worship a tree as a god without a body."

One man asked the writer by what authority he preached Jesus Christ as the Saviour of men and when he replied, "By the authority of God," he said: "How did you receive it?" and when told, "By a message from the Holy Spirit," he said, "I would not preach if I had no more authority than that." When questioned about his knowledge of the Bible, he confessed that he had probably read it through twice during his lifetime. He was at least fifty years of age. Because he had received the authority of the priesthood he was better prepared to preach with his two readings of the Bible than any man without that authority, no matter how much he had studied God's Word. Indeed, a man without this authority is not fitted and has no right to preach at all no matter how eminently spiritual and learned he may be. Neither spirituality nor learning is necessary to preach Mormonism. All he needs is authority from the priesthood.

A man whose name is Nephi Christensen was sure he had a good Bible name, "both parts of it" (giving his own words).

What can Christian people who know what it is to have their sins forgiven think of such a religion as this? More than one has said: "You can not have eternal life here, no one can know he is saved," entirely ignoring such statements as John 3:36, 5:24, 6:47, and 1 John 5:12, 13. These facts certainly show there is great need for the preaching of the true gospel among them. What will the church do about it?

We do not mean to intimate that the church has done nothing; work has been done. But there are many places which do not have any true gospel preaching except what is done by a small band of missionaries traveling in wagons. Their visits are very brief—usually two to four days in a community, with meetings each evening, then no more for two or three, possibly four, years. Some places have Christian (or Gentile) churches, but the Mormons seldom or never go there, while they will come to meetings held in or near their own meeting houses by traveling missionaries. In addition to the meetings all the homes of the community are visited, the truth of the gospel explained and literature left with them.

The Mormons have about two thousand men out preaching their falsehood continually. What will the churches do to present the truth to these deluded people?

Why We Should Pray for Missionaries

From the Memoirs of William C. Burns, M. A.,
Missionary to China, 1847-1868

"THE benumbing influence of continual contact with heathenism, and the danger generally of losing the keen edge and high tone of practical godliness while dwelling in a land in which all the usual means and incentives of the spiritual life are in so great a measure withdrawn, is at once touching and instructive, and suggests to us an aspect of the missionary life of which most of us at home but little think.

"We are apt to regard the Christian missionary, as, by the very act of his consecration to so sublime a vocation, at once raised to a region of exalted faith and fervor far above us, in which all the ordinary perils to the life of the soul are unknown. The idea of a casual, formal, perfunctory, unspiritual and commonplace missionary, seems to us almost a contradiction in terms. We think naturally of those brave athletes of the Cross, very much as ordinary Christians in early days thought of the ascetic recluses of the desert, as men by the very nature of their calling pre-eminently devoted in heart to God, and almost as a matter of course and ipso facto, 'full of faith and of the Holy Ghost.'

"No mistake, I believe, can be more grievous. The whole history of missionary life and labor abundantly shows how possible it is to lose the life of faith, even while seeking the propagation of the faith; to leave house and home and kindred for Christ's sake and the gospel's,

and yet in a heathen land to breathe little either of the love of Christ or the grace of the gospel.

"Most of us little think how hard a thing it must be for a solitary wanderer to maintain the life of Christian godliness in the very atmosphere and element of heathenism—without a Sabbath; without Christian fellowship or brotherhood; without a Christian face to look into or a Christian hand to grasp; with an utter disbelief of all Christian truths, and of everything belonging to a higher world, looking out from the eyes of all around him; with nothing left to feed the inner springs of the soul but his Bible, his closet (if indeed he can command a closet), and his God.

"The brightest lamp will burn dim in an impure and rarified atmosphere. It is only by a special miracle that the children of Israel can thrive and be of fair countenance on the pulse and water of Babylon. The palm tree of the desert 'knoweth not when the heat cometh,' but it is because its roots are watered by hidden springs far under the ground.

"We can understand then how the missionary so continually casts himself on the succor of his brethren's prayers, not only for the success of his labors, but for the very life of his own soul. 'The wilderness and the solitary place' are indeed often made glad for him, and the parched ground becomes as 'a pool, and the thirsty land springs of water'; but he feels that it is so, and only can be so, by a special miracle of grace."

Negro Education, a Missionary Effort

By H. M. McIntosh

President of the Dougherty County, Ga., Board of Education

(We are personally acquainted with the Albany Bible and Manual Training Institute referred to in this article, with its able and devoted principal, the Rev. Joseph W. Holley, A. M., D. D. He is a Booker T. Washington in statesman-like ability and zeal for the upbuilding of his race, and by God's grace he is a saved soul who seeks the salvation of other souls. The school over which he presides is based upon the Bible, and that precious revelation of God has the first place in all his work.—Editor-in-Chief.)

IT IS not the purpose of this article to enter into an academic discussion of negro education, but rather to deal with facts and conditions as we find them. Many things occur to me which might be written in all sincerity and with timely appropriateness for home consumption only, but I forbear, lest I provoke controversy—controversy of a sort that might do more harm than good.

There are many intelligent and well-meaning people all over the country who cannot discuss this subject fairly and on its merits. It

is constantly before us, however, and has to be dealt with as an integral, material part of our state and municipal school systems, and to me there is as much in it to appeal to the patriotism and Christian benevolence of every American—especially if he be a southerner and former slave owner, or the descendant of one—as there is, ever has been or ever will be, in the field of Christian endeavor popularly known as foreign missions, in which the American people spend millions of dollars annually.

Here in Dougherty county, where the ne-

groes outnumber the whites at a ratio of something like five to one, there is a broad field and an abundance of material for the exercise of Christianizing benevolence and charity of the proverbial sort that "begins at home," and the longer we neglect our duty and shirk the responsibility that God has placed upon us, the worse it will be for us.

"Good Business" for the Southern People

Leaving out all consideration of a Christian and benevolent character and viewing the subject from a cold-blooded, material, dollars-and-cents standpoint, it would be "good business" for the southern people, especially in communities where there is a large negro popu-

An indolent and vicious citizen is not only undesirable from any standpoint, but is liable to become a menace and burden, and if we abandon the negroes entirely in an educational and religious way, they will inevitably drift back into paganism and heathenism. The trend of this sort of retrogression may already be seen in some parts of our country.

There are negro preachers in this county who are as ignorant, superstitious, and devoid of moral character, as the average tribal leader in the jungles of Africa or the wilds of the Philippines, although they are not as warlike and vicious. The same might be said of other counties in nearly every southern state. Left



Students in Carpentry

lation, to take an active interest in their education, giving it such direction as would naturally and inevitably make these people more capable, efficient and reliable in the various spheres of our domestic and industrial life in which they serve.

But there is education and education, and of this I shall have something to say later in connection with an institution where, I believe, earnest effort is being made to educate negro youth on the right lines.

Every negro in the community is a consumer, and if we neglect them and pay no attention to their education and moral training, we may expect only a small percentage of them to become self-sustaining producers. The more ignorant and indolent they become in a state of abandonment in an educational, religious and moral sense, the greater may we expect the percentage of inefficiency, industrially, to be, and the greater the burden that will naturally be imposed upon the community at large.

to themselves, we cannot expect the negroes to make any progress, morally or industrially, with such preachers as teachers.

What is here said is, of course, not intended as a wholesale arraignment of our negro preachers. We have some here, and all over the South, who are men of piety, intelligence and character, and are doing the best they can with their opportunities in their respective fields of labor; but the best and most intelligent of them are confined within the narrow limitations of their immediate pastorates, and are greatly outnumbered and badly handicapped by the ignorant, licentious, vociferous negro preachers who roam the woods and are to be found on nearly every plantation.

A Visiting Clergyman from the North and His Impressions

Something over a year ago the pastor of a church in one of the large cities at the North came to Albany, accompanied by one of his ruling elders, to visit the Albany Bible and

Manual Training Institute, of which institution I have been a trustee since its organization, some nine years ago. These good men had manifested an interest in this school for negroes, and had come down to see what it was doing. In order, to give them an object lesson that would demonstrate the difference between the negro under intelligent teaching, and surrounded by a wholesome, moral atmosphere, and the negro when neglected by the white man and left to the care of such shepherds as he would likely choose for himself, I carried them out on Sunday to two country churches in that part of the county which is inhabited almost entirely by negroes, and they were simply amazed at what they saw and heard.

First the cultured and dignified divine from the North was intensely interested; then amazed, and finally almost horrified. When asked what he thought of the performance, his reply, in substance, was "I have heard of such as this, but I had never expected to see and hear with my own eyes and ears any such travesty on religious worship in any part of this Christian land of ours. It is simply inconceivable. My people at home will not believe me if I tell them the whole truth about what I have seen. These people are fast drifting back into the primeval heathenism of their race."

A religious service in the chapel of the Albany Bible and Manual Training Institute presented a contrast that was most striking and pleasing, and these visitors from the North went away enthusiastic over the work being done here by Rev. Joseph W. Holley, D. D., and his assistants under the general direction of a board of trustees composed of leading business men of Albany and several gentlemen at the North who have lent their names and given of their means to the institution.

Country Negro Schools

There are in Dougherty county, outside of Albany, twenty-three negro schools, while there are only five for white children, all supported by the state under our county board of education. Much of the money that is spent in these country negro schools is wasted, but this cannot be avoided under the present law and public school system.

The greatest drawback to negro education is in the scarcity of competent and worthy negro teachers. There are negro educational institutions that are turning out both men and women who are competent to teach, but a college graduate is not willing, except in rare instances, to go into a country settlement and teach a school of negro children in the "primary branches of an ordinary English education," as the law expresses it, but sometimes more forcibly, if not elegantly expressed in the alliterative three R's—readin', 'ritin', and

'rithmetic—at the small compensation usually allowed.

White people will supplement the appropriation from the county Board of Education with a fund sufficient to procure the services of a good teacher and keep the school open for nine months each year; but it is different with the negroes. Not all of them take enough interest in the education of their children to send them to school regularly even when it is absolutely free.

Besides the public school for negroes supported by the city as a part of the city public school system, there are two negro schools supported by benevolence, and at both of these good work is being done. The oldest of these is the Albany Normal School, an institution established by the American Missionary Society. While my duties as a member of the County board of education and of the city board of education have never called me to this school, I am glad to be able to say a good word for it. The men who have been placed over this school have, without exception, been men of education and exemplary moral character. A healthy moral atmosphere has been preserved in the institution, competent teachers have been employed and the curriculum will compare favorably with that of the average high school for whites. Graduates from this institution make good teachers and are filling positions of usefulness throughout southwest Georgia.

The Albany Bible and Manual Training Institute

This institution is, in my honest opinion, not only doing a splendid work, but is destined to take the lead and set the pace in negro education in the "Black Belt" of southwest Georgia. Here an earnest effort is being made to give the negroes the sort of education they need to fit them for honorable, useful lives. Those who take the full course of instruction are given a good high-school education, and along with it they are taught that labor is honorable and are required to learn how to do something with their hands. The girls are given a thorough course in domestic science, and are required to sew, cook, wash, iron, etc., and the boys are instructed in the mechanics and agriculture.

This school has had a struggling existence and is not yet as well equipped for what it is undertaking to do as it should be or as those who have been trying to help it along hope it will be, but it has for the current quarter an attendance roll of 305, with 67 boarding pupils. All the domestic work necessary for this big family, including the teachers, is done by the boys and girls themselves under the direction of competent instructors. In addition to this the girls are instructed in needle-

work, cutting, fitting, mending, etc., and the boys are given manual training in cabinet work, carpentry, brick masonry and agriculture. The instruction is all on practical lines, and the boys and girls are required to do actual work with their own hands. Some twenty or thirty acres of land are kept under cultivation, and no outside help is employed in cultivating the crops. I have already said that there is education and education, and the point that I now wish to impress upon our people is the importance of taking more interest in the education of the negro with the view of giving it the proper direction—giving the negroes the kind of education they need to make them useful, not only to themselves, but to the com-

It makes no difference whether you favor it or not, my friend; the taxpayers of the state, including you and me, are paying for their education in the common schools, just as we are paying for the education of the whites, and they are going to get their education—some sort of education—whether we favor it or not. Now, had we not better take at least enough interest in the matter to see that the education they receive is the right sort? Are we not serving ourselves and our state well if we can give such direction to negro education as will turn out young negroes of good moral character instead of leaving them to grow up with no character at all? Would we not be serving the same good purpose by teaching them how to do



Dr. Holley and Faculty of the Albany Bible and Manual Training Institute

munity at large. This means, first of all, that the cultivation and molding of the moral character must not be neglected. Education that is not based upon a moral structure is liable to do the youth that receives it more harm than good, and it is worse than folly to educate the head of the negro without educating his heart and hands along with it.

It is this sort of education that the Albany Bible and Manual Training Institute is trying to give to the negroes, and, while the progress made with the limited financial support that has been given it is slow, I am convinced from actual experience and observation that the plan upon which the institution is working is the one upon which the problem of negro education must eventually be solved.

Taking an Interest

"But I am not in favor of negro education," says one.

something with their hands and to do it well? If we can take a young negro who, if left to himself, would grow up in ignorance and idleness and never be of much use to himself or anybody else, and make a good mechanic or thrifty farmer of him, is it not to our interest and that of the community and state at large for us to do it?

The education that the Albany Bible and Manual Training Institute is trying to give to the negroes is on the lines suggested in the foregoing, and in time I expect to see it extended, as far as practicable, to our negro schools generally.

I want to say in conclusion that we have in Rev. J. W. Holley, the principal of the Albany Bible and Manual Training School, a man of education, real piety, high moral character and exceptional common sense. He is doing a great work and is worthy of the confidence of all good people, white or black.

John Huss, the Reformer, Patriot and Martyr

By Rev. J. H. Ralston

JULY 6, 1915, will mark the five hundredth anniversary of the burning alive of John Huss at Constance, Switzerland. This event will be commemorated very widely over all the Protestant world, and in Prague, Bohemia, it will have national commemoration July 19, 1916, the date being carried forward because of the war in Europe.

This event brings before the Protestant

The Early Life and Career of Huss

John Huss was born at Husinec in southern Bohemia about the year 1370. His parents were of the peasant class, but seem to have been careful of the boy's education. He must have been trained in the highest type of morals, for in all the opposition that was given him through his life there was never an intimation of fault in his character. Completing the work



Birthplace of John Huss

world one of its greatest heroes. John Huss may be called the "Dawn" of the Reformation, which was characterized by the fame and name of Martin Luther. John Wycliffe of England has been called the "Morning Star" of the Reformation, and as he was also very prominent in connection with the work of John Huss we observe that the "Morning Star" and the "Dawn" come close together. We must not exalt John Huss as the only man in Bohemia who stood for the principles that are connected with his name. As Luther was preceded by the Humanists such as Reuchlin and Erasmus, paving the way for his more distinctive work, Huss was preceded by men who taught substantially what he taught. These were men of scholarship, of exalted character, of political influence, and by them the people of Bohemia, especially the capital city, Prague, were prepared for the work of Huss. Among these were Miltiz, Conrad and Janow, whose names are held still in most grateful remembrance.

In the schools of his native village, he went to a neighboring town for better school privileges and afterwards entered the University of Prague which ranked with Oxford, in England, and Paris, in France, and preceded the organization of the University of Leipsic many years. In this university he chose a course in theology which he pursued with remarkable credit to himself. After finishing his course of study he was soon established as a professor and eventually as rector of the university. He was consecrated to the priesthood in 1400, and most conscientiously gave his best efforts to his sacred calling, and soon became the confessor of the wife of King Wencislav. During these years he was studying the evils and the chaotic condition of the church, and freely gave forth his views. These teachings found rich soil in the minds of the people who had already been taught by his predecessors.

The interest in his teachings was so increased that John of Milheim, and a tradesman

by the name of Kriz, erected Bethlehem Chapel in Prague, where the Word of God could be preached in the language of the people. Here for twelve years the voice of Huss was heard very frequently, for it was a stipulation of the men who erected the chapel, that the Word must be preached there twice each Sunday and on each feast day. Here it

was particularly that Huss had his opportunity of impressing his views on the people by oral address, as Luther afterwards had in Germany through the invention of printing. Thousands hung upon the eloquent words of the great preacher, and the seed was germinating which sprang up afterwards and in part saved Bohemia to Protestantism.

In this connection it is well to remember the influence of this preaching which was afterwards illustrated in the case of Savonarola in Florence and still later by Luther in Wittenberg. It is well to recall, also, that when Huss after-

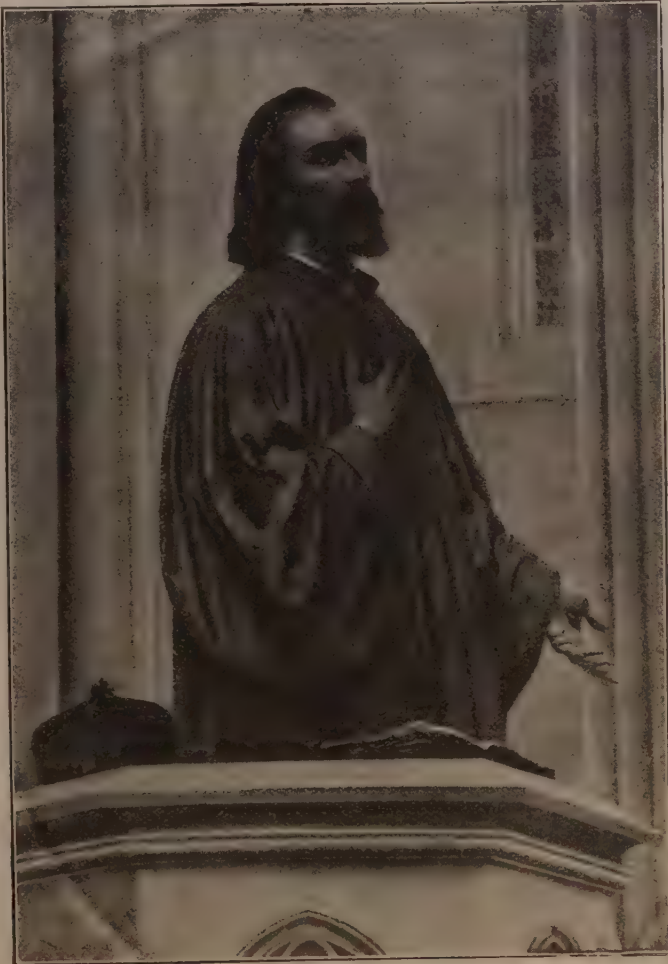
wards went into exile for two years he preached in towns and market places, behind hedges, in villages, castles, fields and woods, and thus gave testimony to the value of outdoor preaching. We find, further, that those who came after him in their propagation of the truth of the Scriptures followed the same practice.

Huss in Controversy -

As early as 1408 there were whispers that

Huss was a heretic. At that time there were two popes ruling, one at Rome, and one at Avignon, France. An effort was made by the reformatory council at Pisa, Italy, to depose these popes. Another pope was elected to supersede them and to bring the great schism to an end. But this made three popes instead of two, for the other two popes declined to be

deposed. In this connection a revolution arose in Bohemia and Huss was charged with instigating it. He continued his preaching at Bethlehem Chapel and the clouds thickened around him. He was soon summoned to Rome but declined to go, being supported in his action by his many friends in Prague. In March, 1411, Pope John XXIII excommunicated him. Archbishop Sbynko, who attempted to restrain Huss, died in 1411, and a stronger man took his place. The new archbishop favored the sale of indulgences, which a hundred years after this date was the occasion



John Huss in the Pulpit of Bethlehem Chapel, Prague. (Ad. Liebscher.)
See page 34

sion for the Reformation under Martin Luther, and which now gave occasion for Huss to severely condemn them, in which condemnation he had the sympathy of the entire nation. It was not long until the "Great Anathema" was pronounced against Huss. Bethlehem Chapel was ordered to be burned down, and Prague was put under the interdict. Huss now voluntarily exiled himself for some two years, visiting Prague on occasion. The situation

in the empire of Sigismund was a trying one, as there were three popes claiming to be the head of the church, and the church and state were trying to be united. Ultimately a great council was called by the emperor, and Huss was summoned to appear before him.

The Trial and Death of Huss

Years before Huss was summoned to Constance he had favored a great church council, sincerely believing that such a council would dispose of the abuses that were connected with the rival popes, with the gross immoralities of the priesthood, and the abuses connected with the sale of indulgences.

The great council assembled at Constance,

did not, however, protect him in the least. On November 28, 1414, he was summoned before the cardinals, which was in itself an act of defiance to the safe conduct. He was shortly afterwards placed in an underground dungeon in the tower of the monastery, where the noxious stench of a sewer soon threw him into a fever. He was removed to a more healthful place, for his enemies did not want him to die a natural death. He remained here for two and a half months, his friends in the meantime working for his release. News of his treatment reached Bohemia and the people were filled with indignation. On the 24th of March he was confined in the castle



Condemnation of Huss. (Brozik.)

Switzerland, in October, 1414, and was one of the most impressive of the Middle Ages and was in session for three and a half years. Besides the emperor and Pope John XXIII, there were thirty cardinals, four patriarchs, thirty-three archbishops, one hundred and fifty bishops, seven hundred doctors of theology, four thousand priests, four electors, twenty-four princes, seventy-eight counts and six hundred barons present. Many merchants, artisans, retainers and visitors swelled the number in attendance to fifty thousand. It may be said, therefore, that this trial and condemnation of Huss was not a thing "done in a corner."

For three weeks Huss journeyed from Prague to Constance, speaking to vast congregations on the way. Arriving at Constance he was given comfortable lodgings and had free access to his friends, something accorded him practically all through his various imprisonments while at Constance, because it was hoped that his friends would secure his recantation in some way. He had been granted a safe conduct by the emperor which

of Gottlieben, being placed in a cage, at night his arms being pinioned to the wall and his feet chained to a block. While here, not being in good health, he suffered great agony.

After being again brought to Constance he was confined in the Franciscan monastery, and on June 5, 1415, he was brought to his trial. An attempt was made at first to have him condemned without his personal presence, but his friends succeeded in defeating it. When personally brought before the council, certain articles in his writings were being misrepresented and he protested. He was promptly silenced, this course of procedure characterizing his trial which continued through the next and the third day. Sentence was delayed for a month, for it was hoped that he might recant. If this recantation had been secured the truths that he had taught would have been crushed with one blow, but Huss never flinched. Among the abuses in his trial was the charge that he claimed to be the fourth person in the holy trinity, a charge without the least foundation and which Huss most indignantly repudiated.

On Saturday, July 6, Huss was condemned as unworthy to be a priest of the Romish church and was unfrocked with every mark of shame and contumely. His writings were burned, and he was turned over to the civil authorities by whom capital sentence could be executed. Taken to the place of execution he was bound to the stake with moistened thongs and a heavy chain. Appeals were then made to him by his enemies to recant, but he absolutely declined to do so. The torch was applied to the fagots heaped about him. His agony was short, and his spirit went to its home. His body was taken from the stake, his skull hacked to pieces and his bones ground to powder. Every shred of clothing and the stake were reduced to ashes and the ashes cast into the Rhine. A huge boulder now marks the spot of the execution, on which are engraved the names of John Huss and Jerome of Prague, who died there nearly a year later.

"For all Thy saints, O Lord,
Who strove in Thee to live,
Who followed Thee, obeyed, adored,
Our grateful hymn receive.

"For all Thy saints, O Lord,
Accept our thankful cry,
Who counted Thee their great reward,
And strove in Thee to die."

—Hymn in the Memorial Liturgy of the Moravian Church.

The Doctrines of Huss

For a clear and concise view of these doctrines we are indebted to W. N. Schwarze, professor in the Moravian College and Theological Seminary at Bethlehem, Pa.

Huss had a high view of the supreme authority of the Scriptures, holding the Bible to be the only infallible norm of truth. Like Luther afterwards, he was constantly recurring in his disputes with his enemies to the Holy Scriptures. He accepted much of the teaching of the Romanists as to God and His attributes, but differs in many respects from them. His doctrine as to the natural man agree only in part with that of the Romanists. His doctrine of justification by faith, which was afterwards the great key doctrine of Luther's reformation, was evangelical to a high degree. As to the doctrine of the church, he believed the Romish papacy to be radically wrong, denied that Christ had made Peter pope and said that Peter never claimed the primacy. He did not believe that any man should govern the church and the whole world. He was really on Protestant ground, although he did not intend it to be so. As to the Word and sacraments he believed that the best agency for the propagation of the truth was the preaching of the Word to the common

people, rather than in the use of the ceremonials of the church. Huss did not free himself from the Romish error of the seven sacraments, was not clear in his view of the Virgin Mary, believed in purgatory, and did not condemn those who made prayers for the souls of those undergoing purification. Had Huss lived a decade or two longer, for he died at the age of about 42, he would likely have thrown off all of the errors of Romanism. So much was he in agreement with the beliefs of Luther that Luther afterwards said that he and his contemporaries were Hussites and did not know it.

The Literary Work of Huss

We have already seen that Huss was a student, a scholar, and a man of prodigious labor in the University of Prague. During his comparatively short life he wrote seventy-four works in Latin, one in German and thirty-six in Bohemian, besides writing many letters, copies of which are still in existence and are treasured above all his other writings. His work, "De Ecclesia," was the one that was chiefly used against him at his trial. It contained much that was very obnoxious to the Romanists, but in the trial which was largely a farce, the teachings of that book were perverted and he was not permitted to make explanations. All of the writings of Huss were not destroyed when he was put to death, and in Bohemia many of these were found and were read and studied with intense interest.

It is well for us to remember that the great Hussite movement which is keenly felt at this day, was connected with scholarship and deep study. The predecessors of Huss and Luther were men of scholarship, and so were Huss and Luther themselves. It is also well for us to recall that the book of deepest study and research was the Bible itself, and not the writings of the fathers.

The Legacy of Huss to the World

Huss practically redeemed Bohemia politically and to this day his name is remembered with intense enthusiasm. In the great celebration that is to be held in Prague in 1916, both Romanists and Protestants will unite, for the work of Huss was not simply one of religious reformation but of political freedom.

Huss sowed the seeds of Bible truth in Bohemia that have borne fruit to this day. There are now 150,000 Protestants in Bohemia, 125,000 of them belonging to the Reformed church, the remainder to the Lutheran church.

Bohemia was somewhat like Scotland, in that the people revelled in theological discussion. Soon after the death of Huss, those who had followed him divided into two great parties known as Utraquists and Taborites. The former were aristocratic, and held to many Romish views and hoped some day to

return to the Romish church. The Taborites were far more evangelical, but went to the verge of fanaticism. The Romanists eventually succeeded in arraying these parties against each other. In the years of political and religious confusion, John Ziska became a great leader

Supper was to be received in both kinds, doctrine was to be defined by the Scripture and Christian life was an essential as an evidence of saving faith. It was this body that existed up to the days of Martin Luther, having at that time 400 parishes with 200,000 members.



Memorial Stone

and has been looked upon by Bohemia, as Oliver Cromwell was looked upon in England. He organized great armies and defended his country against the armies of Europe, which were used by the Romanists to crush Bohemia. While these wars, continuing until 1434, were being waged, there were devout men in Bohemia who were formed into a brotherhood known as the Unitas Fratrum. They accepted the Bible as the only source of Christian doctrine, public worship was to be conducted on the model of the Apostolic Church, the Lord's

In the cruel thirty years' war from 1618 to 1648, this brotherhood was almost crushed. A remnant, however, was saved, and from a center at Herrnhut, Saxony, has grown the Moravian church, the most zealous missionary body of Christians in the world. From all this we see that the Reformation of John Huss, more than a hundred years before Martin Luther, had a direct connection with the Reformation through the truth that was sown throughout Germany by the Unitas Fratrum.

The Theology of Luther and Calvin

By Clara Louise Webster

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IN PRESENTING a brief summary of the theology of Martin Luther and John Calvin, it is necessary to glance briefly at the age in which they lived. Ulrich von Hutten cried out, "O, century when studies bloom and spirits awake, it is happiness to live in thee! Raphael and Luther were born in 1483. It is the age of Erasmus and Michelangelo, of Leonard da Vinci, Henry VIII, Charles V, William of Orange, and Francis I. The age of John Calvin, John Knox, Melancthon, the age of Titian, Correggio, Cortez and Copernicus. An age plethoric with discoveries, artists, architects, theologians, sculptors, statesmen, soldiers, thinkers, a noble band of men

of great parts and famous deeds." Martin Luther and John Calvin hold high rank in this illustrious company.

Martin Luther, we read, "is many things, but in them all, he is supremely the preacher." He is not a creative theologian. Like Calvin he was an expositor of Augustinianism. But "Luther's achievement is of great and permanent significance. Freedom of opinion is more indebted to him perhaps than to any other modern man. To him, for indispensable conditions of life, science is under everlasting obligations. For this inestimable service his reward was largely suffering."

Somewhere we have read that Christ has

been most to the greatest souls. With Luther we find Christ was all. He believed that to know God, to understand the doctrines of the Holy Trinity, we must know Christ. "He calleth His own sheep by name * * * * * and the sheep follow Him, they know His voice * * * * * they know not the voice of strangers."

He believed in the fact of sin and that only through Christ could we know God. He believed in the preaching of the Word, baptism and the Lord's Supper, the Christian church, punishment of the wicked and heaven for the righteous, and the resurrection body. To sum it all up briefly, while "it cannot be said that the beginning of the Reformation in every land came from Luther, it can scarcely be denied that he gave to his contemporaries the inspiration of courage and of assured conviction. He delivered men from the fear of priestcraft; he taught men in a way that no other did, that redemption was not a secret science practiced by the priests within an institution called the church, that all believers had the privilege of direct access to the very presence of God; and that the very thought of a priesthood who alone could mediate between God and man was both superfluous and irreconcilable with the truest instincts of the Christian religion." He believed that the very essence of Christianity is "unwavering trust of the heart in Him who has given Himself to us in Christ Jesus as our Father, personal assurance of faith because Christ with His work undertakes our cause."

It has been truly said that "in the sixteenth century, Calvinism saved Europe." Bancroft says, "He that will not honor the memory and respect the influence of Calvin, knows little of the history of American liberty." John Morley says, "To omit Calvin from the forces of Western evolution is to read history with one eye shut." Dölinger says, "That commanding figure of such vast power, yet somehow with so little luster, by his unbending will, his pride, his gift for government, for legislation, for dialectics in every field, his incomparable industry and persistence, had conquered a more than pontifical world. He meets us in England as in Scotland, Holland, France, Switzerland and the rising England across the Atlantic."

This great man has given to Christianity a wonderful system of theology. We may differ with him in many points of doctrine but remember an intensely religious spirit moved all the great reformers. "It was an unselfish purpose to do the will of God as they understood it." It needs to be said that we "seriously misread history when we attempt to measure one generation of men by the light and the knowledge of a subsequent generation. If there is not advance in the moral (and spiritual) perceptions and judgments of men as the years roll on, then all progress and all hope of

progress are at an end." These words are true also of the Puritans and Pilgrim Fathers who followed so closely the old paths of the great reformers. They too were the largest and loftiest men of their generation, but remember they were men of their time. Men who are ahead of their time lose the sympathy of their generation and their influence is utterly lost.

Truly "the voice of Calvin is still the mightiest in that his errors were those of his day, while the truth he fought for is for all time." Briefly stated his principal doctrines were: (1) The Sovereignty of God. (2) All revelation contained in the Scriptures. (3) Man. (4) Faith. (5) Salvation. (6) Predestination, together with the doctrines of Election and Reprobation. (7) The Christian Church. (8) The Sacraments. To sum it all up briefly, one of the greatest lessons John Calvin teaches us today is, that it is our duty to know and do the will of God. Luther and Calvin believed above everything else that may be condemned in their doctrine today, that when we surrender all, Jesus comes in. If we say they were great theologians but erred, and "that the work of theological reconstruction must be done," how sure can we be that they were far wrong when it is said by those of authority "we must all become better Christians before we can hope to see great theologians."

Let us pray that men's hearts today may be purified and their wills surrendered entirely to Christ, following, like Luther and Calvin, in the old paths of righteousness.

There is a submission because you cannot help it, and there is a submission because you like it. There is a sullen bowing down beneath the weight of a hand which you are too feeble to resist, and there is a glad surrender to a love which it would be pain not to obey.

O Savior, what a precedent is this—the thief on the Cross—of Thy free and powerful Grace! Where Thou wilt give, what unworthiness can bar us from Thy mercy? When Thou wilt give, what time can prejudice our vocation? Who can despair of Thy goodness when he, that in the morning was posting to hell, is in the evening with Thee in paradise?—Bishop Hall.

Some one asked a Scotchman if he was on the way to heaven, and he said, "Why, man, I live there; I am not on the way." That is just it; we ought to live in heaven. While we are walking in this world it is our privilege to have our hearts and affections there.

Dwight L. Moody.

The Substitutions of Grace

By Rev. Howard W. Pope

A Breakfast Talk at the Moody Bible Institute

ISAIAH 55:13—"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

In this verse we have a striking lesson on the substitutions of grace. It would be a good deal to dig up the thorn, and cut down the briars, but God does far more. He substitutes for the thorn bush the tall and beautiful fir-tree, and for the hateful briars the graceful myrtle.

Occasionally a student comes to our office after a stay of a few days, and informs us that he is about to leave the school. When we inquire for the reason, he answers that he does not like the teaching. When pressed for an explanation, he says, "Well, you do not teach the doctrine of eradication." "And what do you mean by that?" "I mean that God removes the roots of sin from our nature, so that one will not sin, and your school does not teach that doctrine, does it?" "No, but we teach something far better." "What do you mean? I did not know that there was anything better than the eradication of sin." "Oh, yes, the substitution of grace is far superior. Instead of digging out the roots of sin, God plants in our nature the germs of grace, which overrun, and in time run out the seeds of evil." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

Luther Burbank takes the prairie cactus whose sharp thorns are the terror of man and beast, and converts it into a nourishing food, on which the cattle fatten and flourish. What was once a thing to be dreaded, is now a means of support. The apple tree which once bore nothing but sour and bitter fruit, small in size, and rough in appearance, by the simple process of grafting can be made to produce apples which are large, sweet, and luscious. It is the same old tree, but a new principle has been introduced, and that new nature dominates and determines the whole output of the tree. I once saw a lemon tree in California which had been grafted until it was bearing twenty-two different kinds of luscious fruit. What Burbank and others are doing in the realm of nature, God is continually doing in the realm of grace. He does not destroy the tree which bears bitter fruit, but He grafts into it the grace that is in Christ Jesus, and soon that tree is rich and beautiful with all the fruits of the Spirit.

"Thou art Simon," said Jesus, the first time He met him, and Simon in his circle of friends

was a synonym for fickleness, and instability. But knowing what grace could do for that big-hearted fisherman, Jesus added, "Thou shalt be called Cephas," which means A Rock, and is a symbol of firmness. "It was a long, long way to Tipperary," but Peter finally reached the point where he could truthfully say that he was kept by the power of God through faith unto salvation. So solid and substantial did he become that Christ made him a corner stone of His church.

James and John were so hot tempered and violent, that they were surnamed "Boanerges"—sons of thunder, but grace led one of them to die as a martyr, and the other to be called the Apostle of love. What God has done for others, He will do for us. If there are thorns of selfishness and briars of envy or malice in our character, we must not be satisfied with their extermination, but ask God to give us the very opposite of these, the love which suffereth long and is kind, which envieth not and is not puffed up.

Where the thorns of criticism and fault-finding grew, there let us claim a tall and stately growth of generous praise, and hearty appreciation. Let us never be satisfied with overcoming the petty faults and foibles of our character, but ask God also to adorn our lives with all the graces and virtues that are in Christ Jesus, instead of the briars, the beautiful myrtle, the graceful smilax, and the sweet scented arbutus.

It may be that there are some thorns in our own environment, as well as in our character; some things which are hard to bear, and painful to endure. God can change these thorns into roses, these painful conditions into a source of gratitude and praise. Paul had a thorn in his flesh, and so perhaps have you—a disagreeable employer, or an uncongenial room-mate. Paul found God's grace sufficient to change that painful thorn into his greatest blessing, and so may you and I.

Christ by His resurrection has even robbed death of its sting and converted it into a gateway to heaven. Yes, grace is sufficient for all things.

"Grace, fathomless as the sea,
Grace flowing from Calvary,
Grace enough for eternity—
Grace enough for me."

Within the chosen family there are chastisements unknown to the outside world.—Spurgeon.

Practical and Perplexing Questions

Answered by the Editors

DATE OF CHRIST'S BIRTH

Question: What verses in Scripture prove that Jesus Christ was born December 25? Please explain and so state the matter that I can teach others.

Answer: There is no verse in Scripture that proves this but only a general consensus of opinion. (See any good "Life of Christ.")

GOD'S FOREKNOWLEDGE

Question: Please explain Acts 15:18. Did God know just what men would do in the future, or did men become more wicked than God knew?

Answer: Of course God knew what men would do because He is omniscient, in which sense the Scripture verse referred to carries its explanation or meaning on its face.

SEISS' LECTURES ON THE APOCALYPSE

Question: What is your opinion of "Lectures on the Apocalypse," by Seiss?

Answer: These lectures are a scholarly and exhaustive treatment of the Revelation, from the premillennial viewpoint. There are details of interpretation with which we might not agree, but this is not surprising in a work on the Apocalypse.

THE COMMUNION OF SAINTS

Question: Please explain "communion of saints." Does it refer to the Lord's table?

Answer: The Greek word translated "communion" four times in the New Testament, is also translated "fellowship" twelve times, indicating that the idea of fellowship should be prominent. "Communion" is used in connection with the Lord's Supper in the sense that there is fellowship there with Jesus Christ and with one another.

THE SEVEN SPIRITS OF GOD

Question: What is meant by "the seven Spirits of God" in Revelation 1:4; 3:1 and 5:6?

Answer: The Holy Spirit. This expression sets forth the perfection of the Holy Spirit's energy, seven being the number of perfection. In this connection, note the sevenfold Isaiah 11:2: "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

POWER FOR THE CHURCH

Question: On the basis of Matthew 28:19, 20, and John 14:12, should not the church today have the same power as in the days of the apostles?

Answer: Yes. It may have such power, even though the working of miracles has ceased; these were necessary at the introduction of Christianity, though even then not all believers wrought them (1 Cor. 12:29, 30). But the full power of the Holy Spirit for life and service remains.

USE OF THE TITHE

Question: Would it be proper to use part of my tithe to buy an automobile, which I need to do my pastoral work most efficiently?

Answer: The fact that our correspondent makes this inquiry indicates that he would never be happy over such a transaction. This is apart from the question whether a Christian should tithe his income, for the writer has evidently decided it is his duty to do so. Let him continue to honor the Lord with his substance, and meanwhile present his request to God, who promises to supply all our need.

PERPETUITY OF THE EARTH

Question: Do you believe in the perpetuity of the earth as the habitation of man?

Answer: Yes. The "passing away" spoken of in 2 Peter 3:10, 13, does not imply destruction. In verses 5 and 6 of the same chapter we are told that "the world that then was, being overflowed with water, perished"; but whether the reference is to the original creation (Gen. 1:1, 2), or to the earth of Noah's time, it was not destroyed. The earth will be renovated by fire and there will be "a new heaven and a new earth." To the renewed earth, the holy city will descend (Rev. 21:1-5).

SONS OF GOD AND SONSHIP TO GOD

Questions: Are we made sons of God by faith—John 1:12? And what relation does the prodigal son represent, or is God the Father of all mankind?

Answer: To the first question we answer, yes. To the second we say that God is the Father of all mankind in the sense that He is their creator and preserver (Acts 17:28); but He is the Father of a part of mankind only in the sense that all have not received

and confessed His Son as Saviour and Lord, and hence are not regenerated. (John 1:12, Gal. 3:26, and Rom. 8:14).

THE EUROPEAN WAR

Question: How is the European war connected with prophecy? Where can I get a good late map of the war country? Have you any good prophetic news?

Answer: We have mailed this inquirer a copy of Dr. Gray's article, "The Battle of Armageddon," which is the best answer we can give in brief space to his first and third inquiries. The best late map of the war country of which we know is that published a few months ago by "The Literary Digest," of New York, but if that is not attainable, any good book store or first class stationery store would procure one for our correspondent.

PRAYING FOR FAITH

Question: Where are we commanded in the Bible to pray for faith or an increase of faith?

Answer: We do not know of any such command, but there are two passages that Christians recognize as an injunction to pray for faith or its increase. We have Luke 17:5, where the disciples said to our Lord, "Increase our faith," and Mark 9:24, where the father of the child with the demon spirit said, "Lord, I believe, help thou mine unbelief."

Remember that the obligation to duty is not always dependent on a specific command. All things within God's will are proper subjects of prayer, and faith and the increase of it are within His will.

THE SERVANT CAST OUT

Question: In the parable of the talents, the unprofitable servant is ordered to be "cast out" into outer darkness. Are we not to believe that only regenerate persons are to receive rewards as servants and was not Christ teaching of rewards in this parable? And yet here is a man cast out, which could not apply to a saved person. The parable of the pounds does not present this difficulty to me, as the slothful servant is not ordered to be cast out.

Answer: The servants may be taken as the whole body of those who profess to be such, some of whom may not be true servants and consequently there is no inconsistency in casting them out.

Only true Christians are to be considered as receiving rewards, but in the mixed state of Christian society there are many who seem to be Christians who are not, and in speaking of the whole body they are considered as a part of it, although not really so.

DR. BULLINGER'S WORKS

Question: Several inquiries have come to us about the writings of the late Dr. Bullinger, of England.

Answer: We have asked a competent authority on the other side of the water for information. He writes thus: "Some of Dr. Bullinger's earlier pamphlets were good, especially 'The Importance of Accuracy in the Study of Holy Scripture,' and 'The Inspiration and Authority of Holy Scripture,' also 'The Man of God.' There was a good one on Matthew 13 in its earlier editions, but it became more and more ultra-dispensational until finally the author declared that no part of that chapter applies to this dispensation at all. His large book on 'Figures of Speech' is valuable to those who wish to study deeply, though it has some blemishes. The two pamphlets that did so much harm were 'The Rich Man and Lazarus' and 'Spirits Imprisoned.' Because of this I find it difficult to recommend any of his books, for if people get one and like it they naturally try the others."

ABEL'S SACRIFICE

Question: What reason is there in Genesis 4 for believing that a holy God can be approached only by blood?

Answer: Compare Hebrews 11:4, which shows that Abel's sacrifice was offered "by faith." This must mean faith in some previous revelation or promise of God touching the way a guilty sinner may approach Him. Such was doubtless given in Genesis 3:21, in connection with the "coats of skins" which God provided to cover the nakedness of Adam and Eve. These must have been obtained by the sacrifice of an innocent animal, shall we say a lamb? In this circumstance there is set before our first parents in type the truth afterwards revealed, that without shedding of blood is no remission (Heb. 9:22). In other words, there is such a thing as a sinner's placing the life of another between his guilty soul and God. Abel grasped this truth by faith and submitted his will to God's testimony regarding it. He approached God in the way that had been revealed, while Cain refused to do so.

THEISTIC EVOLUTION

Question: What is theistic evolution? Is it scriptural?

Answer: "This term is used with considerable range of meaning, but may be defined as that doctrine of evolution which holds that God directly interposed at several points in the process of creation, viz., at the origin of matter, the production of life and the formation of man. It is at these points in the account of Genesis 1 that the Hebrew word,

"bara," indicating creation out of nothing, is used (vv. 1, 21, 27); at other places, where only transformations are meant, another word, translated "made," is used. The Biblical account would seem to leave room for evolution within any one of the systems of existence already named, i. e., matter may evolve itself into various forms of matter, animal life into various forms of animal life, and human life into various forms of human life. This is different, however, from that other kind of evolution which would make man the descendant of an ape and drive God out of the universe He has made. It should be kept in mind that, so far as science is concerned, evolution is an unproved hypothesis." —"Christian Workers Commentary."

GLORIFIED SAINTS AND THE KINGDOM

Question: Are the earthly promises of the kingdom to apply to the glorified saints during the millennium?

Answer: The promises of earthly blessing in the land are primarily for the Jews,—the Gentiles incidentally, both of whom will be still in the flesh and subject to human conditions. The blessings of the glorified saints will be of a heavenly character, befitting their nature and sphere, citizens of the New Jerusalem reigning with Christ above the earth.

Question: Why are the people in the kingdom age to be put under the law? It is a ministry of condemnation and cannot justify; why are they then put under it?

Answer: Law never ceases, thank God, and the only reason fallen man does not like it, is because through sin he does not keep it. Grace finds a way to deliver man from the condemnation of the law, and doubtless grace will continue so to operate as long as it is necessary, in the kingdom age as well as this age. But O, for the time when we will love the law of God as Christ did and as the holy angels do, and grace in the saving sense may not be necessary.

THE RITE OF CONFIRMATION

Question: What place does confirmation hold in the Word of God, and is it essential to the complete consecration of the believer?

Answer: This is a rite in the Roman Catholic, Greek, Anglican, Lutheran and other churches, consisting of the laying on of hands of an officiating bishop, or pastor, with prayer, implying the confirmation or strengthening of the soul by the Holy Spirit, and is a solemn form of induction into the visible church. In the Roman Catholic and Greek churches it is a sacrament which is thought to leave in the soul a special seal, but in the other churches

it is a ratification by the individual himself of the covenant made for him by his sponsors in baptism, and has no sacramental character. Its scriptural warrant is found in the apostolic practice of Acts 6:6; 8:17; 13:3; 19:6; 28:8.

We agree that it has no such sacramental character, as Baptism and the Lord's Supper, but consider it a very beautiful and appropriate form of induction into the church. The Baptists do not require it because of the immersion of adult believers, and other churches substitute for it the right hand of fellowship as it is called, but it takes its place with these forms as one way of publicly confessing Christ and uniting with His people. In that sense, but not in any other, may it be said to be essential to the complete consecration of the believer.

ANGLO-ISRAELISM

Question: What is the Anglo-Israel theory, and what are the objections to it?

Answer: The theory is that the Anglo-Saxons are the ten "lost" tribes of Israel, and that the British Empire has been great and prosperous because inheriting their covenants and blessings. It further holds that those we know as Jews are not of the ten tribes, but descendants of Judah and still under the curse. So that according to this all the blessings are applied to the Anglo-Saxon while all the curses are left for the Jew.

Some of the objections to this theory are stated thus by John Wilkinson, in "Israel, My Glory":

1. "The people (of Israel) shall dwell alone and not be reckoned among the nations" (Num. 23:9). This is not true of the Anglo-Saxons, but it is true of the Jews.

2. The prophets state that Israel is to remain many days without king or prince, and without a true knowledge of God (Hos. 3:4, 5), which of course is not the case with the Anglo-Saxons.

3. The prophets also state that the twelve tribes while outside of Palestine, are to be few in number and under national curse. But the Anglo-Saxons, though outside of Palestine, are enjoying national blessing, and are not few in number.

4. Anglo-Saxons, when converted, become members of the church and secure a heavenly inheritance rather than the earthly blessings promised to Israel. Anglo-Israelism would substitute these earthly blessings for the heavenly calling of the church, greatly to our loss.

THE TEN VIRGINS

Question: Who are represented by the ten virgins of Matthew 25:1-13?

Answer: Some hold that they represent the

Jewish remnant at the time of the end, but to others it does not seem likely that these would "slumber and sleep" in those trying days. Again there are those who think they represent the professing church going forth to meet the Bridegroom, but in this case the question arises who is the bride? The answer would be Israel, since the heavenly bride, the church, had not been revealed at the time this parable was spoken. F. W. Grant says: "It is when Christ comes to take Israel into relationship with Himself that on the way Christians are called out to meet Him and come with Him to the marriage."

"The Christian Workers Commentary" puts it thus:

"The phrase 'the Kingdom of heaven' or 'the Kingdom of the heavens' recalls the parables of chapter 13, and applies to the same thing, viz., the sphere of professing Christianity, i. e., Christendom during the absence of the King. At the first, that is, after our Lord's ascension, the attitude of the disciples was that of going 'forth to meet the bridegroom' (v. 1). In other words they were 'waiting for the coming of our Lord' (1 Cor. 1:7.) But 'the bridegroom tarried,' and 'they all slumbered and slept' (v. 5). The 'midnight' is coming however, when the cry is made 'Behold the bridegroom!' The wise virgins are the true believers, 'the oil in their vessels' (v. 4) symbolizing the indwelling of the Holy Spirit (Romans 8:9). The foolish virgins are the mere professors, as is evident from 'I know you not' (v. 12)."

WHO MAY PARTAKE OF THE LORD'S SUPPER?

Question: Is it right for a pastor to invite any one to participate in the Lord's Supper, Christians and those who would like to be, or any one who loves the Lord? Are we not one with those who partake, and in a measure share the responsibility of their sin, provided they are not living a clean, consecrated life?

Answer: Pastors must be the judges, under the regulations of the communions to which they belong, as to the breadth of the invitation to partake of the Lord's Supper. It is a conviction with many that all who are in the Lord should be cordially welcomed to the Lord's table, the question of whether they are in the Lord being left to the individual conscience. But, of course, persons of scandalous lives should be prevented from partaking.

Sharing the sin of those who unworthily partake, is a question of spiritual metaphysics difficult of solution. To sit in judgment on others as unworthy, unless we are officials of the church and have the keys of admission or rejection in our hands, smacks of the spirit of self-righteousness. We might judge certain

as unworthy to partake, and partake ourselves, when those judged would be accepted of the Lord while we would not be.

Of the several passages of Scripture cited by the inquirer in support of the proposition that such persons should not partake even though they be members of the church, only one refers to the Lord's Supper (1 Cor. 10:16-21), and in that the association is not with unworthy people but with demons. In none of the other passages (1 Cor. 1:10-13; 5:11; Eph. 5:7-11; 2 Thess. 3:6-14) is there reference to the Lord's Supper, all of the injunctions being as to social intercourse. This association may have application to the Lord's table, but when we are not in authority as to who shall participate in that service, guilt will not attach to us if we worthily partake, however unworthy others are who do partake.

CRITICISM OF EVANGELISTS

Question 1. Is it proper for an evangelist to name from the platform public men in the liquor trade or those engaged in other business of a vicious character?

Question 2. Is it proper for an evangelist to agitate the question of a strike or any other civic or social problem of a like character?

Question 3. Is it proper for an evangelist to use the Sunday newspapers to advertise himself and then purchase them for free distribution in his tabernacle?

Other questions follow too personal for these columns.

Answer: As to question one, our inquirer thinks that if the men in question are to be won for Christ the evangelist, or his workers, should first exhaust every resource in showing them their sin by personal work before denouncing and ridiculing them in public. We agree with this, although we have known of good results which have followed the other course. Evangelists in these days have terrific opposition to meet, and if they are men of prayer and exhibit wisdom in counseling with the pastors of the churches which they serve, they will be likely to make no mistake in the methods they adopt.

As to the second question, we doubt the wisdom of an evangelist taking up the question of a strike, but here again circumstances alter cases, and while nine times out of ten it might be harmful to do this, an occasion might arise when the duty of the evangelist was very clear.

As to Sunday newspapers, we are opposed to them on principle. We do not advertise in them, and we do not read or purchase them. We doubt not that there is some good reading matter in them, but we consider it a Satanic blind to cover the mass of evil they contain. Were we conducting an evangelistic meet-

ing we would not feel that our example in advertising in such papers was a helpful one, nor would we believe that their circulation among the people would contribute, except in an accidental way, either to the quickening of saints or the saving of souls.

CHRONOLOGICAL DIFFICULTIES

Question: 1. According to Genesis 11:26, 32, and 12:4 Abram must have been 60 years in Canaan before Terah died. How can you harmonize this with Acts 7:4, "when his father was dead, he removed, etc."?

2. Another difficulty is the following: If our Lord was crucified on Friday afternoon and rose again on Sunday morning, how was he "three nights in the heart of the earth" (Matt. 12:40)?

(The following answers are kindly given by the Rev. Martin Anstey, B. D., of London, author of "The Romance of Chronology."—Editor).

Answer:

1. Gen. 11:26 does not say that Terah was 70 years old when Abram was born. When Terah died at the age of 205 (Gen. 11:32) Abram was 75 years old (Gen. 12:4). Therefore, when Abram was born, Terah was 130 years old. Though mentioned first, he was probably the youngest son of Terah. In Genesis 12:1 the word "had" must be deleted. Two distinct calls were addressed to Abram. In response to the first call Abram came and dwelt in Haran (Gen. 11:31). In response to the second, he came into the land of Canaan (Gen. 12:5). Acts 7:2-4 makes explicit what is implicit in Genesis 11:27-12:5. For full details see Anstey's "Romance of Bible Chronology," vol. 1, p. 78.

2. The common explanation is as follows: The term "day and night" is an equivalent for our "day of twenty-four hours." It is conceived of as a unity. The oriental method of reckoning was integral and inclusive. It was integral—any portion of the twenty-four hour day was reckoned as one day. It was inclusive—the period from any point of time in one twenty-four-hour day to any point of time in the following twenty-four-hour day was reckoned as a period of two days. Hence from 3 p. m. on Friday to "very early in the morning" on the following Sunday would be reckoned as a period of three twenty-four-hour days, or in the idiom of the original "three days and three nights."

SANCTIFICATION AND SAINTHOOD

We are grouping several questions under this head as follows:

1. Is a person after he accepts Christ to be referred to as a saint?

2. Can a person be a saint and a sinner?

3. Can a man live without sin?

4. What about secret sin, such as selfishness, pride and lust? Has every man secret sins, and if so how can he be sanctified?

5. Will you explain Romans 6:6? If the "old man" is crucified with Christ and the "body of sin" is destroyed, how can there be any striving within?

6. Does 2 Corinthians 5:17 mean that by faith or the grace of God we are free from the old nature which was handed down from Adam and Eve? Christ's own words in Matthew 5:8 are, "The pure in heart shall see God." This I believe means a clean, sanctified, holy life, is it not so? See also 1 John 3:8, 9.

Answer: A person who accepts Jesus Christ as Saviour is properly referred to as a saint, for a saint is one who is set apart for God through faith in Him. But he can be a sinner too in the sense that although set apart for God he is still but partially sanctified so far as his actual experience is concerned.

The Holy Spirit in 1 John 1:8 answers the question as to whether a man can live without sin. The text applies with emphasis to such sins as selfishness, pride and lust. Every man has secret sins, but this does not deny that he may be in a state of sanctification, for that does not mean the eradication of sin.

The term, "old man," in Romans 6:6 refers to our corrupt nature inherited from Adam, including the inborn tendency to evil. The "body of sin" is difficult to explain. Some say it means the "mass of sin" but we think rather the corporeal body in which sin is committed. This is destroyed, not that it no longer exists, but in the sense "that henceforth we shall not serve sin" in it. That is, we shall no longer be in bondage to sin through its members. Sin may be in our bodies still, but there is no necessity as formerly that it should reign there (verse 12).

2 Corinthians 5:17 does not say we are free from the old nature, but as the Revised Version expresses it, "there is a new creation." In other words, we have a new nature side by side with the old one, and as a result all things become new in the sense of new opinions, new convictions, a new mode of living, etc. We agree with the writer as to Matthew 5:8.

THE MEANING OF LEAVEN

Question: (We have several inquiries about the meaning of "leaven" in the parable in Matthew 13, including objections to our view of it as given in these columns a few months since. It is inconvenient to reply to all these inquiries in detail, but we give herewith the full and excellent treatment of the subject as found in the "Scofield Reference Bible," and

with that we must conclude our references to it for the present. We cannot guarantee to change the opinions of our correspondents by anything we say, but we are responsible to tell what we believe the Bible teaches.—Editors.)

That interpretation of the parable of the Leaven (v. 33) which makes the leaven to be the gospel, introduced into the world by the church, and working subtly until the world is converted is open to fatal objection: (1) It does violence to the unvarying symbolical meaning of leaven and especially to the meaning fixed by our Lord Himself (Matt. 16:6-12; Mark 8:15.) (2) The implication of a converted world in this age is explicitly contradicted by our Lord's interpretation of the parables of the Wheat and Tares, and of the Net. Our Lord presents a picture of a partly converted kingdom in an unconverted world: of good fish and bad in the very kingdom-net itself. (3) The method of the extension of the kingdom is given in the first parable. It is by sowing seed, not by mingling 'leaven'. The symbols have, in Scripture, a meaning fixed by inspired usage. Leaven is the principle of corruption working subtly; is invariably used in a bad sense, and is defined by our Lord as evil doctrine (Matt. 16:11, 12; Mark 8:15). Meal, on the contrary, was used in one of the sweet-savour offerings (Lev. 2:1-3), and was food for the priests (Lev. 6:15-17). A woman, in the bad ethical sense, always symbolizes something out of place, religiously. In Thyatira it was a woman teaching (compare Rev. 2:20 with Rev. 17:1-6). Interpreting the parable by these familiar symbols, it constitutes a warning that the true doctrine, given for the nourishment of the children of the kingdom (Matt. 4:4; 1 Tim. 4:6; 1 Pet. 2:2), would be mingled with corrupt and corrupting false doctrine, and that officially, by the apostate church itself (1 Tim. 4:1-3; 2 Tim. 2:17, 18; 4:3, 4; 2 Pet. 2:1-3).

Summary: (1) Leaven, as a symbolic or typical substance, is always mentioned in the Old Testament in an evil sense (Gen. 19:3, references). (2) The use of the word in the New Testament explains its symbolic meaning. It is "malice and wickedness," as contrasted with "sincerity and truth" (1 Cor. 5:6-8). It is evil doctrine (Matt. 16:12) in its threefold form of Pharisaism, Sadduceeism, and Herodianism (Matt. 16:6; Mark 8:15). The leaven of the Pharisees was externalism in religion (Matt. 23:14, 16, 23-28); of the Sadducees, scepticism as to the supernatural and as of the Scriptures (Matt. 22:23, 29); of the Herodians, worldliness—a Herod party amongst the Jews (Matt. 22:16-21; Mark 3:6). (3) The use of the word in Matt 23:33 is congruous with its universal meaning.

Mark 16: 15.

WINE IN THE BIBLE

Question: Did they have wine at the marriage feast (John 2) prior to Christ's converting the water into wine?

Answer: We think they did.

Question: "Did Jesus drink real wine, if so how do you reconcile this with the modern teaching about total abstinence?"

Answer: We presume the reference here is to the Lord's Supper where "the fruit of the vine" was used, which may mean the pressed juice of the grape in an unfermented state as yet.

Question: "Cannot understand how God can approve of His people indulging in wine and strong drink which causes them to lose their reason and makes it impossible for them to serve Him" (Duet. 14:26).

Answer: (1) The wine and strong drink of the patriarchal days was very different from the mind and body destroying stuff which so called civilization eventually produced. (2) Israel, being a simple, pastoral and temperate people, drunkenness at that time was practically unknown, and this privilege to which you refer might safely be given without danger of abuse. Later when Israel began to corrupt herself by intercourse with the surrounding heathen nations, God's warnings and prohibitions and denunciations against drunkenness revealed to mankind His attitude toward that evil. See I Cor. 5:11 and 6:10.

We feel led to add to this the following quotation from an answer on this same subject in Bible Problems Explained, by Gray, p. 86:

"The whole trend of the Bible is against the saloon, against social-treating customs, against the manufacture and sale (except as poisons) of such stuff as now go under the names of wine, whiskey, beer and the like; and against even the private and moderate drinking of pure wines and liquors on the part of professed disciples of Christ, for reasons given very plainly in such passages as I Corinthians 8 and Romans 14. There are many things other than wine-drinking which may not be sins in themselves, but which become sins in certain circumstances, and surely this is to be said for everything associated with the saloon."

Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing, that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all round and above is trouble.—Andrew Murray.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

THE ACTS OF THE APOSTLES

Lesson 6

The Transition Period

Chapters 8-9:30

We explained in the last lesson the meaning of the "transition period" which continues to chapter 13. The first sentence in this chapter is more properly the concluding one of the last, although it introduces the account of the persecution following in which Saul was the leader (8:1-3). With the account of this persecution compare Hebrew 10:32-34, and for Saul's part in it, Acts 22:4, 19,20; 24:10,11, and parallel places.

"The blood of the martyrs is the seed of the church," as the results in verses 4-8 bear witness. Notice in this case that every one was a preacher, somewhat as in the later instances of the Waldenses and Huguenots. John 4:42 shows how the soil had been prepared in Samaria. Miracles were in order here, because the New Testament had not come into existence, but in our day faith in the Word of God is substituted for them.

Simon, or "Simon Magus," was one of Satan's instruments to anticipate the coming of the gospel and counterfeit God's power (vv. 9-11). Compare 2 Thessalonians 2:9 for the multiplication of such persons towards the end of the age. His pretended faith deceives even Philip (v. 13).

Verses 14-17 have led to error in two directions. Some teach therefrom that one may believe in Christ and yet not possess the Holy Spirit, whose reception it is claimed is distinct from conversion. While others affirm that the laying on of hands by so-called successors of the apostles, as in the rites of confirmation and ordination, are needful to His reception. The correction of these things is found in the dispensational character of this part of the book. The Samaritans who had a controversy with the Jews (John 4:19-24), had to be identified with those in Jerusalem, after their conversion, hence the gift of the Holy Spirit was withheld in their case till Jerusalem sent the apostles to them.

To quote Gaebelein, "Peter uses the keys here as with the Jews on the day of Pentecost, and the Gentiles later in the case of Cornelius" (Acts 10). Nowhere in the New Testament is it taught that the believer on Christ should seek the gift of the Holy Spirit afterward, nor that He is to be received only by the laying on of hands. The believer may be "filled with the

Spirit" many times, but the Spirit comes to dwell in him once and forever.

"Simony" is the name given to the offense of the impostor recorded in 18-24, and it stands for any attempt to make merchandise of the gifts of God. In so far as Christian Science, claiming to be divine, demands pay for its healing benefits, it is guilty of this sin.

The remainder of the chapter is quite plain. As a soul-winner all must be impressed with Philip's obedience (vv. 26, 27), tact and intelligence (vv. 30-35), and success (v. 38), but the explanation is that he was "full of the Holy Ghost" (Acts. 6:3). Verse 37 is omitted in the Revised Version as not belonging to the text. It states a great and important truth, but it anticipates the latter teaching of Christianity which was given Paul to reveal (Acts 9:20; Gal. 1:12). The catching away of Philip (v. 39) suggests 1 Thessalonians 4:17, and is a kind of type of that which will occur when the church as a whole has finished her labors here, and will be translated to "meet the Lord in the air."

We include the conversion of Saul in this lesson, as the opening of chapter 9 leads us back to that of chapter 8, showing the intervening narrative as a parenthesis. With the exception of the descent of the Holy Spirit, the conversion of Saul is the most important event in the book. For something of his early history see Acts 22:3,28; 23:6; Galatians 1:13,14; Philippians 3:5,6. What happened on the way to Damascus was unique (vv. 3-7), and will not be repeated till Zechariah 12:10 is fulfilled at the end of this age. It is related twice again, and with more detail, in chapters 22:5-16; 24:12-18. The "light out of heaven" (9:3) was doubtless the glory of the Lord, but later on it is the Lord Himself who appears unto Saul. For proof of this compare verse 5 with verses 17 and 27 of the same chapter, also 26:16, 1 Corinthians 9:1 and 15:8, 9.

Note the identification of the Lord and His people, the Head and the members of the body in the words, "Why persecutest thou Me?" Note the correspondence in the two visions to Saul and to Ananias (vv. 6,10-16), which establishes the actuality of the occurrence. Note the particularities of God's knowledge of man—the name of Ananias, the city, the street, the house in which he dwelt, the name of Saul, his birthplace, his present occupation! How real and startling it all is! And Ananias is an ordinary disciple, not an apostle, to whom the great commission is accorded (Gal. 1:1). Note

the first indication of what Paul's mission is to be (v.15). Note that he was first filled with the Spirit and afterward baptized (vv.17,18), which was different from Acts 2:38; 8:16 and 10:44. "Evidently had there been uniformity in all these cases it would have resulted in the belief that to receive the Spirit, the same method always must be followed, which has to be avoided. It is to be remembered that these cases were all unique as taking place in the Jewish and the transition stages, while the present method of receiving the Spirit is revealed in Ephesians 1:13."—Gaebelin.

We pass over the remainder of this story except to notice verse 23. The many days doubtless included the journey to Arabia and back spoken of in Galatians 1:17, and which will be treated when that epistle is reached.

Questions on the Lesson

1. What is meant by the transition period?
2. Have you carefully examined the other Scriptures referred to in this lesson?
3. What is now substituted for miracles?
4. In what two directions has the translation in 8:14-17 led to error?
5. In what is the correction found?
6. What is "simony"?
7. What marks Philip as a soul-winner?
8. What is suggested by his being caught away?
9. What comparison is made between the conversion of Saul and other events in this book?
10. How is God's knowledge of our intimate life shown in this lesson?
11. What did we note about receiving the Holy Spirit?
12. What is included in the "many days" of 9:23?

THE ACTS OF THE APOSTLES.

Lesson 7

The Door Opened to the Gentiles Chapters 9:31-11:18

The closing of the 9th chapter shows Peter on a tour of visitation, and the performer of two great miracles, it being significant that the greater of the two was in answer to prayer (v.40). Almost all the commentators regard these miracles as having a bearing on the crisis of the church recorded in the next chapter. In that chapter Peter is again to use the "keys," this time in opening the door of the gospel to the Gentiles. Indeed, since the occupation of a tanner was unclean in the eyes of a Jew because of the handling of the skins of dead animals, it is seen that Peter in Joppa is already breaking with the customs of his nation.

As an introduction to chapter 10 carefully read Paul's words in Ephesians 2:11-18. Note, in passing, that the Caesarea in this case was not that of Matthew 16, but another city of the

same name, located near Joppa, which the Emperor Augustus gave to Herod, and which the latter greatly beautified.

The description of Cornelius (vv.1-8), shows this Gentile Roman soldier very near the kingdom of God, and an example of how God will reveal more light to any man who lives up to the light he has. But the need of this "more light" in the sense of the knowledge and acceptance of Jesus Christ as a Saviour, is also revealed with equal clearness.

Passing to the vision of Peter (vv. 9-23), the "vessel" represents the Christian church; the "four corners," the four corners of the earth; the clean animals, the Jews; the unclean, the Gentiles. In the church, however, all are cleansed (read here 2 Corinthians 6:11 and Ephesians 3:6). The Lord providentially interprets the vision in verses 17-20. Note the proof of the personality of the Holy Spirit found in verses 19 and 20—"the Spirit said * * * I have sent them."

We are now in the centurion's house and listening to Peter's sermon (vv. 24-43). He has had his eyes opened to the great truth expressed in verse 34. This does not mean that any man merits God's acceptance by his natural morality, for the true fear of God and the working of righteousness are always the result of His grace. It means that God vouchsafes this grace to men of every nation, whether Gentile or Jew. Verse 43 emphasizes this, being the first echo of John 3:16 in the history of the church.

That the household of Cornelius acted on this promise by faith is seen in the result (vv. 44-48), which demonstrates that the Holy Spirit is given to men without either water baptism or the laying on of hands, but simply by believing (Gal. 2:2). Water baptism followed, but not as an act of Peter himself, as is worth noticing (v. 48).

The next chapter indicates that party spirit showed itself early in the church. "They that were of the circumcision" (11:2), means the Palestinian Jews as distinguished from the Grecian Jews or "Hellenists" as they were sometimes called, and who whether born in Greece or not, adopted Greek customs. The priests and the Pharisees belonged to the former who were more zealous for the letter of the Mosaic law than the others (Acts 21:20). As we shall see later (Chap. 15), they thought it necessary for a Gentile to become a Jew before he could be saved, i. e., he must submit to be circumcised at least. But Peter rehearses all the circumstances in the case of Cornelius, and at this juncture they appear to be more than satisfied (v.18).

Questions on the Lesson

1. Name the two miracles of Peter at the close of chapter 9.

2. What is Peter about to do in chapter 10?
3. Have you read Ephesians 2:11-18?
4. Give a brief history of Cæsarea.
5. What does the history of Cornelius teach?
6. Explain the housetop vision.
7. What proof of the personality of the Holy Spirit is here found?
8. How is 10:34 to be interpreted?
9. How is the gift of the Holy Spirit received?
10. What distinguished the Palestinian Jews from the Hellenists?

THE ACTS OF THE APOSTLES.

Lesson 8

The Church at Antioch Chapters 11:19-13:3

By connecting the first verse of this lesson with 8:4, it will be seen that all intervening is a parenthesis, an important one indeed, but making it necessary now to return to the martyrdom of Stephen for a new start. Be sure to consult a map for the localities in verses 19 and 20. Antioch, now coming into prominence as the headquarters of the Gentile church, was a beautiful and influential city in Syria, but luxurious and immoral. It was founded about 300 B. C. Saul's great life work really begins here (v. 25), and here also the name of Christianity takes its rise (v. 26). Antioch is said to have been famous for its witty epigrams, and it is thought that such was the origin of the name "Christian." The church there was richer in this world's goods than at Jerusalem, which enabled the Christians to show the beautiful spirit of verse 29.

Another parenthesis meets us at chapter 12, the closing verse of which brings us back to Antioch. Chapter 12 is of events in Jerusalem, the martyrdom of James by Herod, the imprisonment and deliverance of Peter, and the fate of the wicked king.

To begin with the last-named. Four Herods are mentioned in the New Testament, Herod the Great who killed the innocents in Bethlehem, Herod who killed John the Baptist, this Herod, and he before whom Paul stood later on.

The story of this, the second, persecution of the church is told in verses 1 to 5. The James here mentioned was the one honored by our Lord on the Mount of Transfiguration, and in Gethsemane. See also the memorable circumstance in Matthew 20:23. Peter was now the only apostle remaining in Jerusalem. The four quaternions, 16 soldiers, "to keep him," suggest that the enemies of the church in Jerusalem had not forgotten his earlier deliverance (chap. 4).

The story of the present deliverance is told in verses 6-17, and is so plain we need not dwell upon it.

The judgment on Herod (vv. 18-23), suggests to some "the presumption and fate of the Antichrist," who also will persecute the Jewish saints, claim divine honors and assume the place of God (2 Thess. 2:3-8).

In verses 24 and 25 Barnabas and Saul have returned from their mission of bearing the alms of Antioch to Jerusalem and have brought John Mark with them.

It is now that Antioch comes to the front as the second great center of Christianity, and with it Paul, no longer called Saul, the great apostle to the Gentiles. The time is supposed to be toward the spring of A. D. 46. Verses 1-3 tell the story. Five names are given, one of them very prominent in social circles—Manaen, a foster-brother of Herod. Note the phrase "they ministered to the Lord." How? Just by quiet worship. And, oh! who can measure the results to the church and to the world that came of it! What a contrast with the present-day "movements" of one kind and another, the banquets, conventions, newspaper advertisements, photos, and "whoop-'em-up" song services, to say nothing of meetings for the so-called deepening of the spiritual life. The simplicity of ministering to the Lord strikes us here, and the circumstance that He Himself is present to guide into large things through the voice of His Spirit, who can be recognized by all who are holy enough and quiet enough to hear.

The laying on of hands in this case is hardly identical with modern "ordination," but simply the testimony of the church to the genuineness of the call that had been received, and their outwardly expressed "fellowship and identification with the two" who had thus been set apart by the Holy Spirit. This is the way all true missionary work should begin, and the only way to insure a blessing.

Questions on the Lesson

1. With what earlier event is this lesson connected?
2. Have you located the cities on the map?
3. What do you know about Antioch?
4. To what locality do the events of chapter 12 belong?
5. Name these events.
6. Identify the different Herods.
7. Identify James, the first of the apostles to suffer martyrdom.
8. Of whom may this Herod be taken as a type, and in what particulars?
9. At what date did the great work of missions to the Gentiles begin?
10. What is here meant by ministering to the Lord?

International Sunday-school Lessons

By E. O. Sellers

July 11

Solomon Anointed King

1 Kings 1: 28-40

Golden Text.—“Know thou the God of thy father, and serve him with a perfect heart and with a willing mind.”—1 Chronicles 28:9.

David was an empire builder, an organizer and an accumulator of wealth. Read carefully 1 Chronicles 29: 28. Three characters in this lesson are outstanding.

I. David. 1. He had to make a selection (vv. 20, 27), but God makes His own choice of Solomon (Jedidiah, “the beloved of Jehovah,” 2 Sam. 12:25). 2. David had a promise he must needs fulfill (vv. 17, 30). While his second son who sought to usurp his throne, is engaged with his fellow conspirators (vv. 9, 41) in feasting and rejoicing in their supposedly easy victory over the aged father, David rallies and gives direction for the public proclamation of Solomon as king, thereby redeeming his promise. Bath-sheba, emboldened by her need (v. 16), enters the king's chamber where now another ministers in her stead, and lays the facts of Adonijah's rebellion before David, concluding her petition with the dramatic words of verse twenty. Bath-sheba's petition is reinforced by the words of David's faithful mentor, Nathan (vv. 22-27). Turning again to Bath-sheba David emphatically reiterates his determination to carry out God's commandments relative to his successor. Even in the hour of his departure David remembers that it is Jehovah “that hath redeemed my soul out of all distress” (v. 29). 3. David then gives careful command relative to the public proclamation of the new king (vv. 32-35). Calling to his help his trusted and tried friends, Zadock, the priest, Nathan, the prophet (2 Sam. 12: 24, 25), and Benaiah, the soldier (1 Chron. 11: 22-25), he directs them to place Solomon upon his own mule (v. 33) and take him to Gihon there to be anointed and proclaimed king in David's stead. Contrast David's scrupulous obedience regarding the use of horses (Deut. 17: 16) with that of Absalom (2 Sam. 15: 1) and Adonijah (v. 5). Note also it was the priest and the prophet alone who were to anoint the king (v. 34). In this we see a parable of the establishment of the everlasting kingdom of righteousness by the Prince of Peace and not by means of the sword. This anointing was a symbol of dedication to God (Lev. 8: 10-12). But as this was only outward form and symbol, they must petition Jehovah to keep the new king (v. 34). 4. David took no chances but stepped aside

fully, while he yet lived, that all question of Solomon's right should be removed (v. 35). Solomon had the added security in that he had been appointed also by Jehovah to be a prince over Israel and Judah. It was Benaiah, true to his training, who reported to the king the execution of his orders and swears fealty to his successor, at the same time interceding for Jehovah's blessing upon Solomon.

II. Solomon. 1. He was chosen of God (1 Chronicles 28: 5; 29: 1). Solomon was the first son of David and Bath-sheba after their legal marriage. His name signifies “Peaceful” (see 1 Chron. 22: 9) and may signify the fact that David had found the peace of forgiveness. Solomon inherited the strength of David's maturity and chastening also, and through his mother, the wisdom of Ahithophel, whose advice “was as if a man had inquired at the oracle of God” (2 Sam. 16: 23). 2. He was chosen because of intercession (chap. 1: 17). The standing of the Christian is what it is in the sight of God because of One who intercedes on his behalf (John 17). 3. He was chosen in the midst of controversy and as against antagonists (v. 5). So the Christian, chosen before the foundation of the world in Christ, also has great opposition and a dangerous antagonist and, like Solomon, he is secure in spite of the assaults of the evil one (1 Cor. 10: 13, Jude 24). 4. Solomon was chosen for a definite work (1 Chron. 28: 10). 5. Solomon was promised help (1 Chron. 28:9)—so are we. “I can do all things through Christ which strengtheneth me” (Phil. 4: 13). The people (v. 40) accepted Solomon, “born to the purple,” as one worthy the position. We are chosen to be “kings and priests unto God,” to be saints, because God has chosen us “in the Beloved.” The rules of the kingdom are simple (Micah 6: 8; John 15: 14-27).

III. Adonijah. 1. He was a self-selected king (v. 5), and as such lacked not only the approval of God but the ability to execute his designs. He had Joab, the bloody soldier, and Abiathar, the jealous priest, as his co-conspirators, yet all combined could not set aside the decree of God. 2. He was a spoiled child. “His father had not displeased him at any time” (v. 6). True, he was David's eldest living son, yet he was not in the line of God's selection. Brought up probably in the harem, lacking the father's discipline, he was lacking in those essential elements that belonged to the responsibilities of a king. 3. He had to acknowledge David's authority. His weak imitation of his half-brother, Absalom, is soon

made to be a mockery (v. 41), and his followers are scattered (v. 49), while he is seized with abject fear (v. 50). 4. His refuge. There is, however, the suggestion of hope in that Adonijah found a safe refuge (vv. 50, 51).

July 18

Solomon Chooses Wisdom

1 Kings 3: 4-15

Golden Text.—“The fear of Jehovah is the beginning of wisdom.”—Proverbs 9: 10, R. V.

~ Last week we had the story of a young man whose childhood was unrestrained and ungoverned, who proved unable to govern the kingdom he so much desired. Today, by contrast, we study the life of a younger brother, who chose the way that led to true success. Emphasize the fact that this Sunday is “Decision Day.”

The only discordant note here struck is that recorded in verses one and two. Solomon’s “affinity” (though his Egyptian wife may have abandoned idolatry), is not expressly censured like his connection with other foreigners (chap. 11: 1-3).

I. Solomon’s Part, vv. 3-9. 1. Preparation (v. 3). The text suggests that there was preparation for his hearing of God’s wonderful promise, “Ask what I shall give thee.” (1) He “loved the Lord” (v. 3). It was in the “statues of David” and in the worship of Jehovah that Solomon had his chief delight. (2) He “went to Gibeon” (v. 4) because there at the Tabernacle (the Temple was not yet built) Jehovah particularly manifested Himself to the people (1 Chron. 21: 29; Exod. 29: 42, 43, R. V.).

2. Presentation (v. 4). He offered a thousand burnt offerings, when one would have sufficed. The tabernacle was a type of Christ (John 1: 14, R. V. and John 14: 6), and each of the one thousand sacrifices also pointed forward to the Christ. The Christian has a better ground whereon to approach God (Heb. 10: 1-22). 3. Revelation (v. 5). God appeared to Solomon in a dream; we have a better revelation in Jesus and the inspired Word. Dreams are most probably the “concentrated essence of the main stream of waking thoughts.” Visions furnish ideals and inspirations. Let the church keep before itself the vision of a perfect church, world, and city of God. “Life is no dream, but life is nothing without great dreams”—Dr. Cope. Subsequent developments amply demonstrated that God really spoke to Solomon that night. 4. Position (vv. 6, 7). In reply to God’s wonderful setting before him of His infinite resources, Solomon first of all acknowledged his debt to David, his father. God’s kindness, His faithfulness and “bounty” (marg.) to David, had

been according to the manner of his walking in “uprightness of heart”; and to crown that kindness, he, Solomon, is “the son to sit on his throne.” This acknowledgment involved a definite obligation of service for which Solomon felt his unworthiness. It is such a spirit that God delights to honor and in response to it He has set the infinite resources of His power (John 14: 13, 14; 15: 7; 15: 16; 16: 23, 24; Mark 11: 24; 1 John 3: 22; 5: 14, 15). Solomon was perhaps twenty-one years of age yet in God’s sight he is but “a little child.” 5. Petition (vv. 8, 9). Seeing the greatness of the responsibility now resting (v. 8) upon him, Solomon’s plea is for wisdom. Already he had shown that he had in him the root of true wisdom (Prov. 1: 7 and Golden Text). Solomon seemed to sense his responsibility first to God, and then to the people, for he said, “Who is able to judge this thy great people?” (R. V.). He asked for a “hearing heart” (R. V. marg.). Such a request was of more value than great riches (Prov. 3: 13-18), and was in line with his father, David’s, petition (1 Chron. 22: 12; 29: 19). Christians may pray this same prayer (James 1: 5-7) and in addition have the promise of One, the Holy Spirit, who shall guide them into all truth (John 16: 13). It is the Spirit’s work to impart wisdom, and thus equipped the Christian is not overwhelmed by a sense of his inefficiency or his responsibility. This petition was for the glory of God (Jas. 4: 2, 3). It represents the highest form of wisdom, of moral integrity and discernment.

II. God’s Part, vv. 10-15. 1. His Pleasure (vv. 10, 11). It is a greater thing to make a speech that pleases God than one to please man. Verse eleven tells of some of the things for which doubtless many of us would have asked under the same circumstances. 2. His performance (v. 12). But Solomon made a wiser choice, hence God’s pleasure to do not only all he had asked, according to his human words, but more also. Solomon’s name is as a proverb, synonymous with the greatest wisdom (v. 28, chap. 4: 29-34; 5: 12, etc.). 3. His promise (v. 14). As though to heap up His goodness, as a sort of a reward of merit, God offered Solomon “long life” on one condition only—obedience. Such a promise is ours and the world has yet to realize the wisdom of God’s ordinances for the good of our physical well-being (Deut. 5: 16; 25: 15; Prov. 3: 1; 14: 15-23; 1 Tim. 4: 8). All of God’s promises are conditioned upon our obedience. It is sad to think that with all of his wisdom Solomon failed to learn the wisdom of obedience (1 Kings 11: 42), and died a comparatively young man. 4. Conclusion (v. 15). Solomon awoke but the vision remained and he showed his acceptance of God’s promised goodness by his sacrifices (Heb. 13: 15, 16, R. V.).

July 25

Solomon Dedicates the Temple**1 Kings 8: 22-30.**

Golden Text.—“My house shall be called a house of prayer for all people.”—Isaiah 56: 7.

To teach this lesson properly reference must be made to the building of the Temple (chap. 6), to the building of Solomon's palace and that for his Egyptian wife (chap. 7), and also to the removal of the ark from the city of David, “Zion,” in the “tent of meeting,” to its new dwelling place in the Temple. The time consumed in erecting the Temple (seven years, 1 Kings 6: 38), the number of men employed, approximately 150,000, and the skill and magnificence of the building (1 Kings 6: 7) will serve as an interesting introduction to the dedication ceremonies proper. Those present on this occasion are suggested in verses two and three; the time consumed was seven days (v. 66), and the condition of Solomon's heart (v. 5) is seen in the multitude of his sacrifices. The Temple marks the beginning of a new era in Hebrew history, one of great outward glory, though it was not one of inward strength, as the speedy breaking up of the kingdom and the final captivities give evidence. Prof. Beecher sets the date of this event as being “about the first of October in the eleventh or twelfth year of Solomon's reign—say 1012 B. C.”

I. Solomon's Veneration, vv. 22-24. Solomon's Temple was a place of sacrifice but more than all it was a house of prayer (Matt. 21: 13), and his dedicatory prayer is the longest prayer recorded in the Scriptures. In it is to be found no mention of the Temple as a place of sacrifice, yet no prayer is heard apart from sacrifice. Each article of the Temple furniture had its special teaching but the greatest teaching of all was that of God's nearness and of His readiness to hear the petitions of His servants. Solomon personally brought his thanks and his petition before the altar whereon lay the sacrifice (Heb. 9: 22; 10: 19, 20; John 14: 6), and even there he “spread forth his hands” in token of supplication, adoration and worship. We can “come boldly to a throne of grace” and need not priest or sacrament, for we have one who “ever liveth to intercede for us.”

Solomon showed reverent boldness and pious confidence in his words. It is a great blessing when the leader of any people sets them a pattern of such piety and prayer (Prov. 14: 34). In this Solomon is a type of “great David's greater son” (Heb. 7:25). This prayer is twice recorded (2 Chron. 6: 13-42) and it begins with an acknowledgment of God's blessings previously granted (See Phil. 4: 6). These were the basis of Solomon's new plea. In verse 23 two titles are given to God (See Exod. 24: 10; 1 Sam. 1: 17; Ps. 41: 3; Isa. 41: 17; 45: 3).

II. God's Word Verified, vv. 25, 26. Solomon repeatedly referred to the fact that he has fulfilled God's promise to his father David in building the Temple. God is a covenant-keeping God, and upon this fact Solomon voices his plea for future blessings. Solomon's “therefore” (v. 25), reveals his acceptance of God's words to David (chap. 2:4). This word of Jehovah is sure and steadfast (Jer. 33: 17-26), and Solomon's use of God's promise (2 Sam. 7: 12-16) is an exhortation to us that we base our petitions upon some one of God's promises. Praying thus we can rest assured that our prayer is in the will of God and therefore that it will be heard (1 John 5:14, 15). The full application of this is in the fact that our Lord Jesus is the true King of Israel.

III. God's Vision, vv. 27-30. See also 2 Chronicles 7: 1-3; 12-22; 1 Kings 9: 1-9. As the king concluded his prayer the cloud resting over the Holy of Holies grew bright and dazzling, and fire fell upon and consumed the sacrifices. The priests stood without in awe and amazement, and the whole people fell upon their faces, and worshiped and praised Jehovah. Even with all of this special manifestation Solomon did not conceive of Jehovah a “local, tribal deity.” Earth could not contain Him, nor the heaven and the heaven of heavens (v. 27). God fills the whole universe (Ps. 129: 7-16), yet He did and does give us special local manifestations of Himself. It is this same God who dwelt fully in Jesus Christ (John 1: 14; Col. 2: 9). Solomon coveted scrutiny for in that Temple God had said “My name shall be there” (v. 29), and His name is “Love” (1 John 4:8). See also 2 Chronicles 6: 20, 40. This prayer is for us granted in Him whom the Temple typifies, our Lord Jesus Christ (John 14: 13, 14). The eyes of God are ever towards Him, and ready to answer the petition made in His name. There is a great lesson for the Christian and for the Christian's special places of worship, our churches, in this wonderful promise of Jehovah regarding His name.

Accompanying this ceremony was the “Feast of Tabernacles” (vv. 62, 63; 2 Chron. 7:4-11) which usually lasted seven days, but, on this occasion continued for fourteen days. It was a time of great joy and gladness of heart for all the goodness and mercy of the Lord (see 1 Kings 8: 65, 66; 2 Chron. 7: 9, 10). Solomon assumed that Israel would constantly be sinning (vv. 34, 36, 39, 43, 49). This proved to be true, but no matter how frequently they sinned forgiveness was at hand if they truly repented and turned to Jehovah.

Application. We are building a temple (Eph. 2: 19-22); we must dedicate that temple to God (Rom. 12: 11); our trust, our rest will only find its full satisfaction in Him (Matt. 11: 28, 29; Heb. chap. 4).

August 1

The Queen of Sheba Visits Solomon

1 Kings 10: 1-10, 13

Golden Text.—“Wisdom is better than rubies.”—Proverbs 8: 11.

The visit of this wealthy queen from the region of southern Arabia has always appealed to the imaginations of men. Solomon's kingdom was at the apex of its glory, there were no wars, Israel's borders were extended, and the Temple and other wonderful buildings had all been completed.

The chief value of this lesson is in what Christ, of whom Solomon is a type, has done, is doing, and will do.

I. “Hard Questions,” vv. 1-3. Solomon is here a great type of Christ. 1. His greatness could not be hid (Mark 7:24). Solomon's fame filled the known world (1 Kings 4: 34). The fame of Solomon drew to his court this queen and we must recall that it was probably a 1,500-mile, toilsome, camel-back journey for her. 2. She brought a “very great store” (v. 10) of gifts which, according to oriental custom, she presented to Solomon. Our best gift to our King is ourselves (2 Cor. 8: 5). 3. She came to learn of “the name of the Lord” who had done so much for Solomon and his people; to learn wisdom for the guidance of herself and her people. We come to a King who possesses all wisdom (Matt. 12: 42). Solomon had a wonderful missionary opportunity. God is today sending heart-hungry people to this land from the most remote parts of the earth. Are we using our privilege to point them to the true God, and to Jesus, His Son? This queen did not believe what she had heard (v. 7) and resolved to find out for herself. The queen of Sheba will rise up in judgment against all who refuse to “come and see” (John 1: 39, 45-51; Matt. 12: 42). 4. This visit is a prophecy of that day when the kings of Sheba and Seba will come with their gifts for the greater Son of David (Ps. 72: 10, 15; Isa. 60: 6-9). The wisdom which our King bestows is eternal life (Prov. 2: 2-6; John 17: 3). 5. Our King is ready to answer “hard questions” provided they are honest and sincere (John 4: 29; 7: 17). He courts investigation. In exchange for her gifts the queen carried away much treasure (v. 13; Isa. 55: 1; Luke 4: 18). In like manner her servants were profited. She also “communed” with Solomon “all that was in her heart.” Such communion with Christ, our King, is the privilege of every seeking trustful heart.

II. “Had Seen All,” vv. 4-7. When she had listened to Solomon's wisdom and heard the answers to her questions, the solutions to her problems, and had witnessed the wonders of his temple, court and ministers, “there was no

more spirit (breath) in her” (See Josh. 5: 1). A similar experience came to the three who went to the Mount of Transfiguration with Jesus. Solomon's wisdom is fulfilled in Christ (Col. 2: 3). “The house that he built” is a type of that temple He is building of living stones (1 Pet. 2: 4, 5; Matt. 16: 18). “The meat of his table” is excelled by the food on our King's table, the Word of Life (Jer. 15: 16; Ps. 119: 103). Our King, too, has His servants (Eph. 2: 6; Rev. 3: 21). Their “appeal” is not to be compared with the “robe of His righteousness” and our “standing” (2 Cor. 5: 21) is more exalted than that of any at Solomon's, or other earthly courts. We are not servants but “friends,” yet we are “his ministers” (Rev. 5: 10; 1 Pet. 2: 9). The queen was compelled to admit that the evidence of her eyes of the glories was even more incredible than the fame which had reached her far-off court for, said she, “the half has not been told me.” All who really come to know Christ give this testimony. It was a true report and she nobly acknowledges the same without envy. Such testimony is pleasing to our King.

III. Praises, vv. 8-10, 13. 1. By testimony (vv. 8, 9). “Happy are thy men” who listen to such wisdom, who dwell in the midst of such achievements. One of the greatest joys is to converse with the wise and the good. Our happiness is in our privilege of standing before Christ and to hear His wisdom (Luke 10: 39-42; Prov. 13:20; 3: 13, 14); no servant is debarred (John 12: 26). The queen glorified the source of Solomon's glory, which was all the gift of Jehovah's grace (See 2 Sam. 12: 24, 25, R. V. marg., Matt. 3: 17; Isa. 42: 1). She did not see the oppression of the people, the temptation to luxury and the decline in religious life which so soon led to decay after Solomon's death. When our King shall reign He will “do judgment and justice.” Jehovah still loves His Israel and will one day make the returning Christ their King (Rom. 11: 26). 2. By gifts (vv. 10, 13). From her great wealth the queen added to the treasurer of Solomon's kingdom (2 Cor. 8: 2). All nations shall yet bring their treasures to Jesus' feet (Ps. 72: 10, 15). Solomon gave her back all she had given him and “whatsoever she asked in addition” (v. 13). Even so our King blesses us abundantly “above all we can ask or think” (John 10: 28; 17: 22). The kingdom of heaven is greater than Solomon's (Matt. 12: 42)—(1) in wisdom (1 Cor. 1: 24); (2) in riches (Eph. 3:8); (3) in power (Heb. 2: 8); (4) in blessings (2 Chron. 1: 15, compare Phil. 4: 19), and this kingdom is “among you.”

Men “see” what they are searching after; they receive true knowledge through experience. We may see this kingdom and its working if we let Him, who is the “light of the world” enter our hearts and lives.

August 8

The Kingdom Torn Asunder**1 Kings 12: 6-16**

Golden Text.—"Pride goeth before destruction, and a haughty spirit before a fall." Proverbs 16: 18.

Solomon's kingdom, though outwardly magnificent, contained germs of oppression, formal religious observances, and the lax example of an indulgent monarch, which speedily led to its disruption after his death. The latter end of Solomon's life was not peaceful. "He loved many strange women" and "his heart was not perfect with the Lord his God" (11: 1,4). Rezon was his "adversary" (11: 25), and Jeroboam whom he at first sought to conciliate (11: 26-28), was finally driven from the land (v. 40). Chapter eleven contains the prophecy of which this lesson is the fulfilment. "And Rehoboam, his son, reigned in his stead" (11: 43).

I. The Convention at Shechem, vv. 1-5. This place has an important history, beginning in the days of Abraham and Jacob. It was a city of the Levites, and the place where Joshua gave his final charge (Josh. 24: 1, 25). Abimelech destroyed it though it was soon rebuilt. Here Israel gathered to confirm Solomon's son upon the throne. Jerusalem and Judea readily accepted Rehoboam as king but the ten tribes hesitated and, according to one translation, there was a year's delay during which time Jeroboam is sent for and certain reforms were proposed (v. 2). Their charges were entirely selfish and made no reference to the rights of Jehovah nor offered any protest against the increasing idolatry. Before allegiance was sworn Jeroboam as spokesman presented these reforms (v. 4) and Rehoboam wisely asked for time to consider them (v. 5).

II. Good Counsel Neglected, vv. 6-12. Rehoboam came of bad stock (chap. 14: 21) yet his first step was a wise one. His name means "Enlarger of the people," but he sadly belied this name. The northern tribes suffered greatly through taxation, and shared none of the prosperity of Jerusalem. Solomon's "yoke," like that of every earthly monarch, had been heavy (Matt. 11: 29, 30). The counsel of the old men was good (v. 7), kingly, manly.

Rehoboam next consulted those of his own circle who "were grown up with him," men who had no sympathy but were conceited, overbearing, selfish. Rehoboam asked "advice" (v. 6) of the old men, but asked for "counsel" (v. 9) of the young men, but in neither case is there any suggestion that God was consulted (James 1:5). These young men counseled a boasting and burdensome course which brought Rehoboam to grief. Oppression always results in rebellion, a fact that those who govern or employ others should

ponder well. Rehoboam's choice of counselors and his consequent course of action was the height of foolishness (Prov. 13: 20).

III. Bad Counsel Confirmed, vv. 12-14. Jeroboam's subsequent career confirms us in believing that he more than all others encouraged and fostered the division of the kingdom. But he, and the proud, foolish princeling were only carrying out the word and will of Jehovah (v. 15; Ps. 76: 10). Not content with declaring his acceptance of the evil counsel he spoke "roughly" (v. 13), and this verse suggests to us that "the old men's counsel" was known to the people, thereby aggravating his offence. Rough words wound or madden but, "by using soft words you may lead an elephant by a hair." Not content to refuse, Rehoboam threatens added burdens (v. 14). Josephus says that the people were "struck by his words as by an iron rod," and they at once exclaimed "what portion have we (the northern tribes) in David?" (v. 16).

IV. Conclusion. God turned away the kingdom from Solomon's house because Solomon had turned away from God (11: 9-11, 31, 33). A true prophet foretold what would happen, the "cause was from the Lord that He might perform His saying" (v. 15, compare 11: 31, 32). God is constantly and literally fulfilling prophecy. Those which have been so fully and so minutely fulfilled are a warrant that in due time all will likewise "come to pass." Rehoboam is a lesson to the young men of today: 1. He was imperial and the character of his choices lay in his own hands (Prov. 16:18). 2. His great act was the sum of his wisdom in small affairs. Our companions indicate our character. 3. He was not entirely ruined. David's faithfulness saved one tribe for Rehoboam. God's grace is unto generations without number, and His ear ready to hear the penitent's cry. As long as life remains it is our privilege to serve God and our fellow-men.

Solomon's example did not measure up to his teaching if it had the chances are, the son's history would have been different. Solomon's sin was primarily the cause of Israel's division (chap. 11: 9, 13). Rehoboam is also a lesson for present day fathers.

Finally Rehoboam is a lesson to all who are set in authority. To close our ears to the cry of the needy, to forget our obligations to God and to men (Matt. 25), inevitably court disaster. Men who rule with authority seldom boast and those who do boast usually flee for safety at the first intimation of danger (see v. 18). The King of kings, who in fulfilment of prophecy came once, will come again. His finger (v. 10) and hands were used in loving ministries, and the only chastisement (v. 11) He ever permits is that which proves us to be "sons," not slaves (Heb. 12: 6-11).

August 15

Jeroboam Leads Israel Into Sin

1 Kings 12:25-33

Golden Text.—“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them.”—Exodus 20:4, 5a.

Whether Jeroboam incited Israel's rebellion, or was summoned home because of his being known as an opponent to Israel, we cannot say. He must certainly have remembered Ahijah's prophecy (11:29-40), and he had another prophet on his side, Shemaiah (12:22-24), though Ahijah afterwards deserted him (14:1-18). In Egypt Jeroboam had learned of the worship of the bull Apis and upon setting up his kingdom saw at once the need of centering the religious life of the people elsewhere than in Jerusalem.

I. “Calves of Gold,” vv. 25-30. Given these ten tribes by God (11:31), the people had chosen Jeroboam apparently without consulting God, and the result was a tragic future for the Hebrews. Rehoboam's second attempt at coercion (12:21-24), is rebuked and he settles down in Judæa, but fortifies many cities (2 Chron. 11:5-12; 1 Kings 12:24; 14:17). Jeroboam likewise built cities, Shechem and Penuel, but the result of the schism was a weakened people, and Israel was the first to be carried into captivity. Defensed cities are not a proper safety for any nation (11:38; 2 Chron. 20:20; Zech. 1:4, 5). As a matter of political prudence Jeroboam's scheme of removing the center of worship from Jerusalem succeeded admirably. The Temple had no image, and his setting up of his images of bulls was a backward step, though doubtless it was regarded as best for the nation. Jeroboam's fatal error was in deflecting the people from the invisible Jehovah to the visible creations of their own hands. Mankind always prefers to trust to its own devices and to plan its own deliverance rather than to trust in God. The evidence of our trust in God is obedience to Him. Jeroboam took counsel, not as did Rehoboam of the aged or the young, but “in his heart.” We are not to lean to our own understanding but upon the Holy Spirit (John 16:13).

The errors and “isms” of today are but a repetition of the false teachings of former days dressed in a new garb, labeled with a new name. Jeroboam's excuse was plausible enough (v. 28), and appealed to the ever present weakness of the human heart to seek some easier way of serving God. But man's way

always becomes the hardest way. Jeroboam today would be classed as a “liberal,” and held up as a “broad-minded man.” Note his cunning appeal to sacred memories (v. 28).

II. “Priests of the Lowest,” vv. 31-33. Jeroboam's real concern was not that of the people but the permanency of his kingdom. Jeroboam was not introducing a new god, but a new way of worship. One step always leads to another, and to establish fully this new way, and at the same time entirely to control the situation, he selected from among “all the people” priests who were to carry on Jehovah's worship. God had selected the sons of Levi and specially set them apart for this service (Num. 3:10). When the Devil introduces a new religion, or any false idea of Christ, or the Bible, he always appeals to sacred memories, or else claims a “modern expression of the truth.” Jeroboam not only chose those who would be beholden to himself, but he also selected locations in his kingdom, each of which was easily accessible. Thus to build and to select others than the sons of Aaron as priests, were both expressly forbidden. But such is the natural perversity and stubbornness of the human heart, that it readily follows its leaders into all sorts of apostasy and error (Rom. 8:7). Jeroboam also changed (v. 32) the feast ordained of God on the fifteenth day of the seventh month (Lev. 23:33, 34), to one occurring in the eighth month. No possible appeal of local interests warranted any such a substitution. The last verse (33) tells us whence all these changes originated, “of his own heart”; hence it is not any surprise that he finally assumed to himself the priest's office (1 Sam. 13:12, 13; 2 Chron. 26:16), a crowning act of apostasy and presumption.

III. The Main Teaching. Jeroboam's chief purpose was not the glory of God, but this new religion was for self-glorification. His cunningly devised program became the agent of his own and the nation's destruction (13:34; 14:7-11; 2 Kings 10:29, 31), and to him belongs the opprobrious title, “Which made Israel to sin.” Graft and trickery succeed for a time, but only those who obey God in all things build on a solid and lasting foundation. Boys do not succeed by breaking the rules of the game. Bad habits and vice are but a defiance of God's laws. There is no sadder sight than that of shipwrecked souls seeking their own gains at the cost of the ruined bodies and souls of their fellowmen. To seek to clothe the calves of Egypt with modern religious inventions is the Devil's most cunning device.

True wisdom is to know God, and to obey Him without hypocrisy. True statesmanship is to find out God's will and to set ourselves to the task of ushering in His kingdom.

For Sermon and Scrap Book

EPHESIANS 3: 6

Co-heirs.
Co-members.
Co-partners.

GOD'S PURPOSE IN OUR SALVATION

God-ward (Deut. 5:5).
Christ-ward (1 Cor. 1:9).
Spirit-ward (1 Cor. 6:19).
Saint-ward (John 13:34, 35).
World-ward (John 17:16).
Satan-ward (1 John 2:14).
Self-ward (Luke 9:23).

SEVEN WONDERS OF THE CROSS

1. The Shame of the Cross (Phil. 2:8).
2. The Work of the Cross (Col. 1:20).
3. The Message of the Cross (1 Cor. 1:18).
4. The Power of the Cross (Gal. 6:14).
5. The Triumph of the Cross (Col. 2:14).
6. The Mark of the Cross (Phil. 3:18).
7. The Fruit of the Cross (Heb. 12:2).

—Charles Edwards.

NEHEMIAH, THE LAYMAN

"Remember unto me for good, O my God, all that I have done for this people."—Neh. 5: 19.

The Bible is a book of the ministry of laymen. The laity gave us the prophets; sacerdotalism, the priests. The call of Providence today is underscoring the ancient emphasis. This is seen in the various denominational lay movements. Nehemiah is an example of the successful activity of a layman.

I. The Layman's Call. Found in:

1. A recognition of contemporary conditions.
2. A perception of a measure of individual ability.
3. A conviction of a corresponding degree of obligation.

II. The Layman's Ministry. Characterized by:

1. Prayerfulness.
2. Tact.
3. Courage.
4. Efficiency.

III. The Layman's Reward. Found in:

1. The joy of accomplishment.
2. The reception of spiritual grace.—"Homiletic Review."

FACTS OF THE RESURRECTION

1 Cor. 15: 13, 14

1. A Primal Fact. Great, supernatural, all-important, fundamental.
2. A Prominent Fact. Christ died.
3. A Predicted Fact. According to the Scriptures.
4. A Proved Fact. Risen Christ seen by Cephas, the Twelve, the five hundred, by James.
5. A Prefigured Fact (John 12:24).
6. A Powerful Fact. "By the grace of God I am what I am" (1 Cor. 15: 10).
7. A Proclaimed Fact. "So we preach" (1 Cor. 15: 11).
8. A Pronounced Fact. "Now is Christ risen" (1 Cor. 15: 20). Echoed through the ages.

WHAT GRACE HAS DONE FOR THE BELIEVER

1. **Has chosen** us in Him (Jesus Christ) from before the foundation of the world (Eph. 1:4; 2 Thess. 2:1).
2. **Called** us with an holy calling (2 Tim. 1:9).
3. **Gave** us Jesus, that He might deliver us from this present evil world (John 3:16; Gal. 1:4; 1 Tim. 2:6; 2 Tim. 1:10).
4. Provided **redemption** through His blood (Eph. 1:7; Titus 2:11, 12; 1 Pet. 1:18, 19).
5. **Forgave** sin (Eph. 1:7; Col. 1:4).
6. **Justified** through His grace, "we have peace with God" (Rom. 5:1; Phil. 4: 7, 9).
7. Made us **accepted** in the beloved (Eph. 1:6; 2:18; 3:12).
8. **"Quickened"** us from death (Eph. 2: 1-5; Col. 2:13).
9. **Lifted** us up to a new realm—the heavens in Christ Jesus (Eph. 2:6; Col. 1:13).
10. **Delivered** us from the law and its condemnation (Rom. 6:14; Rom. 8:1; Gal. 4:4, 15).
11. Delivered us from the **dominion of sin** (Rom. 6:14; Col. 1:13).
12. Provided, in the Holy Spirit, the **enabling** for a holy life (John 7: 37-39; Rom. 8:4).
13. Gave us an **example** (1 Pet. 2: 21).
14. Gave us exceeding great and precious **promises**, etc. (2 Pet. 1:4; 2 Tim. 3:16, 17).
15. Made known unto us the **mystery of His will** (Eph. 1:9; 5:17; John 7:17).
16. Gives us a blessed **hope** by which to live (Tit. 2: 13, 14).—E. E. Pohle.

BRIEF PRAYERS

"Beginning to sink, he cried, saying, Lord, save me."—Matt. 14: 30.

1. **Sinking times are praying times** with the Lord's servants. In our hours of bodily pain and mental anguish we find ourselves naturally driven to prayer.

2. **Short prayers are long enough.** Not length but strength desirable. A sense of need is a mighty teacher of brevity.

3. **Our extremities are the Lord's opportunities.** When we can do nothing, Jesus can do all things. Let us enlist His powerful aid upon our side and all will be well.—C. H. Spurgeon.

WET PAINT

A Sermon for Children

I suppose, children, you have all noticed on a newly painted gateway or railing or on the woodwork around a store window the warning words plainly marked thus, "Wet Paint." The painter put the notice there. He wanted all who passed by to be careful not to come in contact with the paint, and thus avoid staining their fingers or clothes. But as often as the sign appears, I have observed, just about as often a boy or a girl will go forward, touch the wet paint, saying, "Oh! so it is."

Perhaps you have done this very thing. I know I have. Does it not strike you as strange that the warning words, instead of making a boy keep away from the wet paint, incline to invite him to touch it? He daubs his finger on the wet surface and says, "Oh! so it is." He seems almost surprised that the warning words are true. There is in human nature a deeply embedded trait, a strong desire to touch the forbidden thing. This began in the Garden of Eden. You remember the story in Genesis. God forbade Adam and Eve to touch the fruit of the tree in the midst of the garden, and as soon as God's back was turned, so to speak, they approached the tree, looked longingly at its fruit, handled the fruit, and finally ate it.

Mother, before going out, says, "Mary, I don't want you to touch anything in that bureau drawer." Mary had no occasion to think of the drawer, to be near the drawer, to go into the drawer, but as soon as mother was gone that drawer seemed to be calling Mary to come and peep into it, and Mary yields.

Now the moment the boy touches the wet paint his fingers are stained; the moment Mary rummages in the forbidden drawer her conscience is stained. Both of those young people have marks upon them that had better not have been there.

We cannot touch wet paint and not be stained; we cannot touch sin and not be

marked. Boys and girls, every time we do the forbidden thing there is a mark, a stain that will be hard to erase. The repeated performance of the forbidden thing makes blackened, bad lives. If our lives have already begun to be marred with the stains of touching the forbidden things the only cure I know is to repent, and get before God and ask forgiveness, offering the earnest prayer of the writer of that grand old hymn:

"Wash me in the blood of the Lamb,
And I shall be whiter than snow."

—Alex. Fraser, in "Christian Work."

TEN QUALIFICATIONS OF A
PREACHER

He should be able to preach plainly and in order. He should have a good head, good power of speech, good voice, and a good memory. He should be sure of what he means to say, and be ready to stake body and life, goods and glory on its truth. He should know when to stop. He should study diligently, and suffer himself to be vexed and criticized by every one.—Martin Luther.

HE LIKED THE SAMPLE

A poor English costermonger went to a mission one night and asked, if they had any more religion there. When they asked him what he really wanted, he replied: "I want you to give me some of the kind our Bess has." It seemed that she had lived a stormy life until going to the mission, but she had become so changed, so gentle, and sweet that her husband wanted for himself some of the kind of religion of which he had seen so good a specimen.

LIGHT PROVIDED WHEN NEEDED

A train was sweeping along in the bright sunshine, when an attendant passed through the cars and lighted the lamps. The passengers wondered why this should be done at midday; but while they were talking about it, asking what it meant, the train plunged into a long, dark tunnel. Then all understood why the lamps had been lighted back there in the sunshine. This providing of light in advance prepared for the gloom in the tunnel's deep night. This illustrates what God's words stored in the heart do for us when our path suddenly bends into the darkness. . . . He who in the sunny days has not made the divine promises his own, when trouble comes has no comforts to sustain him. But he who has pondered the holy Word and laid up in memory its precious truths and assurances, when called to pass through affliction has light in his dwelling.—J. R. Miller.

A SERMON IN THE SCOTTISH DIALECT

Luke 8: 43-48

The folks kept croodin' roun' aboot,
And jostlin' ane anither;
For Jesus cured, beyond a doot,
First ane and then the tither.

To ask wha touch'd Him sounded queer,
And Peter thoct it funny;
Sae up he spak, "What needs ye speir
When jostled by sae mony?"

Yet ane there was wha ken'd fu' weel
The touch the Saviour meant,
For she alane was made to feel
The virtue that He spent.

"Wha touch'd me?" yet again He speir'd,
As 'f might be to forbid it,
When oot she cried, though unca fear'd,
"Twas me, guid Lord, that did it."

But list we what the Saviour said
As in aboot she stole,
"Gae hame in peace, be not afraid,
Thy faith hath made thee whole."

Her what? Weel what but just her faith—
Anither word for "tryst,"
For in her hairt—deep in anaith,
She *lippen'd sair to Christ.

For twal lang years in sair distress,
At ance restored to health;
A pity could she no confess
How she cam' by her health!

Would we sae glory in her place
And praise the Saviour's name?
Or maun we say, to our disgrace,
We daurna dae the same?

We canna gie Him a' His dues,
But pass Him by—we mauna;
For wha on earth that love abuse
In heaven could sing hosannah!

By faith the evenin' brings a' hame,
Sae *lippen, hairt and soul,
Till comes the nicht, wi' words the same,
"Thy faith hath made thee whole."

*Lippen, to trust to or place dependence on.
—J. M'Combie Murray.

SAYING A GOOD THING WELL

Meanwhile, we venture to characterize some of the defective styles of preaching which have become familiar. There is the tame delivery—preaching which has no grip to it, in

which the preacher never lets himself go. In the effort to avoid "oratory," he falls into a manner merely humdrum. President King spoke recently of a minister who found himself delivering his carefully prepared manuscript in such fashion that it had no meaning even for himself, and in the midst of it suddenly closed the pages, saying, "And so on and so on for fifteen or twenty more pages of the same sort of talk; let us pray." No man ever had that inclination when he had caught fire in his preaching.

Over against it we could put the explosive delivery, preaching which runs to sound. Lyman Beecher bemoaned his pulpit failuré one day as he went home from church, but young Henry protested, declaring that he had never before heard his father preach with such vigor. "Oh, yes," said Lyman Beecher; "I always 'holler' when I have nothing to say." Some of the brethren "holler" when they have anything to say. An elder, sitting under the preaching of one such minister, said, "I cannot make out whether he is deaf or thinks we are, but it is certain we will soon be if he keeps that up." It is always regrettable when a ten thousand voice is used on a one hundred congregation.

Indistinctness in speech is most complained of, we suppose. That is the main trouble at Assembly. Always it is laid to the building; commissioners regret that architects seem not able to erect a church in which acoustics are good. Often the architects might retort with the regret that men seem not able to erect voices that are good. We should think it a great benediction to a young minister to have in his congregation a few only fairly patient people who are slightly deaf, and who really want to know what he is saying—doubly fortunate if there is one of them who will ask him not to shout but to say his words clearly and to keep his voice up to the end of the sentence.

Most of us know the phenomenon of the rapid speech of all foreigners in their own language. If French people did not speak so rapidly, we could follow them. To which criticism they make the identical reply regarding themselves. It suggests the obvious fact that we slip our words abominably, cutting off the beginning here and the ending there. That is bad enough in common talk; it is ruinous in public talk.—From an editorial in "The Continent."

"THESE ARE CONTRARY"

Gal. 5: 17

Christ praying—Peter sleeping.

Christ submitting—Peter fighting.

Christ suffering; like a lamb—Peter cursing and swearing.

Book Notices

Before the Throne, by George Darsie.

Any book which emphasizes the importance of prayer has a certain value. This book is simple in style, earnest in spirit, and Scriptural in its teaching.

139 pages. Standard Publishing Co., Cincinnati, O. H. W. P.

"One Hundred Texts" is the title of a four page tract published by the Rev. W. C. Stevenson, of the Institute class of 1889. The purpose is to encourage the memorizing of Scripture and the arrangement will certainly conduce to that end. The tract can be secured from the publisher, Columbus, O., at 20 cents per hundred copies, postpaid.

J. H. R.

Lessons from the Life of George Whitefield, by Rev. John Greenfield, M. A.

This is a stirring pamphlet and will promote the revival spirit wherever read. The author has drawn from many sources, and makes the times and work of Whitefield live before us; there is not a dull line in his presentation.

58 pages. 6 x 7 inches. Sturgis & Co., Nazareth, Pa. 25 cents, postpaid; special rates on quantities.

L. W. G.

Winsome, or the Abiding Life, by Calvin Yoran.

This is a study of the journey of Israel from Egypt to Canaan, as illustrating "a Christian's journey from sin to holiness." The author's special design seems to be to set forth the need of a second definite experience of sanctification. The work may prove helpful to some, but to our mind it is verbose, and somewhat hard to read.

458 pages. 5½ x 7½ inches. Pentecostal Publishing Co., Louisville, Ky. \$1.50.

L. W. G.

Old Truths in New Dress, or Today's Theology for Laymen, by Rev. George E. Ackerman, D. D.

The author states that a more descriptive title would be, "The Fundamental Findings of Biblical and Theological Scholarship, Clothed in the Everyday Language of Non-professional People." He deals with God, the Bible, sin, salvation, etc., and is loyal to the Word of God.

154 pages. 5½ x 7½ inches. Pentecostal Publishing Co., Louisville, Ky. 50 cents.

L. W. G.

Dwight L. Moody, by John McDowell.

A bright and breezy study of Dwight L. Moody's life and work by one who knew Mr. Moody intimately, loved him devotedly, and who is himself one of the most illustrious graduates of the Mount Hermon School. He traces the wide, and ever widening, influence of Mr. Moody's life, the secret of his success, and the appeal which his life and work should make upon men. It is fresh, instructive, and inspiring. It is a splendid book to loan to young men.

64 pages. 4½ x 7½ inches. Fleming H. Revell Co. 25 cents net.

H. W. P.

Untangling Live Wires; or, Light on Some of the Problems of Divine Guidance, by W. W. Newberry, Pastor, Gospel Tabernacle, Newark, N. J.

Here is timely help and warning both to those who are seeking the deep things of God, and to those who are being caught in the meshes of false teaching of various kinds, spiritualism, fanaticism, and other devices of Satan. The following chapter headings suggest the contents of the book: "Guidance through Common Sense," "Guidance by the Holy Spirit," "False and Mistaken Guidance," "Guidance through the Bible."

128 pages. 5 x 7½ inches. Christian Alliance Publishing Company, 692 Eighth Avenue, New York. Price 50c.

H. M. S.

Joy to the World.

This is a new book of hymns and sacred songs for the church and Sunday-school, edited and compiled by E. O. Excell. This distinguished all-round musician in the sphere of sacred song is always trying to improve upon himself, and in his foreword to this book expresses his honest opinion that it is his best and most satisfactory endeavor. A cursory glance through its pages impresses us with the large number of the older gospel hymns which it contains, which by no means detracts from its greater usefulness. We observe one or two hymns that closely resemble some of other authors, but whether the copying has been done in this instance, or in the others it is difficult to say.

282 pages. 5½ x 8 inches. Hope Publishing Co., Chicago. Price, cloth, 35 cents; muslin, 25 cents, postpaid. In lots of 100, cloth, \$25.00; muslin, \$18.00, not prepaid.

J. M. G.

The Epistles to the Thessalonians, With Notes Exegetical and Expository, by C. F. Hogg and W. E. Vine, M. A.

This treatment of Thessalonians fills a long-felt need. It is based on a thorough study of the Greek text, but the results are made available for English readers. The work is more than a commentary. Every word and topic of these epistles is traced through the Bible, so that this volume is a treasury of Scripture knowledge, which the indexes make instantly accessible. The treatment is sound, as well as scholarly, and from the premillennial standpoint. We wish the authors might deal with other books after the same fashion.

307 pages, 5½x8½ inches. Alfred Holness, 14 Paternoster Row, London, 3s. 6d. net.

L. W. G.

The Holy Gospels Opened, by Rev. J. Stuart Holden, M. A., Vicar of St. Paul's, Portman Square, London.

Anything written by this distinguished Anglican divine, who is so well-known in this country through the Bible conferences in which he has taught, will be appreciated by a large circle of evangelical readers. The purpose of this volume is stated to be to afford help in the daily gathering of the manna to those who come to the Holy Word for spiritual sustenance and strength. It aims to aid the large number of Christians who have little time for regular study, and are desirous of getting something from the morning or evening chapter to help nourish their souls.

144 pages, 5 x 7½ inches. Morgan and Scott, London, Cloth, 2 s. 6 d.

J. M. G.

Missions and the Church, by W. B. Stover.

The volume contains the following chapters: "Missionary Zeal of the Early Church," "Ancient Churches of the East," "The Roman Catholic World," "The Mohammedan World," "The Mormon World," "A Survey of China," "A Survey of India," "Other Opportune Fields," "The Need of the City," "The Call of the Country," "The Landlord and the Tenant," "What 100,000 Good People Can Do If They Want To."

It is replete with appendixes and illustrations. The book is of primary interest to the church represented by the author. Mr. Stover writes with the enthusiasm of the true missionary; his spirit is a contagion to every one who has experienced God's saving grace. We wish it a wide circulation. However, we cannot follow him when he touches upon dispensational matters.

204 pages. Brethren Publishing House, Elgin, Ill. 60 cents.

P. B. F.

A Manual of Physical Training for Boys and Girls, by William G. Anderson and William L. Anderson.

Probably the strongest recommendation for this book is not its simple directness, its freedom from technicalities, nor its careful adaptation of exercise to physical strength, although all three are decidedly marked; but, rather, the placing as the goal of all physical training, the building of character. Running, vaulting, jumping are not considered as ends in themselves, but as means to an end. A boy entering athletic training is not advised to refrain from smoking, swearing or from living an unclean life, that he may become a good "animal" merely, but because bodily cleanness conditions moral cleanness.

Every young man who expects to direct the physical training of boys would do well to read this book before undertaking such a moral responsibility. The acceptance, both in theory and practice, of the principles herein set forth might become to the well-trained director the mark of "A" in the examination for "fitness."

145 pages. 5½x7½ inches. United Society of Christian Endeavor, Boston and Chicago. \$1.00 net.

E. G. J.

Psychological Aspects of Christian Experience, by Richard H. K. Gill.

The field that is covered in this small volume is a large one, as indicated by the titles of the nine chapters—Sin, Awakening, Penitence and Repentance, Conversion and Regeneration, Development of Christian Strength, Apostasy, Emotions in Religious Life, Conscience, Illusions and Hallucinations.

There is nothing pedantic in the book. It is scholarly and apparently scientific. Such technical expressions as "hypertrophe of attention becoming strong enough for dynamogenesis," and "malhypertrophe of attention," etc., are to be expected in such books.

We are entirely dissatisfied with the treatment of sin, and as that is fundamental in connection with Christian experience, the treatment of all other subjects is more or less unsatisfactory. While the author is giving psychologic explanation of certain experiences he should, as he is evidently a minister of the gospel, have given some credit here and there, to the operations of the Holy Spirit. He places the conversion of Carlyle and Tolstoi on a par with those of the evangelists Munhall and Yatman. In all the experiences referred to everything is accounted for on the naturalistic basis. Running through the book is what the author calls "the control of attention" which practically explains every experience.

104 pages. 5½x7½ inches. Sherman, French & Company, Boston. \$1.00, net.

J. H. R.

The Gospel in the World

Edward A. Marshall, Editor

The China Inland Mission was fifty years old June 25, of this year.

The membership of the Methodist church in Liberia is 10,799.

There are about 5,000 Koreans in the Hawaiian Islands, 3,000 of whom are Christians.

One-third of the three hundred girls in the American Girl's College in Cairo are Moslem and Jewish.

Last year the Wesleyan Methodist church in Italy received into its membership from the Romish church 114 adults.

In Tirhoot, North India, there are four thousand Christians today, where six years ago there was not one.

The British and Foreign Bible Society has helped to produce or to circulate the Scriptures in 487 languages.

A new magazine for children, entitled "Happy Childhood," is to be published in China by the Women's Boards of Missions.

A serious threatened diminishing of church supply in one district in China was overcome by the purchase of motorcycles, which enable ten pastors to fill seventeen pulpits.

One of the plans of the American Bible Society is to found a Bible House at Panama for the purpose of supplying Bibles to the different nationalities passing through the canal.

A pillaging of churches in Mexico shows that the spell of superstitious reverence for the buildings has been broken. A new day may now have a chance to break forth.

With the war in Turkey has come a deepening of religious convictions at Aintab. In Central Turkey College a number of the students and some of the teachers have been converted.

The Maharajah of Bhutan, on the southern border of Tibet, has expressed his desire to have Christian teachers for his own family and also to send twenty-five sons of his chief men to the mission school.

The Friends Foreign Missionary Society has 106 missionaries and 1,116 native workers in India, Madagascar, Syria, China and Ceylon.

In the Wonsan district of Korea the Sunday-school teachers have been organized into a Sunday-school Teachers' Union, and Sunday-school teachers' institutes are being held. This is the first organization of its kind in Korea.

When the government of Sierra Leone opened a school without religious instruction, the Sierra Leone people refused to send their children and forced the government to introduce the Christian religion into the school.

A "Bible-pocket" is fast becoming an addition to the old style of dress among the Christian Koreans. The Korean costumes had no pockets, until, influenced by the missionaries, one was adopted in which to carry their much-used Bible.

The deep financial need of the Evangelical Missionary Society of Paris should find a hearty response among American Christians. Rev. E. A. Ford, a former American Presbyterian missionary, is representing the society in the United States.

A new translation of the entire Bible into the Portuguese language, for use in Brazil, was completed last year. This work was begun in 1903, and has been accomplished by the co-operation of the British and American Bible societies and missionaries in South America.

A Latin America Missionary conference is being planned, to meet at Panama, February 10-20, 1916. It will be the first great international Christian gathering since the beginning of the world's greatest war. Leaders are expected from North and South America and Europe.

There are 54 union educational institutions in China and Korea, including 10 colleges of arts and sciences, 15 theological schools, six high schools, two nurses' training schools, and seven normal schools; 38 societies co-operate in one or more of these institutions—22 American, 10 British, four Continental, two Australian, two in New Zealand. "The Missionary Outlook."

The bitter feeling between the German and English nations threatens to so disrupt missionary work that the 495 German missionaries who have been laboring in British territory may have to abandon their fields, some of which have been occupied for two or three generations.

The Island of Cyprus, where Barnabas lived and which was the scene of some of the activities of the apostle Paul, has recently been annexed to England. Two hundred and fifty thousand persons will thus pass from under Turkish rule.—*Baltimore and Richmond Christian Advocate.*"

It is said that under the present conditions of the European war 100,000 shrapnel-shells are used each day, at a cost of twenty dollars a shell. Twenty dollars spent in this way may destroy twenty or more lives, while the same amount, spent on a boy in India or China, will keep him in school one year.

A report of the missionary work in Hai-Ju district, Korea, by Mr. Nathaniel D. Chew, shows that the Christian church there has 925 members, an increase of 109 during the past year. A new church and girls' school have been built at Hai-Ju city during the year and the boys' school has had an enrollment of 70 boys.

The Board of Church Erection of the Presbyterian Church has assisted congregations in the building of over ten thousand churches and manses in the United States during its seventy-one years of service. During the past year it has assisted in building two hundred and seventy in all parts of the United States, and in Cuba, Porto Rico and Alaska.

In Brazil a colporteur found a band of milkmen busy washing their cans. They asked him: "Does your Book condemn putting water into milk?" He opened the Bible at 1 Peter 2:2 and read aloud: "As newborn babes, desire the sincere milk of the word"—where, in the Portuguese version, "sincere" is rendered by "unadulterated." "If your Book talks like that," said the milkman, "let me have a copy."—"The Bible in the World."

Mr. F. G. Mitchell writes from Tolchaco, Ariz., concerning the work among the Navajo Indians as follows: "At Leupp, fifteen pupils, including several of the largest boys, have yielded to Christ. At Tuba nearly twenty of the pupils of the government school meet for prayer each week. Soon there will be an imperative demand for a splendid Christian school to care for the youth who are accepting

Christ in the government schools. In two or three years we must be prepared to take care of at least a hundred of them."

In an article concerning the war and missions, "The Missionary Review of the World" quotes a Moslem teacher in North Africa as saying to a Christian missionary: "I have been reflecting on this awful war, how the Christians have brought the Moslems from Africa, the heathen from India, the idolaters from Japan, and the Jews, also, to crush another Christian state. Now, in all the history of Islam you could not find a parallel to the present war, that is, of the Moslems joining hands with the heathen, the idolaters, the Christians, and the Jews to crush another Moslem state. I thought, after what has happened, that you could not refrain longer from publicly becoming a Moslem."

From "The Foreign Field" we quote the following, written by Rev. A. B. Fisher of the C. M. S. in Uganda: "Twenty-three years ago it cost the Church missionary Society £1,000 to send a missionary to Uganda. It was a journey of from eight to ten months, and the traveller was pleased if he got there at all. The year before I went out ten strong men died on the way. Today you can do the journey in twenty-four days from London, and the cost is £35. Then we had only one church—outside like a great barn, inside like a forest of poles. But five thousand chocolate-colored men and women crowded in and knelt down to thank God for our coming. Now we have some two thousand churches scattered all over the land. Then we had but one native preacher; now we have 3,000, many of them ordained. Then we had only 200 baptized converts; now we have over 100,000."

Missionary work has been opened up among the Jaba tribe in Northern Nigeria by the Sudan Interior Mission. Concerning the work at Kwoi, Mr. William Watson writes: "We are having fine times here at present; the young lads, especially, are coming out bravely for Christ. We have now at least eight young men who have openly confessed Christ, and who, although laughed at and persecuted, refuse to attend the native dances. One of them, Jai, has been thrashed again and again, his books and clothes have been torn, but he still keeps smiling. He says they can only kill him, and as he would go to Jesus he does not fear death. But during the past weeks he is having an easier time of it. He sleeps in the compound here, and we keep his clothes for him, and also his books. These lads have much to contend with, but the Lord is able, and they and we rejoice in Him and have really happy times together."

Notes and Suggestions

THE FANNY J. CROSBY MEMORIAL

The Christian Union of Bridgeport, Conn., is erecting a combined rescue mission, settlement house, and industrial center, at a cost of \$100,000. Because of the wide interest in Miss Fanny J. Crosby, who lived in that city, and who recently died, the building will be called the "Fanny J. Crosby Memorial." The lovers of Miss Crosby's hymns in all lands are asked to contribute to the work, and Rev. John R. Brown, 482 Colorado Ave., Bridgeport, Conn., may be addressed in that connection.

A CHURCH NOT AFRAID

The Second Congregational Church, Denver, Colo., Rev. F. E. Holloway, pastor, prints the following on its bulletin for March 14-20, 1915:

"This church stands for the deity, the incarnation and atoning sacrifice of the Lord Jesus Christ; the verbal inspiration of the Bible; salvation by grace through faith; the eternal security of believers; the 'great commission' to preach the gospel to every creature; and the premillennial coming of the Lord Jesus Christ."

THE ONE BY ONE BAND

Over fifty thousand persons have been enrolled as members of this band. It now has members working in eighty-two different countries.

Every member receives the Throne of Grace Book, a statement of what the band stands for, and an enrolment letter from the founder, and pays an annual membership fee of ten cents; those who receive also the "Quarterly Magazine" pay twenty-five cents. Enrolment cards can be secured from J. A. Gordon, 536 S. Hope St., Los Angeles, Cal.

BILLY SUNDAY'S PATERSON CAMPAIGN.

The following statistics indicate that Mr. Sunday's relative success in reaching the people in his Paterson, N. J., campaign was greater than in any previous one.

Duration of campaign, seven weeks. City population, 133,000. Those signing cards, 14,456. Those shaking hands with Mr. Sunday, 18,600. Total contributions, \$62,598.97. Local expenses, \$31,463.90. Charities, \$6,449.98. Offering to Mr. Sunday at last reports, \$24,688.09.

"BILLY" SUNDAY IN BOSTON

"The Presbyterian Banner" thus speaks of Mr. Sunday's first proposed visit to Boston in the fall of 1916:

"'Billy' Sunday in Boston! The city of culture and of Harvard, of icily cold respectability and hypercritical and supercilious Unitarianism, is to be invaded by the red-hot evangelist who in a rude wooden shed will pour forth volcanic speech and vulgar slang, and cast all conventionalities and many proprieties to the winds. How shocked and scandalized these bespectacled Bostonians, clad in scented silk and fine linen, will be. How their sensitive noses will turn up and their proud lips curl with scorn. Not will such plain speech about sin and hell have been heard in old Massachusetts since Jonathan Edwards preached his fiery, sizzling sermon on 'Sinners in the Hands of an Angry God.' Not will a city have been so shocked since John the Baptist poured out the wrath of God on the Pharisees and scribes of Jerusalem, or since Jonah walked the streets of Nineveh uttering his ominous cry."

B. FAY MILLS RETURNS TO THE EVANGELICAL FAITH

The return of Mr. Mills to the evangelical faith last month was an event of very great interest. He began his ministry by pastorates in the Congregational and Presbyterian denominations many years ago. In the '80's he took up evangelism and soon secured very wide fame, his converts being said to have numbered 500,000. About eight years ago he withdrew from the evangelical ministry and became a preacher in Unitarian pulpits, openly disavowing the evangelical faith. During this period he was active in Boston, Oakland and Los Angeles, Cal., and Chicago.

Very recently he acknowledged a change of view, and meetings of ministers of various denominations in Chicago were held to hear him express his views. He addressed popular meetings in different churches, speaking particularly on the deity of Christ and giving his reasons for the return to the evangelical faith. He wished it distinctly understood that the church had not come to his view but that he had returned to its view. He was received as a member of the Presbytery of Chicago, June 21. He will give himself chiefly to evangelistic work, believing this to be the field of his greatest usefulness.

BIBLE DISTRIBUTION IN NEW YORK CITY

Within the last one hundred years, 6,500,000 copies of the Holy Scriptures, in 53 languages, have been distributed by the New York City Bible Society. Last year the distribution was 326,000 copies in 47 languages. One hundred and thirty workers were engaged in the distribution and served immigrants, sailors, hotels and various city institutions.

THE NATIONAL ABSTINENCE UNION

This organization was the immediate result of the great temperance meeting, March 15, in Philadelphia, in the "Billy" Sunday Tabernacle, and at which William Jennings Bryan was the chief speaker. Rev. Rufus W. Miller of Philadelphia, is president and Charles Scanlon, the Secretary of the Presbyterian Board of Temperance, is general secretary. The headquarters of the organization will be in Pittsburgh, Pa.

A KESWICK CONFERENCE IN CHICAGO

Rev. John Gardner, pastor of the New England Congregational Church, Rev. John M. Dean, pastor of the Second Baptist Church, Rev. Charles F. Wishart, pastor of the Second Presbyterian Church, Rev. James S. Stone, Rector of St. James Protestant Episcopal Church, Rev. Elmer L. Williams, pastor of Grace M. E. Church and Rev. Paul Rader, pastor of the Moody Church, joined in a request for meetings in the Moody Church, June 16-18, afternoons and evenings.

These meetings were called a Keswick Conference, because it was felt that something of that character was needed in Chicago and the city could avail itself of the services of Rev. W. H. Griffith Thomas, D. D., of Wycliffe College, Toronto, who has been one of the leading speakers at Keswick, in England. The meetings were held as planned and the Bible expositions of Dr. Thomas helped scores of Christian men and women to deepen their spiritual lives.

THE BREAD THAT DOES NOT PERISH

The New York Bible Society is distributing the Scriptures on the various "Bread Lines" in the city. These are: The Bowery Mission, the Hadley Rescue Hall, the Knickerbocker Hotel, the "New York Sun," three "Bread Lines" of the Salvation Army and the Volunteers of America. The distribution of the Scriptures thus far is in twenty different languages: English, Bohemian, Danish, Dutch, Finnish, French, Gaelic, German, Greek, Hun-

garian, Indian (Navajo), Irish, Italian, Lithuanian, Polish, Russian, Ruthenian, Spanish, Swedish and Yiddish. Next to those in English, the largest number of volumes distributed are those in Russian and Polish. Thus far in this distribution over fourteen thousand volumes have been given out. To many of these people the gift of a gospel portion containing the chapter on the bread of life is a real message of good cheer. Instances are told of those who, receiving the book, continue to read it until midnight and even until 3 o'clock in the morning. Many of these people have not seen a Bible in years, and many have never owned a copy.—"Episcopal Recorder."

CARE IN ORDAINING

The following resolution was unanimously adopted at the recent meeting of the Presbyterian General Assembly at Rochester, N. Y.:

"Whereas, It is reported that in many parts of our church there has been wide tolerance in the licensing of theological students and in accepting into the ministry, through ordination, those who misrepresent the fundamentals of our faith. And

"Whereas, The Presbyterian church has always stood for those doctrines coming to it from the Holy Scriptures, and gloriously emphasized in the Reformation of the sixteenth century, be it

Resolved, That our Presbyteries are instructed and enjoined not to receive students who are not clear in their belief in those important doctrines which are the fundamentals of our faith, viz: the incarnation of our Lord, the deity of Jesus Christ, His resurrection from the dead, His atonement for sin and the authority and integrity of the Bible."

MISCELLANY

The Rev. A. C. Dixon, D. D., of the Metropolitan Tabernacle, London, writes: "The work at the Tabernacle goes on as well as might be expected under all the circumstances. About 800 of our young men from the church, its missions and Sunday-schools, have entered the army, and some of them have already been killed. When this terrible war will end, is very uncertain."

At the 90th Anniversary of the American Tract Society the general secretary, Rev. Judson Swift, D. D., reported that the society had issued 9,117 different titles during its history. The total of 317,830,428 copies of tracts, 295,460,168 periodicals, and 35,018,140 volumes have been issued. The grand total of all publications is 791,142,050 copies.

Steps are already being taken by the Lutherans of this country for the celebration of the 400th Anniversary of the Reformation. It is proposed to raise \$1,000,000 to endue educational institutions of the Lutheran church.

The Presbyterian Board of Foreign Missions will send out about fifty missionaries this summer. Those going to China, Japan, Korea, the Philippines and Siam will have no special difficulty in traveling. Those going to Persia will have special difficulty, and will probably have to travel through Russia.

More than 3,800 charitable, civic and religious organizations are working for the benefit of the public in New York City, according to the directory issued March 10 by the Charity Organization Society. Churches to the number of 1,800; 191 social centers and settlement; many hospitals, kindergartens, nurseries and twelve war relief bodies are included in the list. About 6,000 persons are associated with the charitable agencies.

A meeting was held in Queen's Hall, London, Monday, June 7, for the purpose of reviving family prayers. The chair was occupied by the Archbishop of Canterbury. In connection with this meeting it is recalled that in the House of Lords, November 18, 1914, Lord Curzon read a letter from Lord Roberts, in which he spoke of family prayers having been observed in his family for fifty-five years with great blessing.

The "Negro Year Book" for 1914-15, containing nearly 400 pages, records many most interesting facts. There are in the United States 38,360 negro churches with 4,257,401 members. There are 36,259 Sunday-schools with 1,740,099 Sunday-school scholars. The value of church property is \$56,725,825. Negro churches have contributed more than \$200,000 to home missions, and \$100,000 to foreign missions. They support 200 home missionaries and aided 350 needy churches.

To the 500,000 depositors of the postal savings system of the United States, many thousands will quickly be added because provision is now made that any person ten years old or over, may open an account in his or her name, and a married woman can open such an account without interference from her husband. Arrangements also are being made that persons who do not reside where postal savings banks are found, may deposit by mail, the local postmaster seeing that the necessary identification is prepared and forwarded to a near-by post office authorized to accept deposits. This brings the benefits of the system

to the door of anyone within reach of the mails. In April of this year there was a net gain of \$19,000,000 in deposits, as compared with \$8,000,000 one year previously.

The program number of the "Winona Quarterly" has been received, presenting the regular program of the Winona Assembly for July 6-August 19, and the Bible Conference, August 20-29. The summer school of missions, representing the Women's Boards of Missions for seventeen denominations, will be in session June 24-July 2, during which Miss Angy Manning Taylor will conduct the daily Bible hour. Other conferences, institutes, congresses, etc., will make Winona an interesting place to visit.

A national missionary campaign, was launched by a conference of nearly one hundred ministers and laymen in New York recently. The outline of the campaign was given by J. Campbell White and W. B. Miller, general secretaries of the Laymen's Missionary Movement. The plan has been endorsed by prominent missionary secretaries and board officers of the country. About eighty cities have already accepted invitations for conventions and it is planned that the campaign close with a great national congress in Washington, in April, 1916.

A most unique and really heroic action of Dr. H. P. Packard, the head of the Presbyterian Hospital at Urumia, Persia, is recorded. We take the following from "The Continent":

"It will be remembered that it was Dr. Packard whose proposed transfer from Urumia led to that most humble petition to the board in New York, signed by the highest Moslem ecclesiastics and nobles in north-western Persia, wherein the board was besought not to take away from them so useful a friend. That Dr. Packard is not only worthy of this popularity, but knows how to use it in times of crisis is indicated by an incident reported in this last message from Tiflis, which relates his heroic intervention in the village of Geogtopa, where 3,000 Nestorians had fought off the Kurds for three days and had finally exhausted their ammunition. When Dr. Packard heard of their plight, he took an American flag, hastened to the village, wrapped the flag around his body and so marched boldly into the firing zone between the Kurds and the endangered band of Christians. By this daring act he induced the Kurds to withdraw and saved the helpless Persians from massacre. Probably no missionary ever put to his credit more gallant and chivalric an act."

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Harold F. Sayles closed a meeting June 20 at Flint, Mich.

W. E. Bieuerwolf conducted a revival meeting in Bradford, Pa., during June.

H. S. Kimura has opened up his evangelistic meetings in Japan under encouraging conditions.

Fred W. Christ had charge of the music in a series of special meetings at Santa Ana, Cal., in June. He was helping Rev. E. L. House.

T. C. Nelson and party held a tent meeting at Minonk, Ill., in June and expect to go to Bowman's Grove and Correction Grove, Ia., in August.

Haudenschild and Pugh held a tabernacle meeting at Collinsville, Okla., May 23-June 21, after which they began a meeting at Central City, Ia.

George "Irish" McGowan announces that he has cancelled his engagements in the south and has gone to England to take up Red Cross work.

Dr. J. Wilbur Chapman and Charles M. Alexander closed their season's work in the south. In Atlanta, Ga., and Charlotte, N. C., they had good results.

"We are having a glorious meeting in Webster City, Ia. Souls are being saved at every service. We go next to Ollie, Ia."—Mills-Huggins Party.

Mr. A. C. Gaebelein held a five day Bible conference at the First Methodist Church, Oak Park, Ill., June 6-10, dealing principally with prophetic teaching.

Frank O. Cunningham conducted a three weeks campaign in Fishkill, N. Y., closing May 29. The average attendance was good and the results encouraging.

Jay J. Pease, who has been pastor of the First Baptist Church of Cassville, Wis., has resigned the pastorate to take effect Aug. 30, and will take up evangelistic work. Mrs. Pease will assist in the work as musical director and personal worker.

Harry Dixon Loes has been in a union tent meeting with J. F. Wilkins at Inland, O. He says the greatest work is among the back-slidden church members.

F. F. Leonard assisted J. Wesley Oborn in a revival campaign at Dana, Ind., in June. Large numbers attended the meeting, and they expected a great victory.

J. M. Berwick writes about the evangelistic work he has been doing with the assistance of Mr. and Mrs. George Crane in Minnesota. Many noteworthy conversions.

The Bulkley Evangelistic Party closed a gracious meeting in Bearden, Ark., June 6, with 119 conversions. It was a tent meeting, participated in by the different denominations.

John S. Hamilton closed his meetings in Clarksburg, W. Va., with a total of 2,659 professed conversions. His work was highly commended by all who participated in the campaign.

"We have just closed a splendid meeting at Rock Hill Church in St. Louis. Whole families were brought to Christ. People of every class were saved, and there was an unusual awakening among church people."—S. D. Goodale.

"We are closing a great meeting in Cortland, N. Y., June 6. Christians have been quickened, and souls born again. During the rest of the month, we will be at Morton, N. Y."—Sands and Slocum.

The Clark Evangelistic Party closed a tent meeting in Oklahoma City, Okla., recently, in the Second United Brethren Church, with 150 conversions. Their address for the summer will be 1531 East Walnut St., Des Moines, Ia.

John M. Linden closed a union campaign May 30, with the churches of Stoughton, Wis., in the Armory. There were 432 professed conversions. On June 10, he opened a tabernacle campaign with the churches of Smethport, Pa.

Harold F. Holbrook, who is directing the singing with Edwin R. Dow, reports a big meeting at Franklin, Neb. At the time of writing Dr. Dow was in Orleans, Neb., and they expected great things from the Lord there.

The meetings in Ida Grove, Ia., conducted by the Newlin Evangelistic Party, increased in interest as the meetings progressed during the early part of June. One feature of the meetings was to have a reading of the entire Bible. The New Testament was read from the pulpit; forty people reading one-half hour each, without interruption.

The Mealing-Leonard Party closed their meeting at Roaring Spring, Pa., and all the churches received members and were greatly benefited. There were about 418 converts. The evangelists will spend the summer at Winona Lake, Ind.

Sarah C. Palmér, who is with the Stough Evangelistic Party, writes from Reading, Pa., "Our meetings are fine, though the work is uphill, as the majority of the people belong to the liturgical churches, and personal work is difficult on that account."

Wood and Brooks closed a remarkable meeting at Royalton, Minn. Many professed conversion and the Christian people reconsecrated themselves to the Lord's work. The campaign was thoroughly organized and the power of the Spirit was manifested.

Mrs. L. H. Linder, Pucheng, China, thanks us for the "Christian Workers Magazine," and says she is pleased with the reports of all kinds of Christian work, and states: "We, too, have just had the joy of receiving 26 members into our church through baptism."

Henry B. Roller conducted a union revival meeting of five churches in Stuttgart, Ark., in May and accomplished much good. On May 30, he preached the baccalaureate sermon in his home city—Huntingburg, Ind. He later returned to Arkansas to continue evangelistic work.

Charles R. Goff and party held a series of meetings at Montezuma, Ia., in the M. E. church. At the first invitation given, on June 6, 65 responded. W. L. Rugg, who is now with the party, led the chorus choir of 70 voices. They expected great things from God during the rest of the meeting.

"Bruce Evans is with our churches at this time in the greatest revival ever known in our community. We are using the opera house. The interest shown was so great that the moving picture show was compelled to shut down." —Richard Hocking, Pastor M. E. Church, Oakland, Ore.

Floyd John Evans and party are busy in Oklahoma. Their work in Osage and Pawnee counties resulted in 1,000 decisions. They are now in a union effort at Oilton, Okla.; they will, later on, go to Texas. The party has two open dates for next season and may be addressed at 136 West Lake Street, Chicago.

On June 1, Gypsy Smith, Jr., graduated from Crozer Theological Seminary, after three years of successful work. Just previous to graduation he finished a most inspiring and successful three weeks campaign at Haddonfield, N. J., during which more than 200 accepted Christ. On June 6, he began a union campaign at Warrenton, Va. In July he will conduct a campaign at Culpeper, Va., and has engagements for more than a year ahead.

Z. O. Avery and Harry Beckman closed a revival at Titonka, Ia.; the campaign lasted three weeks, during which time the weather was very unfavorable, yet there were about 75 conversions and reclamations. The party next went to Omro, Wis., where a campaign was held under favorable weather conditions.

The Stony Brook Bible Conference, Long Island, N. Y., promises to be good the coming month. Many prominent Bible teachers and speakers will be present. The Prophetic Conference, Aug. 8-15; Sunday School Conference, Aug. 16-20; general Conference, Aug. 22-29; and a Gospel Mission Conference, Aug. 29-Sept. 1.

The Forsythe Evangelistic Party recently held a union revival effort at Moberly, Mo. A tabernacle to seat 3,600 people was erected in the heart of the city. The confessions and reconsecrations totalled over 1,600. The party is now at Richmond, Mo., in another tabernacle campaign. Miss Myrtle E. Scott and J. Harold Rhodes, former students at the Institute, are with the party.

F. M. Ross reports a revival at Lenoxville, Pa., after which he began a campaign at Foster, Pa. At the close of this meeting, he will spend his summer vacation at Factoryville, Pa.

"Closed a meeting here in the Lutheran church with over 50 conversions. The community was well shaken, and the church strengthened. They want us to return again."

—Harry and Walter vom Bruch.

Mr. and Mrs. Benjamin F. Butts have been engaged by the New York Evangelistic Committee, for this Summer's Tent and Open-Air Campaign which begins June 14 and closes September 13. This is their tenth season with the committee. Mr. Butts besides directing the music, has charge of the great open-air meetings at Madison and Union Squares. Mrs. Butts is director of the boys and girls' work.

Preparations are being made for the Mountain Lake Park Conference to be held August 1-8, under the direction of Dr. James M. Gray, assisted by members of the faculty of the Moody Bible Institute and others. A wide range of subjects and Bible teaching by books and topics, as well as inspirational addresses, will make it worth the while of all who can, to attend. For full particulars with regard to the speakers, etc., see the advertisement elsewhere in this magazine.

The Erieside Bible Conference will be held this year at Willoughby-on-the-Lake, near Cleveland, O., July 23-August 1. The speakers will include Dr. F. W. Farr, W. L. Pettingill, W. Leon Tucker, Ivan Panin, Charles A. Blanchard, George E. Guille, Thomas M. Chalmers, George A. Mackenzie, W. M. Lau, and others. Full particulars with regard to programs, etc., may be secured from Pastor H. Mackenzie, 2186 East 74th St., Cleveland, O.

Charles Mundell and party closed a union meeting at Columbus, N. M., June 13. The meeting continued for three weeks and many were won for Christ. The population of the town is only about 300, but during the time of this meeting some 1,200 soldiers were stationed there to guard the borders, many of whom were among the converts. Lloyd Basford is soloist and musical director of the party. They next go to Clifton, Ariz., for a union meeting.

The third year of the open-air services in the City Park of Norfolk, Va., was inaugurated May 23. Among the speakers were several delegates to the recent convention of the In-



Henry H. Kratzig

ternational Union of Gospel Missions held in Norfolk, under the auspices of the Central Y. M. C. A., and conducted by Henry H. Kratzig, superintendent of the Union Mission. The second annual convention of the International Union of Gospel Missions was opened with an address by Governor Stewart. The Mayor of Norfolk also welcomed the delegates and highly commended the work of Mr. Kratzig. It was decided to hold the next meeting at Toledo, O. Mrs. E. M. Whittemore was re-elected president, and E. G. Randel of Newark, N. J., was added to the executive committee.

"H. H. Gilbart and I closed what the townsfolk termed as undoubtedly the most successful revival meeting ever held in Stettler, Alberta, Canada. Although the Methodist church was the only one in the campaign, we had the hearty support of many members of the

Presbyterian and Anglican churches, both of which sent to us a written vote of thanks and appreciation. A wonderful interest was shown from beginning to end; almost all the high school pupils took the stand for Christ. During the campaign there were 130 decisions."—Merril T. McPherson.

Rev. G. Campbell Morgan, D. D., of Westminster Chapel, London, has accepted the invitation of W. R. Moody, to be one of the speakers at the General Conference for Christian Workers at Northfield, Mass., July 30-Aug. 15. The announcement of his visit to America this summer will be welcomed by a large circle of friends. Plans are already well under way for the annual series of religious conferences to be held at Northfield this summer. These conferences were inaugurated by Mr. D. L. Moody in 1880.

CONSERVING EVANGELISTIC CAMPAIGNS

E. B. Buckalew, the Secretary of the Extension Department of the Institute, has suggested a plan for conserving the evangelistic campaign at Millville, N. J., under the Rev. George Wood Anderson and party. The suggestions were worked out by Norman H. Camp and the pastors of that vicinity, the plan embracing the following features:

There is first the worker's enlistment in which he promises to say something to as many as three converts up to a certain period; to report the interviews with these and to attend the meetings of the conservation campaign. The interview is intended to secure information as to whether the convert has a good Bible, whether he reads it, what church he attends, whether he is regular in attendance, or has a period for reading the Bible and prayer, and is engaged in any service is willing to give his pledge for such attendance. During the campaign two meetings each week will be held for the workers and on Friday night of each week there will be a union Bible class in some prominent church. Other meetings are arranged for converts among boys and girls in the public schools and Sunday-schools.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson—Sept. 12, Bellefontaine, O.;

Oct. 31, Easton, Pa.

Avery and Beckman—June, Omro, Wis.; July, Wesley, Ia.; open dates after Sept.

E. H. Baker and party—Oct. 17-Nov. 14, Washington, D. C.

Hay Bell and Joe Lauderdale—May, Fossiland, Ill.;

Aug., Moville, Ia.; Sept., Sturgis, Ky.; Oct., Galatia, Ill.

Chester Birch—May 23-June 6, Richboro, Pa.; June

10-27, Dearfield, Mich.

Dave Bulkley—After June 13, Allen, Kan.

George E. Burgess Party—June 2-30, Belmont, N. Y.;

Will A. Cheesman—June 14-27, Washington, Pa.;

June 28-July 11, Apollo, Pa.

Byron J. Clark Party—June 5-20, Parsons, Kan.

Edwin R. Dow and party—June, Orleans, Neb.; July, San Francisco, Cal.; Aug., Dallas Center, Ia.

John W. Erskine—June 6-28, Wilson and W. Wilson, Mich.; Sept. 4-27, Pewaukee, Wis., or Spring Green, Wis.; Oct. 2-25, Mt. Morris, Mich.

Edward D. Fellers—Open dates for the summer.

L. E. Finney and party—At Hearne, Alvarado, Waco, Pearsall, Normangee, Tex.; Harrison, Ark.; Sulphur, Okla.

A. John Flitt—July and Aug., Tent meetings in Colorado.

E. J. Forsythe and party—Sept.-Oct., Kirksville, Mo.; Oct.-Nov., Denison, Ia.; Nov.-Dec., Tipton, Ia.

Claude A. Gunder Party—July, Williams, Ia.

John S. Hamilton and party—Sept.-Oct., Marion, Ohio; Nov.-Dec., Hastings, Neb.

C. R. Haudenschield—July, Central City, Ia.

"Bob" Johnson and party—Until July 12, Punxsutawney, Pa.; Sept. 17-Nov. 8, Kalamazoo, Mich.; Nov. 12 to Dec. 20, Blairsville, Pa.

The Bob Jones Party—Aug. 1-15, Elkins, N. C.
The R. Sam Kirkland Party—July, Fulton, Ill.; open dates, last July-first Aug.

Mills-Huggins Party—Until July 11, Ollie, Ia.
W. C. Moorman—Until July 18, Coolidge, Kan.

W. J. Morris—Aug. 22-Sept. 20, Aurora, Mo.; Sept. 20-Oct. 20, Springfield, Mo.; Oct. 24-Nov. 14, St. Charles, Mo.; Nov. 14-Dec. 4, St. Joseph, Mo.; Dec. 4-Dec. 20, Hopkins, Mo.

O. A. Newlin—July 25-Aug. 22, Spencerville, O.; Aug. 29-Sept. 15, Hillsboro, Ind.; Sept. 19-Oct. 24, Audubon, Ia.; Nov. 7-Dec. 12, Eagle Grove, Ia.

Paul Henry Packard and party—July 11-Aug. 8, Arcadia, Kan.; Aug. 15-25, Pittsburg, Kan.; Aug. 28-30, Perry, Ia.; Aug. 31-Sept. 4, Hammond, Ind.; Sept. 5-25, Cleveland, O.; Sept. 26-Oct. 24, Topeka, Kan.; Oct. 25-Nov. 28, Olathe, Kan.; Nov. 29-Dec. 24, Belleville, Kan.

W. E. Parrish—Aug. 29, Salem, W. Va.; Oct. 3, Atlanta, Ia.; Nov. 14, Petoskey, Mich.

Rayburn and Laraway—Until July 4, Kimball, Neb.; Sept. 12-Oct. 10, Menominee, Wis.

Milton S. Rees—Aug. 8-15, Dudley St. Baptist Church, Boston, Mass.; Sept. 19, Albion, N. Y.; Oct. 17, Boston, Mass.

Harold F. Sayles—Until June 30, Flint, Mich.; Sept. 5-21, Flushing, Mich.

Chas. Cullen Smith and A. C. V. Gilmore—July 18-Aug. 8, Lexington, Ill.; Aug. 29-Sept. 19, Morris, Minn.

R. H. Willis and A. R. Lytle—July 30-Aug. 15, Glen Oak, Wis.; Aug. 17-Aug. 29, Dalton, Wis.; Aug. 31-Sept. 12, Detroit Harbor, Wis.

E. L. Woltslagel—July 1-11, Clayton, N. C.; July 12-18, Greenville, S. C.; July 20-27, Bristol, Va.; July 28-Aug. 1, Pelham Heights, Ala.

Wood and Brooks Party—July, Sauk Rapids, Minn.; Aug., Burr Oak, Ia.

Missionary Education Movement Summer Conferences for 1915, as follows:

Blue Ridge, N. C., June 25-July 4.
Silver Bay, N. Y., July 9-July 18.
Ocean Park, Me., July 22-July 30.
Asilomar, Cal., July 2-July 11.
Estes Park, Colo., July 16-July 25.
Lake Geneva, Wis., Aug. 6-Aug. 15.

Montrose (Pa.) Bible Conference, July 30-Aug. 8, 1915.

Mountain Lake Park (Md.) Bible Conference, Aug. 1-8, 1915. (Camp Meeting, July 2-12.)

National Council of Congregational Churches of the U. S. Biennial Meeting, New Haven, Conn., Oct. 20-29, 1915.

Northfield (Mass.) dates for 1915:
Student Conference, June 25-July 4.
Summer School for Women's Foreign Missionary Societies, July 8-15.
Women's Summer School for the East, July 16-23.
Summer School for S. S. Workers, July 17-24.
General Conference, July 30-Aug. 15.

Oakdale Park (Ill.) Camp Meeting, Aug. 19-29, 1915.

Ocean Grove (N. J.) Camp Meeting, Aug. 27-Sept. 6, 1915.

Philadelphia School of the Bible:
Summer Bible Conference, Aug. 12-15.
Annual Bible Conference, Oct. 3-10.

Presbyterian Young People's Conventions for 1915:
Ovoca, Tenn., June 22-30.
Pocono Pines, Pa., June 30-July 6.
Winona Lake, Ind., July 13-20.
Alma, Mich., July 20-28.
Storn Lake, Ia., July 13-22.
Hastings, Neb., July 27-Aug. 3.
Hollister, Mo., Aug. 12-19.

Princeton (N. J.) Conference for Christian Life and Service, July 17-25, 1915.

Prison Sunday, Oct. 31, 1915.

Quinquennial International Prison Congress, London, Eng., 1915.

Rockhurst Prayer Conference, San Francisco, Cal., June 14-20, 1915.

Salvation Army Congress, San Francisco, Cal., Nov. 4-7, 1915.

Southwestern Missionary Conference, Cliffs, Ariz., Aug. 12-21, 1915.

Stony Brook (L. I.) Conferences for 1915:
Prophetic Conference, Aug. 8-15.
Sunday-school Conference, Aug. 16-20.
General Conference, Aug. 22-29.
Gospel Mission Conference, Aug. 29-Sept. 1.

Training School for Christian Workers, Waukesha, Wis., July 25-Aug. 1, 1915.

Volunteers of America, San Francisco, Cal., Oct. 3-7, 1915.

Winona Lake (Ind.) dates for 1915:
Summer School of Missions, June 24-July 2.
Summer Bible School, July 6-Aug. 13.
Winona Assembly, July 6-Aug. 19.
Conference for Presbyterian Young People, July 13-16.

Church Efficiency Congress, Aug. 9-13.
Christian Citizenship Institute of National Reform Association, Aug. 9-19.
Conference on Pastoral Evangelism, Aug. 16-19.
Bible Conference, Aug. 20-29.

Women's Congress of Missions, San Francisco, Cal., June 6-13, 1915.

Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4, 1915.

Women's Summer Schools of Missions for 1915:
Los Angeles, Cal., May 31-June 4.
Oklahoma City, Okla., June 1-7.
Denton, Tex., June 3-13.
Duluth, Minn., June 8-14.
St. Paul, Minn., June 16-22.

Winona Lake, Ind., June 24-July 1.
Blue Ridge, N. C., June 24-July 4.
Boulder, Colo., July 6-13.
E. Northfield, Mass., July 8-15.
Silver Bay, N. Y., July 9-18.

World Bible Congress, Panama-Pacific Exposition, San Francisco, Aug. 1-4, 1915.

World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1915.

World's Temperance Sunday, Nov. 7, 1915.

Young People's Christian Union of the United Presbyterian Church, Los Angeles, Cal., July 4-11, 1915.

Young Women's Christian Association Student Conferences for 1915:
Blue Ridge, N. C., June 4-14.
Silver Bay, N. Y., June 18-28.
Eagles Mere, Pa., June 25-July 5.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Anti-Saloon League of America (Biennial Convention), Atlantic City, N. J., July 6-10, 1915.

Baptist Young People's Union of America, San Francisco, Cal., July 7-11, 1915.

Christian Workers and Bible Conference, Bible School Park, N. Y., July 23-Aug. 1, 1915.

Christian and Missionary Alliance Summer Conferences for 1915 (probable dates):

Binghamton, N. Y., June 25-July 4.
Hebron, Mass., July 4-11.
Nyack, N. Y., July 4-11.

Mt. Lake Park, Md., July 13-18.
Chicago, Ill., July 18-25.

Old Orchard Beach, Me., July 30-Aug. 8.
Lancaster, Pa., Aug. 6-15.

Beulah Park, O., Aug. 13-22.

Desplaines (Ill.) Camp Meeting, July 7-19, 1915.

Erieside (O.) Bible Conference, July 23-Aug. 1, 1915.

Green Lake (Wis.) Bible Institute, July 28-Aug. 10, 1915.

Grove City (Pa.) Bible Conference, Aug. 3-13, 1915.

Huss—500th Anniversary of the Martyrdom of John Huss, July 6, 1915.

International Christian Endeavor Convention, Chicago, July 7-12, 1915.

Keswick (Eng.) Bible Conference, July 19-24, 1915.

Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.

Long Beach (Cal.) Assembly and Bible Conference, Aug. 2-29, 1915.

Lord's Day Congress, San Francisco, Cal., July 27-Aug. 1, 1915.

Martin Luther Quadrcentenary, October 31, 1917.

The Moody Bible Institute of Chicago

FACULTY ACTIVITIES

Dr. Gray conducted a Bible conference at Shreveport, La., in which practically all the churches of the city were united. He supplied the pulpit of the First United Presbyterian Church of Chicago for one Sunday, gave one of the noonday talks at the "Inter-Ocean" building in the loop district of Chicago, and presided at the meetings of the Keswick conference conducted under the auspices of the Institute.

Mr. Sellers spoke at the Illinois State Sunday-school Convention at Danville, Ill., June 15, on "Adult Work." On June 16 he delivered the alumni address at the high school, Lansing, Mich.

SPECIAL LECTURES

The Rev. George E. Guille was a guest of the Institute May 27 - June 12. He taught doctrine during the absence of Dr. Gray.

The Rev. W. H. Griffith Thomas, D. D., has been a guest of the Institute since June 8. He taught doctrine, gave examples of expository preaching and lectured on pastoral theology and Bible analysis.

EXTENSION DEPARTMENT

The regular workers of the Department spent the month of June as follows: Mrs. Frances C. Allison, who has been with the Bob Jones party throughout the season, was compelled to give up her work and take a rest. George E. Guille spent two weeks in the Institute, and two weeks in special Bible teaching in the railroad Y. M. C. A., Pitcairn, Pa. C. P. Meeker was associated with the Charles T. Wheeler Party in doing special work in the campaign in Granite City, Ill. John C. Page spent a part of the month in the Sunshine Mission, Denver, Colo. Miss Angy Manning Taylor was at St. Louis, Mo., Minneapolis, Minn., and Winona Lake, Ind. Word has just been received from Miss E. Stafford Millar that she expects to arrive in Vancouver, B. C., about July 1, and fully expects to be able to resume her work not later than the first of September.

The following former students have been located in pastorates during the month of May: A. H. Fardon at New Cambria, Mo., Congregational church; James B. Muir at Athens, Ill., Presbyterian church; W. R. Johnson at Green Ridge, Mo., Congregational church.

John J. Foster has accepted the position of

assistant to the Rev. G. A. Watermulder, missionary to Winnebago Indians, Winnebago, Neb., and to take charge of Indian church on west side of the reservation.

Floyd Johnson supplies for the summer at the Clinton Avenue Baptist Church, Detroit, Mich.

D. M. Kellam has been engaged to supply the pulpit for the summer in the absence of the pastor of Maple Street Baptist Church, Manistee, Mich.

Allen E. Groeneveld is supplying the Congregational church at Wayland, O.

John C. Page conducted meetings in Denver, Col., during the first week in June. In a letter recently received from the superintendent of the Sunshine Rescue Mission in that city, Mr. Page's work was referred to as follows: "The voice of the Lord sounded through him with no uncertain sound in the upbuilding of the church and reconciling the saints to one another through the unsearchable richness of God's grace. Many souls professed Christ and many who were once 'professors' are now 'possessors' and are able to call Jesus, Lord, by the power of the Holy Ghost. You have made no mistake, I assure you, in adding Brother Page to your already well selected members of your Extension Department."

ITEMS OF INTEREST

Miss Emma Moody Fitt, daughter of Mr. A. P. Fitt, one of the Board of Trustees of the Moody Bible Institute, and granddaughter of D. L. Moody, was a member of the graduating class at the Northfield Seminary, East Northfield, Mass., June 8, 1915.

The students of the Evening Classes and their friends had an outing in Jackson Park on Saturday, June 5. About one hundred were in attendance. The afternoon was spent in playing outdoor games and in races. A baseball contest was held, Mr. Sellers acting as umpire. The bountiful picnic lunch was followed by a brief fellowship service presided over by the Director. Many testimonies were given of the blessing received in studying the Word of God in the Evening Classes. The day was closed with the singing of familiar gospel songs.

The Moody Fellowship of Southern California of which John H. Hunter is Secretary-Treasurer held a meeting on Saturday evening, June 19, in the dining room of the Bible In-

stitute of Los Angeles, the occasion being the presence in the city of Rev. William Evans, D. D., the first graduate of The Moody Bible Institute.

CORRESPONDENCE DEPARTMENT

A letter has been received from a chaplain of a penitentiary in the East, saying some of the men were interested in the study of the Bible by correspondence but had no money with which to pay the enrollment fee. He asks if there is a fund out of which such fees could be paid and says that "anyone placing this opportunity of study within reach of these men would be doing a splendid work."

Not infrequently do the most touching letters come from deserving persons saying that they would be glad to enroll as correspondence students but do not have money with which to pay the fee. The department would be glad to receive donations to a fund for the purpose of meeting just such cases.

PERSONALIA

Calvin L. Herrick, '97, is now in his fourth year as pastor of the Baptist church, Worcester, N. Y.

William A. Cook, '93, Bancroft, S. D., is serving two churches in that very needy field and reports progress.

H. P. Hitchcock, '08, pastor of the Congregational church, Sanford, Me., was ordained February 10, 1915.

J. H. Schoechert, '02, pastor of the Moravian church at London, Wis., reports that his work is progressing.

Cora A. Syron, '98, in company with Ruth L. Vorhorst, '11, has been doing home missionary work at Irvine, Ky.

Warren Hoover Hershey, '11, graduated from the Drew Theological Seminary, Madison, N. J., May 20, 1915.

R. E. DeArmond, '99, of Los Angeles, Cal., writes: "I shall never lose the help received while at the Moody Bible Institute."

Irvin Kauffman, '07, minister of the United Evangelical church since leaving the Institute, now has a church in Cleveland, O.

Hartley C. Shafer, '04, is located at Detroit, Mich., where he is deacon in the Ferry Avenue Baptist Church, and teaches an adult Bible class.

Thomas Gordon, '11, missionary under the Congregational Home Missionary Board, is pastor of the Congregational church at Big Horn, Wyo.

R.M. Booth, '09, singing evangelist, will be located this summer at Scottsbluff, Neb., as assistant to the pastor of the Methodist Episcopal church.

John G. Grace, '06, pastor of a Baptist church, Lowell, Mass., is doing a successful

work in the State Infirmary singing and talking to the patients.

T. Bertrand Frary, '92, is pastor of the Grand Avenue Baptist Church, St. Louis, Mo. This is a live church. Last year they welcomed exactly 100 new members.

Lovick P. Law, '01, evangelist, Siloam Springs, Ark., will be assisted in his work by his wife, and Mr. and Mrs. F. R. Storer, who are now with the Billy Sunday party.

Robert A. Cameron, '03, has been located in Anaconda, Mont., since Easter, 1915, as pastor of the First Presbyterian Church, which has a membership of nearly four hundred.

Edgar B. Morton, '13, has been taking academic work in Galesburg, Ill., and expects to enter college next year. He has been in charge of the Appleton U. B. mission since January, 1915.

D. H. Barnwell, '07, of Creal Springs, Ill., although unable to do active Christian work on account of the poor health of both himself and wife, is still remaining steadfast in the faith, in spite of suffering.

James F. Dingman, '95, writes from Mount Forest, Ont., "Have been here about five and one-half years; believe in the power of the old gospel; and am preaching the vital truths of a crucified and risen Lord."

Fred A. Enslow, '98, Kewanee, Ill., recently closed a three months revival campaign in some of the Methodist Episcopal churches of Seattle, Wash. After a vacation they expect to resume their work in Iowa about August 1.

Mrs. B. DeYoung, '09, (nee Martha Van Dyke), writes that she and her husband have recently left Gray Hawk, Ky., where they were engaged in work among the mountain whites, to take charge of a small country church at Clymer, N. Y.

O. N. Beldin, '02, has been pastor of the Presbyterian church, Dillowvale, O., since January, 1915. As an indication of the splendid success he is having, he reports that his Sunday-school has already grown in attendance from 22 to 119.

Tilden Sloan, '06, has been pastor of the Congregational church of Kansas City, Kan., since December 1, 1914. He found the church greatly in debt and the people discouraged; now all debts are paid and the church is in a flourishing condition.

Thomas Hodge, '95, is supplying three churches in a missionary field under the Presbyterian Home Mission Board, at Torrington, Wyo. He writes, "I owe all my training for Christian work to the dear Moody Bible Institute. It is dear to my heart."

F. P. Patrono and wife, '02, are laboring as missionaries among the Italians in Calumet, Mich. They find their field a very difficult one on account of a racial prejudice between the Italians from northern Italy, and those from the southern part of that country.

E. L. Reiner, '07, pastor of the Waveland Avenue Congregational Church, Chicago, Ill., has given the members of his church the task of making 2,000 "friendly calls" on families living within a radius of three blocks of his church and his Sunday-school aims to secure 700 members by June 30, 1915.

H. H. Savage, '11, pastor of the Baptist church, Barron, Wis., for a little over three years, is now pastor of the First Baptist Church, River Falls, Wis. During his pastorate in Barron practically every department of his church work was more than doubled, and the work was left in a flourishing condition.

Miss Janet Houston, '12, Pittsburgh, Pa., has been working since the beginning of the year as the church missionary of the Jackson Street Baptist Church, Scranton, Pa., where she will assist in caring for and developing almost nine hundred new members received into that church.

Samuel Martinez, '13, has recently been in Indianapolis, singing in some special meetings in the First Presbyterian Church and at the commencement exercises of the Fishermen's Bible Institute. He also gave some teachings in Hamilton, Ohio, on Bible dispensations, illustrating with chart.

F. C. H. Dreyer, '92, of Hungtung, N. China, writes that he not only rejoices in the steady development of the Moody Bible Institute of Chicago, but praises the Lord for the work which the Shansi Bible Institute is doing in China. Twenty-nine bright, earnest young men from three provinces of China are taking a two years' course in their school.

J. M. Johnson, '11, Gary, Ind., was elected president of the Illinois Classis of the Reformed Church, U. S. A., May 25, 1915. Mr. Johnson is making a specialty of teaching the Bible in the public schools of Gary. He recently addressed the Woman's Missionary Society of that city on "The Importance of Religious Instruction in the Public Schools."

F. Wight Twigley, '09, Action, Mass., writes: "God has wonderfully blessed my work for Him and my prayers are for the continuance of the great work of the Institute, and that everyone who intends to enter the ministry take the course there, so as to be rooted and grounded in the Bible before going to the seminary."

Frank A. Carpenter, '06, Los Angeles, Cal., is president of the Los Angeles Hermon Club, and consequently his interest is now divided between the Moody Church, the Institute, the Mount Hermon School and the Los Angeles Bible Institute. He sends as his message for the Institute, the verse which Mr. Sankey wrote in his Bible in 1890, Colossians 3: 16.

F. A. Geisenheimer, '99, evangelist, a member of Chicago Presbytery, recently held a series of meetings in Hope Mission and Bible

School of Peoria, Ill., of which Rev. C. F. Thomas is superintendent. Mr. Thomas speaks in the highest terms of Mr. Geisenheimer and his work as an evangelist and commends him to any who may need such assistance.

Helen K. Strain, '93, who established a "Home for Girls" at Bluff, Yokohama, Japan, is now entering upon her new field of labor as "Field Secretary" of "The World's Morning Watch" at Albany, N. Y. She writes "An altar in every home" rings in my ear like the voice of God calling me into the homes of the rich and poor."

Norman H. Camp, '00, Bible teacher for the Extension Department, visited Charleston, S. C., and Tifton, Ga., during the months of April and May. The work at Tifton was with the Rev. Daniel Iverson, '11, pastor of the Presbyterian church. At present Mr. Camp is conducting a conservation campaign at Millville, N. J., following the six weeks tabernacle meetings held by the Rev. George W. Anderson and party, resulting in 4,000 conversions. This summer he expects to go to California and Missouri for meetings.

Adelaide L. Stone, '92, missionary, is working in the mountains of northern California, sixty miles from the railroad. She finds there the most awful conditions of sin that she has ever met anywhere, although she has been in the work over twenty years in this country. South America and Porto Rico. The camp has been unusually straitened financially, and the people have had little to give, but the Lord has supplied all her needs without ever taking a collection or asking for money.

G. W. Forman, '02, after serving one year in the Extension Department of the Institute, engaged in evangelistic work until the fall of 1909, when he took a pastorate at Phoenix, Ariz., and joined the conference of the Methodist Church, South. He spent two years at Phoenix, two years at Redlands, Cal., two years at Los Angeles, Cal., and last year was made conference evangelist for southern California and Arizona. He writes "Arizona's going dry" has been a great blessing to the people, and all classes are rejoicing in the change."

Rev. J. C. deBohun, a correspondence student, is in charge of the Mission De la Boca, Buenos Aires, Argentine, and not only preaches the gospel, but ministers to the material, social and moral needs of the people without distinction of nationality or religion. An employment office is also maintained. For the work of charity \$500 a month could be used for the relief of the misery that is near at hand in that great city. Any funds contributed to this mission will be forwarded by the Correspondence Department of the Moody Bible Institute of Chicago.

John M. MacInnis, '93, since leaving the Institute has graduated from the Temple University, Philadelphia, Pa., as well as the Syracuse University, Syracuse, N. Y., and has received the degrees of B. A., Litt. D., B. D. and Ph. D. He is now president of the O X B society in the last-named university, and pastor of the largest Presbyterian church in Syracuse, having about 1,000 members, and 850 in the Sunday-school. He writes, "I am endeavoring to preach a full-orbed gospel, and the Lord is graciously blessing my efforts in the salvation of souls."

Larkhall, Strathaven, Airdrie, Carlisle, Lanark, Glassford, Uddingston, Cambusnethan, and Newarthill. In several places a series of addresses were given; in others, only one meeting could be held, but with the use of some very good diagrams and a wide knowledge of this great subject from the Word of God, Mr. Steen made the subject of Christ's coming live before his hearers and much blessing resulted from his visit, as was evident from the many expressions of gratitude received from those who attended the services.—Annual Report of Lanarkshire Christian Union.



Dr. B. M. Platt with a Group of Natives and Workers of the Episcopal Mission, Banguio, P. I.

B. M. Platt, '91, physician, Episcopal mission, Banguio, P. I., is now home at Sheffield, Mass., on furlough for one year. The accompanying picture shows Dr. Platt to the right of a group of natives and workers of the mission.

The following former students of the Institute were commissioners to the General Assembly at Rochester, N. Y. From a geographical standpoint it will be noticed this is a splendid showing: W. Morrison, '03, Colorado; James Watt, '95, Minnesota; A. K. Locker, '10, Arizona; E. C. Cargill, '08, Arkansas; C. R. Scafe, '99, Washington; W. H. Evans, '98, California; J. E. Faucett, '96, Oregon.

On account of the war, it was found impossible to hold the usual Lanarkshire Christian Union convention in October. But God in a wonderful way made up for this by the unexpected visit to our country of Mr. J. Charleston Steen, British Representative of the Moody Bible Institute of Chicago. As Mr. Steen has given much of his life to the study of prophecy, it was decided to make a tour of some places in the county, giving addresses on that most important truth for the present time—"Our Lord's Second Coming." This was done and we visited Motherwell, Hamilton, Wishaw,

A minister on the advisory board of a theological seminary recently called at the Institute seeking student help, saying that he preferred our students because they were more intelligent in the doctrines of the faith and in their knowledge of the English Bible.

BORN

To Mr. and Mrs. W. H. Cadwell, '10, Wilkes Barre, Pa., May 27, 1915, a daughter, Olive Estelle.

To Mr. and Mrs. C. J. Knox, '03, Coffeyville, Kan., May 14, 1915, a son, William Franklin.

MARRIED

Edward Kelley Temple, '06, to Miss Ella Gandy at Homer, La., June 3, 1915. At home at Athens, La.

Frederick W. Christ, '07, to Miss Martha Shroeder at Santa Ana, Cal., June 15, 1915. At home at 1908 Balencia St., Santa Anna, Cal.

Harry James Bray, '13, to Ruth Moerdyke, '14, at Holland, Mich., Tuesday, June 8, 1915. At home at 144 East Sixteenth Street, Holland, Mich.

The Bible Institute Colportage Association

CIRCULATING LIBRARIES FOR NEEDY PREACHERS

The evangelical preacher over a small charge in a remote locality is deserving of thoughtful attention and sympathetic co-operation by those more favorably situated. His outlook upon life in the realm of the mind and heart naturally corresponds with his limited vision in the physical sense. His brain needs the stimulus of other people's ideas expressed in their words. He lacks the inspiration to Christian endeavor which the experience of fellow-laborers elsewhere might give.

To relieve the monotony and ineffectiveness of the condition duplicated in thousands of small and isolated communities is one mission of the truly good book, such as is found among the varied and practical titles of the Moody Colportage Library. Again, the poor preacher that is described is a man of extremely small means which seldom affords an appropriation for library purposes. To such a handicapped servant of the Lord, the "Moody" books will carry cheer, encouragement and definite direction. The donation or loan of even a few carefully chosen, true-to-the-Bible volumes will bring blessing to the donor, as well as to the recipient and those similarly situated to whom the books may also be passed.

For this laudable purpose the books of the Moody Colportage Library are admirably adapted for they are brief, readable, immensely practical, and written by some of the world's most eminent preachers and teachers. Last but not least, they are so inexpensive as to make possible the utmost circulation with a minimum of expense.

"WHY AM I READING THIS?"

There are an immense amount of books in existence which the world would do very well without—even of books which may be called wholesome and unobjectionable, immense fens of stagnant literature which can produce nothing but intellectual malaria. And, as a rule, the reader has to wander in this mighty maze wholly without a plan, without discrimination, and without knowledge. He spends his years in munching crab apples, unconscious of the immediate neighborhood of the choicest fruits of the tree of knowledge. That is an incident which may well cost him his career.

But, at any rate, every reader can exercise this amount of discrimination for himself. He can ask himself occasionally, "To what good

shall I read this; or, Why am I reading this?" That is a test thought which is not without use, and which can be applied by everybody. If it be found that the answer is invariably relaxation and amusement, it may suggest to the reader that he might change his course; for, after all, a great deal of literature would be justifiable if we had eternity to read it in, which is intolerable in view of the confined limits of life.—Lord Rosebery, in "The Christian Endeavor World."

TWO COLPORTAGE LIBRARY BOOK CONTRIBUTORS

Mrs. Alfred Gatty, the wife of an English clergyman, was born at Burnham, Essex, June 3, 1809, and died at Ecclesfield, Yorkshire, October 4, 1873. Mrs. Gatty was the younger daughter of the Rev. Dr. Scott, Lord Nelson's chaplain and foreign secretary. She was a lady of fine literary taste, and joined her husband in writing several books, including "Parables from Nature," selected by Mr. Moody for the Colportage Library.

Charlotte Maria Tucker, better known as "A. L. O. E." (A Lady of England) was born in England, May 8, 1821. Her father was Henry St. George Tucker, a prominent Bengal civilian, and later on, chairman of the East India Company. A. L. O. E. is known the world round as a helpful writer for children, though she did not begin to write until after she was thirty. She took a marked interest also in the welfare of industrial schools, prisons, workhouses, etc. She was a liberal woman and led a simple and plain life. When she was thirty-four years old she went as a missionary to India, and worked there for eighteen years. She wrote more than fifty volumes the proceeds of which were used for the benefit of missions. Miss Tucker died in India, December 2, 1893. She was the author of "The Robbers' Cave," an excellent gospel story for boys.

ABOUT BOOKS

There is nothing like books. Of all things sold incomparably the cheapest, of all pleasures the least palling; they take up little room, keep quiet when they are not wanted, and when taken up bring us face to face with the choicest men who have ever lived, at their choicest moments.—Samuel Parker.



Boys, Free from School Duties During the Summer, Make Cheerful and Successful "Book Missionaries." Can Work with a Better Aim Be Suggested for Them?

READING FOR THE CHILDREN

There is no matter of greater importance than the kind of reading we arrange for our children, says "The Herald of Holiness." We are satisfied that one common mistake is in beginning too late. The wise plan is to begin the moment the children can read, and keep books and periodicals of the very best kind always in abundance where they will see and handle them. Then, be a great reader yourself, and the child will inevitably become a reader of that which is always most convenient to him. This is the best and wisest plan for bringing up the children with a taste for the good and pure in literature. It is the best plan also for forestalling the entrance of that which is impure into their hands and their minds. Get the right taste implanted and it will be all but impossible for the wrong to get into their tastes and minds. "The Wesleyan Methodist" gives the experience of one who tried this plan as follows:

"When children began to come into our home," said a wise father the other day, "I resolved to surround them by the very best influences. Good books were purchased and placed where they were easy to find. Religious periodicals were put on the library table. My idea was that as the boys saw their father and mother reading this literature they would be curious to read it for themselves. This was exactly what happened, with the result that they early came into the church as intelligent Christians."

That was fine strategy. It was divinely

beautiful craftiness. It caught the boys through their inquisitiveness, the healthy instinct by which the devil allures so many young persons to their destruction. A shudder runs through the soul of the pastor as he looks at the array of wholly unreligious and sometimes unmoral magazines and papers which lie open to the young in the homes he visits. Indeed, without being flagrantly vicious, much of the periodical literature of the day is subtly immoral, being pervaded by false views of life expressed in terms of respectability, but tainted with the poison of an infidelity which is the more dangerous because it is so polite.

A DISCRIMINATING CORRESPONDENT

Cornelia, Ga.

I want nothing but the best of books and magazines—such as Wesley and Moody and Talmage would select, if Jesus were to send them back here for the express purpose to select a library of the best books for both young and old people to read.

F. M. P.

MR. MOODY'S BOOK FUNDS.

The following contributions have been received from May 16, 1915, to June 14, 1915, inclusive:

Prison Book Fund:	
6 Contributions	\$17.83
Africa Book Fund:	
1 Contribution	3.00
Alaska Book Fund:	
2 Contributions	5.00
Army and Navy Book Fund:	
1 Contribution	3.00
Fire Station Book Fund:	
1 Contribution	3.00
Hospital Book Fund:	
1 Contribution	3.00
India Book Fund:	
1 Contribution	3.00
Lumber Camp Book Fund:	
1 Contribution	3.00
Mountain Book Fund:	
19 Contributions	56.62
Seamen's Book Fund:	
1 Contribution	3.00

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named, from May 16, 1915, to June 14, 1915, inclusive, many of which consignments already have been acknowledged with expressions of hearty appreciation:

Prison Book Fund:	
California, 67 books, 15 gospels.	
Florida, 13 books, 10 gospels and tracts.	
Georgia, 36 books, 30 gospels.	
Iowa, 4 books.	
Illinois, 40 books.	
Ohio, 500 books, 1,000 gospels.	
Texas, 74 books, 55 gospels.	
Vermont, 50 books, 50 gospels.	
Washington, 48 books, 65 gospels.	
Mountain Book Fund:	
Tennessee, 380 books.	
Military Camp Book Fund:	
England, 2,000 books.	
Seamen's Book Fund:	
Illinois, 40 gospels.	
Hospital Book Fund:	
Illinois, 31 gospels.	
Fire Station Book Fund:	
Illinois, 12 books.	



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WANTED

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To Pastors and Ministerial Associations

Dr. Arthur Crane, Pastor-Evangelist, is booking engagements for Union Meetings 1915-16, or Single Churches in Large Cities. Refers to Dr. Parley E. Zartmann, Sec. Int. Assn., of Evangelists and those he has assisted.

"No Evangelist we ever had came nearer giving perfect satisfaction. He has no objectionable methods, no sensationalism, but only the plain gospel of grace, which he preaches with earnestness and power. Rev. R. B. Garrett, D. D., Portsmouth, Va." Address

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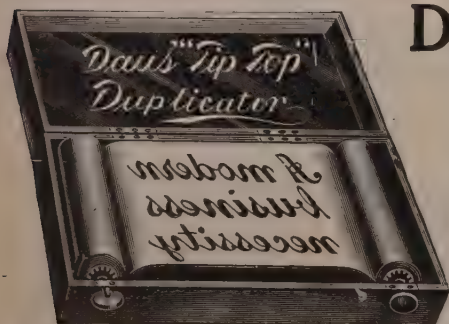
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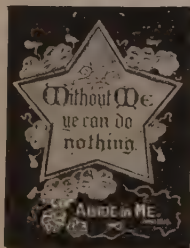
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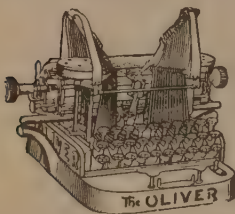


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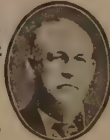
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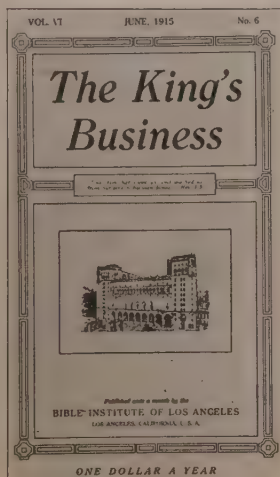


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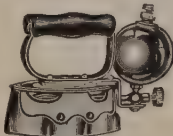
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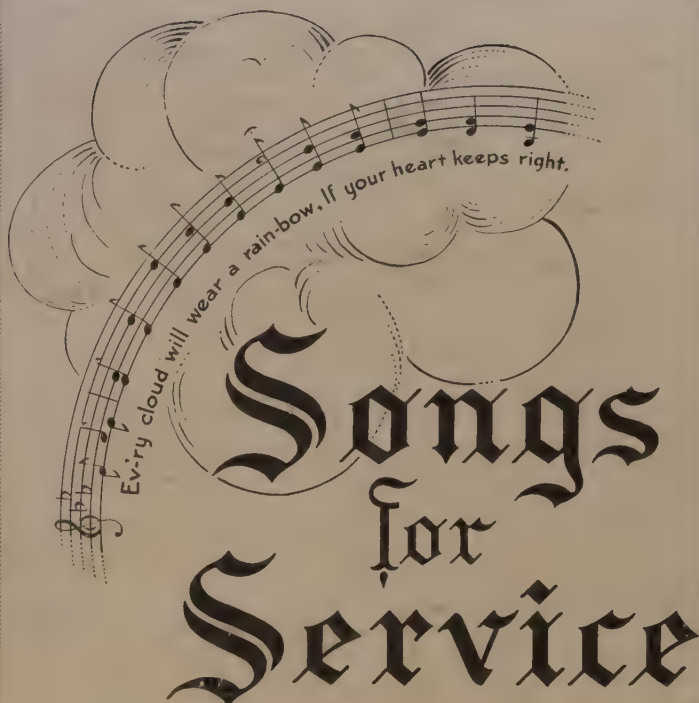
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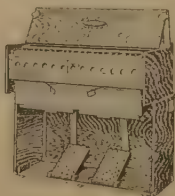
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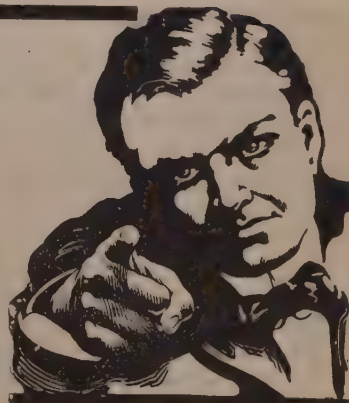
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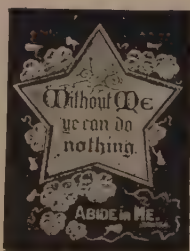
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THE Christian Workers Magazine

AUGUST, 1915

Editorial Notes

"For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee."—2 Cor. 12:8, 9.

Colonel Shields, of the League of American Sportsmen, tells of walking through the woods and coming to a plank underneath which he saw a spider fighting a lizard. The latter was putting up the best battle he could, but every now and then the spider would administer to him a hypodermic injection of his poison which would seriously weaken his strength. However, alongside of the plank there was a growing plant, which proved to be God's apothecary shop for such emergencies. The lizard would return to it, and imbibe its substance, and after it had taken effect, he would face the spider again until he was poisoned once more, when he would renew the process of healing. The observer wondered what the lizard would do if the plant were taken away, and so he removed it, and when the wounded warrior sought and found it not, he just rolled up and died.

The spirit that removed the plant is that of the enemy of souls who would deprive a man poisoned with sin of the gospel of the grace of God. This is the remedial system which God has provided for all our race, and is sufficient, not only for salvation, but as Paul discovered, for every trial and testing that may follow after.



This is the height of the vacation season, and everyone who can get away from the crowded cities is hurrying to do so. But after all the number who go is small

Urban Attractions in comparison with those who remain. How grateful should we be therefore for the urban attractions in summer time!

A contemporary remarks that the joy of possession of a large estate is the least of its benefactions. The real happiness depends upon the capability to enjoy color, to relish deep draughts of fresh air, and to be glad in God's wonderful kindness to His creatures. But all

these things are possible right here in Chicago. The broad, smooth, grass-bordered boulevards, the fine shade trees, the squirrels playing back and forth on their branches, the birds twittering among their leaves; the magnificent park system, bringing the country to the very doors of the people, north, south and west; the playgrounds, the fountains, the swimming-pools; the gorgeous flower-beds, the rich shrubbery, the interesting zoo, the free tennis courts, golf links and ball grounds; the bridle-paths, the trolley cars with a transfer system carrying passengers almost a half-day's journey for a nickel; the wonderful Lake Michigan, so like the broad ocean, lapping the curved edge of the great city, the children playing on its beach, the lazy fisherman (and women) angling on its banks, the pleasure boats carrying the lighthearted on its rippling waves; picnic parties everywhere playing, dancing, singing, on the lawns.

This is what one sees and hears just now in the great metropolis of the middle West, of which so many people, who know nothing about it, think so differently. And this says nothing concerning the climate—so healthful, the temperature so equable. Rockefeller and Vanderbilt have not as much, and yet all this belongs to the poorest of us, and especially to the large middle class so far as they have eyes to see, and ears to hear and hearts to enjoy it all. And it is enjoyed, unconsciously enjoyed, while seldom do we give thanks to our public-spirited citizens or our municipal authorities who make it possible, much less to the Author and Giver of all good. How greatly would it enhance their happiness if the stay-at-homes would count their blessings and cultivate the art of gratitude! Their envy would be turned to pity for some of them, who "go away to have a good time," and perhaps they might look

"Not from nature up to nature's God,

But down from nature's God, look nature through."



The Hon. Winston Churchill, in his frank speech to his Dundee constituents last June,

declared that the Premier had sent him to the Admiralty office in 1911 with orders to prepare the navy for a conflict with Germany. We are surprised that the secular press of this country has not made more of this admission. To be forewarned is to be forearmed, and if the English Navy was thus prepared, as all the world admits, we believe, why was not the English army equally so? We recall at this time the strong appeals of the late Lord Roberts and other English military leaders that this should be done, and we recall also the deaf ears upon which those appeals fell apparently. The situation seems inexplicable to us, nor is it any the less so when we find it paralleled in a way in our own land. It is supposed that our navy and our coast defences are in a fairly strong condition to resist attack, but it is continually affirmed by those in a position to know, that our army is so weak as to neutralize that advantage in great measure. Why this hesitancy and delay to profit by the mistake of our neighbors across the ocean, and our own mistake indeed, as we recall the early stages of the civil war, and the pitiful blunders which marked the mobilizing of our troops against Spain?

But after all, it is not these things, grave as they are, that interest us primarily. A greater crisis is before us to which these things seriously point. The Coming of the Lord draweth nigh. Now is the time nearer than when we believed. The signs are multiplying, two of which must startle everyone who thinks—the unprecedented conflict among the nations of the prophetic earth, and the appalling spread of apostasy from the faith throughout the whole of Christendom. We lift a warning voice to all our readers. We know of professing Christians whose lives are very Godless—without the Bible, without prayer, without testimony or service for Christ. And not only Godless but positively sinful—secular, selfish, sensual, given over entirely to their own desires. What if the Lord should come today? What would become of them? Can they face the thought that they would be left behind? Are they willing to be cast out with the unprofitable servant where there is wailing and gnashing of teeth? O, brethren, hearken, while it is yet today, and prepare to meet Him whose coming tarrieth not, by the purification of your lives and by your separation in method, spirit and aim from the accursed world!

But if the righteous scarcely be saved, where shall the ungodly and the sinner appear? If this falls under the eye of such, will they not be entreated to accept God's mercy and flee from the wrath to come? We are moved by a strange yearning in this issue to plead with the unsaved to come to Christ,

and while the door of hope is yet open to enter into everlasting life.

"God calling yet! and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His Spirit grieve?"



This is the cry of Great Britain. The new Minister of Munitions has made it plain since he came into office that they have men enough, and that they are brave enough. Munition They have good generals also, but Wanted they have not the right kind of guns and shells to put in them.

This is Russia's trouble too, he says. She has been going backward while Great Britain had failed to go forward for the same reason. This is a warfare of the steel and powder mills and the men who are fighting it are the brawny fellows, stripped to the waist, who are standing before the hot furnaces in the great manufacturing centers of the combatant nations.

There is a parable in all this. The church, too, is in a mighty conflict, she was never in a hotter one, not against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual hosts of wickedness in the heavenly places." She has plenty of brave men, and humanly speaking they are directed by expert leaders, but she is not making much progress either in the East or the West. What is the trouble? Munition! Munition! is what the army of the Lord needs, the right munition!

The trenches of the enemy can never be cleared, nor his strongholds demolished by the feeble weapons of a kindly humanitarianism, or the mild explosives of the destructive criticism. Nothing but the Word of God will do in this case, believed in and proclaimed as the revelation from His throne. Let evangelists, pastors and teachers give up their own thoughts, and those of other men, and substitute the thoughts of God in their place. Let them "diminish not a word," if they would "take forth the precious from the vile," for this is only done when we speak as His mouth.

The real purpose of a Bible Conference is to study the Bible. Not to talk about it but to let it talk, to open its pages and hear God's voice. It is this that broadens our minds, and cleanses our hearts, and strengthens our souls, and multiplies our usefulness for God. This is the aim at Mountain Lake Park Bible Conference this year. Come and help to realize it, by your sympathy, your earnest co-operation and your prayers. O, for a real revival!



A correspondent writes:

I listened to an oration on the occasion of the presentation of an American flag in one

✓ **Listen** of the local churches recently. The to orator of the occasion made a very **This!** ludicrous and at the same time serious misinterpretation of prophecy. May I transgress on your time to tell you of it?

He said that Isaiah, Jeremiah, Obadiah, and Zephaniah all foretold that the kingdom should come in a desert land that should later bring forth roses. The United States, formerly a vast wilderness, was now blossoming as the rose.

Not being satisfied with this, he said that the prophet Hezekiah predicted that the kingdom should come in a land that was bounded on the east by a sea and on the west by a sea. He further said that the book of Nehemiah, the story of the rebuilding of the kingdom, contained just thirteen chapters and he called the attention of the audience to the fact that there were just thirteen original colonies in the United States.

Not being satisfied with this, he waxed more eloquent and said that the most able of Biblical chronologists had figured that the seventieth week of Daniel expired on July 4, 1776.

God pity the people who are obliged to listen to such teaching in His name.



In his letter to the Colossians, Paul speaks of himself as having received a ministry "fully to preach the Word of God" as his language, chapter 1:25, might be rendered.

Paul's Sociology And it gives us occasion to say that if ministers of today could be brought to realize it, such is the sociology for the twentieth as it was for the first century, for New York, Chicago and San Francisco, are not essentially different from Colosse, Corinth and Rome. When we speak of sociology in this connection however, it is with reference to the church and not the world. What the sociological teachers have to say is doubtless for the betterment of the world from their point of view, but the church has an entirely different mission to the world, which is to separate individuals from it. This separation is from its spirit, its methods and its aim. To be sure the church makes good citizens, but she makes them only in one way, and that is by winning men to Jesus Christ. When men are regenerated they take an interest in everything that truly benefits their fellow-men; but if the church through neglect of her high calling fails at this point, she cannot make up for it by any interest in the wage question, or better tenements, or related things. We say this not to disparage efforts in those directions, but to contribute towards the maintenance of a just balance. When so much is being said continually on the natural plane of things, it is desirable that some voice be heard accentuating that which is spiritual.

A man in Kansas walking along the high-

way, picked up a torn sheet of a newspaper, and the first thing that struck his eye was a piece of "erudite piffle" as he called it, being the report of a lecture on "**Erudite Piffle**" the Bible by a Chicago professor who affirmed that it was not inspired. "I do regard it," said he, "as the supreme religious literature of the race," but "not a fixed and finished standard of morals and faith."

The footworn traveler had his ire raised, and wished that he could answer such swelling words in a way to finish them up once for all. However, as it seemed impossible to stop such learned (?) men from projecting their foolish wisdom upon the public, or the newspapers from giving currency to it, the conclusion he reached was to counteract it in another way. He would not use argument or display an irritated antagonism, but simply encourage an agency that was spreading truth. Therefore when he reached home, he drew a cheque to the order of the Moody Bible Institute of Chicago and mailed it in a note, testifying that the Institute had always stood for the integrity and inspiration of the Bible.

An old Puritan divine once said, "God often gets up on the devil's shoulders," and this seems to have been one of the times.



Others than ourselves have called attention to the fact that the heresies of Millennial Dawnism are not confined to the denial of the deity of Christ and the eternal retri-

"Pastor" bution of the wicked, but include **Russell's** so the sacrifice of Christ for our sins. **Heresies** The testimony of Philip Sidersky on this subject found on another page is valuable because he is able to quote volume and page for his authority. It is against such teaching as this which gives a redemptive value to the life of the church, that the Holy Spirit himself is witnessing in such places as Colossians 1:21, 22; Hebrews 1:3; 1 Peter 2:24. They are so important that we give the space to quote them, putting in bold faced type the particular words contradicting Russellism: "And you * * * hath he reconciled in the body of his flesh through death." "He * * * by himself purged our sins." "Who his own self bare our sins in his own body on the tree."



A strong party is being organized by the Moody Bible Institute for the conducting of tabernacle evangelistic campaigns under the leadership of the Rev. William

The Moody Wallace Ketchum. The party **Bible Institute** will enter the field this autumn **Gospel Party** under the management of Mr.

E. B. Buckalew, secretary of the Extension Department, who, as this issue goes to press, is on a tour in the East, meeting

committees who are negotiating for engagements. It is planned to hold union meetings of five or six weeks duration in each place and it will therefore be possible to accept only six or seven engagements during the coming season.

In forming this organization the Extension Department has had the opportunity of choosing from a large number of especially well trained workers. The leader of the party, Mr. Ketchum, a preacher of ability, combines the evangelistic and the teaching elements. He is a graduate of Auburn Theological Seminary, an ordained clergyman, and has had experience as pastor, ranging from a village church to a church in New York City, in all of which he demonstrated his distinct talent for evangelism.

For seven years he was the associate of Dr. W. W. White, and a member of the faculty of the Bible Teachers' Training School, New York City. For the past two years he has been a member of the faculty of the Mobdy Bible Institute and director of its Practical Work Course. This has given him direct oversight of the activities of the men and women students pursuing courses of training for Christian work of many types. His experience in the pastorate, in special evangelistic campaigns, and in the instruction of young men and women, has peculiarly fitted him for the leadership of union evangelistic campaigns. Pastors will find in him one who has a sym-

pathetic appreciation of their problems, which he knows personally, and a most helpful leader because of his information on various forms of Christian activity, his understanding of human nature, and deep knowledge of God's Word.

Each of the other members of the party will be a specialist in his or her particular line. The names of these will be given in the September issue of this magazine. In the meantime, it is urgent that places desiring an evangelistic campaign, organized to reach every group in the community and to follow up the immediate results with a definite plan of conservation, should correspond at once with Mr. Buckalew. It is believed that the financial plan upon which this party is to be sent out, will make its services widely available.

In sending forth this party, the Extension Department wishes to acknowledge with gratitude to God, the efficient work of the evangelists who have been so greatly blessed of God during recent years and who have demonstrated so many successful methods of evangelism. We are indebted to these honored workers for many of the plans incorporated in this movement. We hope to demonstrate that, building on the foundations already laid, we have in certain modifications and additions, distinctly contributed to a sound and efficient evangelism which will honor God and bring multitudes into His Kingdom.

I AM THE WAY, THE TRUTH, AND THE LIFE

(John 14:6)

He is "the Way," when dark the storm-clouds gather,
And lengthening shadows would the road obscure;

It matters not how storm-rent is the weather,

For walking in "the Way" I am secure.

He is "the Truth," when loud the hirelings clamor

And lure the sheep o'er mountains waste and bare—

Piping strange tunes—mere puppets of a drama,

While truth lives on, for all who will to hear.

He is "the Life," while death stalks all around me,

In barren forms, and creeds that must decay;
But e'en in death there's naught that can confound me,

Since He is mine—"the Life, the Truth, the Way."

—Ella E. Pohle in "The Jewish Era."

The Life-Story of a Great Scholar

Told by Himself

Abstract of an Address by Sir William M. Ramsay, before the Students of the Moody Bible Institute of Chicago, Stenographically Reported

IT HAS been mentioned to me that I should catch your attention best, if I devoted a few minutes of this hour to giving some personal reminiscences of the way in which I was led, through no knowledge or choice of my own, into the particular line of work which enables me to speak here, something of what I have seen and know.

I began with a certain ideal in life. It was a humble ideal in a way, but at any rate it was not a selfish ideal. It was an ideal that lay outside of myself—that lay above me and beyond me. I started in my college days, in the middle of my college course, with simply the ideal of being a scholar, of trying to reach the truth, on the faith that there was some truth which could be reached. I began feeling after what Paul would have called the "unknown God." What it was exactly that I was aiming at I did not understand, but I had this belief, that there is truth to be found and the intense desire to find the truth for myself. I thought of science, and especially of history. Some department of history or literature was what lived in my mind from nearly the beginning of my college days. I got a certain spark of the fire, which, after all, in a humble, small way, is the divine fire. The belief that there is truth and the keen desire to reach it, and the one form which this idea took in my mind first of all was the intense wish to understand what was the borderland in history; what was the boundary in history, the country between the Greek world, which I was studying in classes, and the vast unknown Asiatic world which exercises a certain fascination to all. I wanted to understand the dividing country in scholarship between this land of Greece, which is European and western, more material, less spiritual, and this land of Asia with its oriental thought, and its immersion, or tendency to immersion, in the divine will and divine power and submission to it.

The Leading of Providence

I see now that in an imperfect way, I was seeking after the very country to which many years later my steps were led; the country which geographically is Asia Minor, and

stretches like a great bridge across from the main continent of Asia almost to the very edge of Europe, which is divided from Europe finally only by a narrow strait, which at its narrowest point is only a mile and a quarter in breadth and which for a long distance is not more than three miles in breadth. Now this country of Asia Minor stretches from the vast, mobile, mountainous continent of Asia, to the very quick, intellectual, material continent of Europe, and across that bridge that occupied the thoughts, the armies of East and West have passed throughout history.

It has ceased now to be the center of historical movement, but for many centuries and for thousands of years it was really the center of the world's history, because there the contact was taking place between Asia and Europe.* Asia has much to learn from Europe and Europe has much to learn from Asia, and the truth lies in the contact between the two.

Now I wandered year after year in the path of scholarship, learning a little with very slight guidance, not able to see before me, having no definite plan, having tried one path after another;

the scholarship of one path after another was placed before me. I spent some years studying Sanskrit. I thought that Sanskrit, the language of that wonderful people of Hindustan, was likely to be the bridge which should connect for me Greece with the East. It is a language Aryan in type, closely connected with Greek language and European language generally, and I pursued this language for some years until I found the path was closed; and then I thought of being an English scholar, but at that time there was no encouragement in England for the study of English and that path also was closed. And then I drifted in the path of Greek philosophy for eight or nine years, and at the end of that time I was engaged with a friend in what was intended by us both to be a great work in the study of Greek philosophy, and especially in the study of the Greek philosopher Aristotle. I may call the work a great one because it never was written, and therefore we may please ourselves with the idea that if it had been written it would have been a great work.



Sir William M. Ramsay

*This was said before the European war broke out.

And then there fell upon me what seemed the final blow to all my schemes and hopes for scholarship. A doctor told me that I must give up all study, all reading, not look at a book, for a year. Go away abroad into Europe and wander about as far as possible. Give up all the things to which I had been accustomed and go into a totally different atmosphere and a new life for the time. He had the idea, which I believe was a mistaken one, that I was overloaded and overstrained and that the best thing for it was what he called, "a year of idleness." In this year of wandering I found that I had gotten what was a more important year of education than all the nine years that I had already spent at college. But the difficulty was how to begin. I had no knowledge of the world; I was ignorant of everything outside of the walls of college and university and knew nothing about how to travel, what to do. I had no plan whatsoever, nothing was sketched out for me, and above all, there was the supreme difficulty that I did not possess any money.

Loaned a Hundred Pounds

I was relieved from that difficulty by a near relative, dead long ago, to whom I always look back as one of my greatest and best friends, who said to me, "I will give you one hundred pounds—five hundred dollars. Here are two hundred and fifty dollars—fifty pounds. When that is gone you can apply for the other fifty." I started off with this money in my pocket and no plans. I wandered from town to town, having no scheme; never knowing for a day whether I should stay there for another day or go on somewhere else. During that time I first learned to appreciate the American people, because I came in contact everywhere with a number of traveling Americans, and I met so much kindness and help in all sorts of ways. They would speak to me. I couldn't speak to people; I was tongue-tied. I was naturally so shy, so self-contained, that I was grateful in the last degree to anyone who would say a kindly, pleasant word to me. And I found among the Americans those who would draw me out, teaching me how to speak, how to talk, and I have always since had the most kindly feeling towards the Americans, and the help they gave me during that year of wandering. At the end of four months my relative wrote me saying that I had not yet applied for the other fifty pounds and saying that it was ready at any time that I needed it. As a matter of fact, I never came to apply for it. Ways and means turned up so that it was unnecessary even to ask for it. Which is an example of the way in which a person, just wandering on, having an unselfish desire to learn, to know, finds that the difficulties before him melt away. He must always, however, remember that according to the old Scotch

proverb, you shouldn't cross a bridge until you come to it. You will be anxious how you are to cross that river until you come to it, and the bridge is there.

An American painter whom I met in Switzerland urged me to come to Rome for the next winter. He said, "Rome is the real center. It is the old, historical city, and there you will get an inspiration that you will get nowhere else." And so it came that I wandered to Rome in the beginning of the winter.

College Career Ended

Now in this time of wandering I was conscious all along that my career at college was ended, for in our English universities, if a man drops out for a year he drops out forever. There is a constant succession of new men coming up year by year by the hundred, who are apparently equally clever, equally well trained, having taken the highest position or a very high position in their respective universities. It tasks all the energies of their lecturers and teachers to attend to the crop of men they have that particular year to look after until they take their degree and look after places for them, and the next year they must attend to a new set of men, and if you drop out for a year you are forgotten and drop out forever.

And so I had said farewell to Oxford and went out, never expecting to enter the university again. I was one of the people who might have been, and people at college that knew me thought that if I had just had more chance, that if it had not been for the difficulties that I had proved unable to overcome for the lack of physical strength, which had made me drop out of the race, I was one of the people who might have been in this world.

Now in Rome during the winter I happened to meet a younger Oxford scholar, six months junior to myself, and I mentioned, in course of conversation that all my schemes for being a scholar seemed to have been wrecked, and I saw no way open except to get a place as an official in the British Museum. He said, "I can give you an introduction to the keeper of one of the departments—the department of Greek and Roman coins in the British Museum," and he wrote and got for me an introduction from a friend of his own who had never seen me, who did not even know my name, to this high official in the British Museum.

Some months later, when I was passing through London, I presented this letter and was received by Mr. Poole, who was the keeper of the coins, with the greatest kindness; he asked me to come to lunch with him; he introduced me to a number of persons. He said to me, "If I had just known a month or two sooner I could have given you a place in our department, but I have already advertised it for open competition and know the sort of person who will be in, but if there is any

doubt and you wish to apply, you must go into competition with other men who will be much younger than yourself." I said I had made up my mind that I was not going to compete against men younger than myself, and we parted. Sixteen months later I got a letter from this same man telling me that there was a scholarship, a fellowship in Oxford, to be awarded for the first time, a new foundation, for travel in the Greek lands, and he said, "Among the candidates there is one of especially great reputation, who stands out quite apart from the rest. I don't think he is a good man. I don't like him, and I would be glad if you would come up and go in against him."

Competing for a Fellowship

During the interval of sixteen months I had married, and my wife and I received that letter one day and the next morning we started for London to study at the British Museum to receive this fellowship, and all our life hung on the fact that I had seen this man once sixteen months before, and that the moment he had perceived that there was a situation which he thought I might care to candidate for against an Oxford student, two years junior to myself who had passed through the university and had finished with an extraordinarily high reputation for intellectual ability, he had written me. This Oxford man was one who filled a great place in the eyes of men, both in England and the United States for years, but he fulfilled the anticipation which Mr. Poole expressed of him at the beginning. He turned out not to be a good man, and I think he was here in Chicago and created, as he did everywhere that he went, a great furor. He was a man of great intellectual gifts; a poet, a dramatist, a writer, and a person who sunk finally into the depths of infamy, and who is remembered with horror to this day. I do not name the name, for I think most of you in this room would be familiar with it.

After studying for three months in the British Museum, the principal elector, there were five persons who had been charged by the university of Oxford with the choice of the student who was to hold this fellowship, and the chairman of the Board, who was also head of one of the great departments—the department of Greek and Roman antiquities in the British Museum, said to me, "We shall have to hold a competitive examination to determine between you and this other candidate." All the rest had dropped out. I replied, "If there is a competitive examination, I am not a candidate." He said, "If there are two men nearly equal to each other, how are we to judge between them?" "In that case," I said, "you should give it to the younger man. I am perfectly satisfied where I am, and I have no wish to stand in the way of a man younger than myself, and if you have any doubt what-

soever, give it to the other man." Now, of the electors, four were Oxford men who had the most profound belief in this other candidate. He was familiar to them—he was two years junior to me—he was fresh from college and he had the most remarkable reputation because of his extraordinary intellectual capacity. Four of the five would have voted for him without doubt, but this was a subject in which they had no experience, and they deferred to the judgment of the one man in the British Museum who knew the subject, and at his recommendation I was elected without examination, and my sphere of work was to be the Greek world.

Realizing Dreams

You will observe I was gradually getting nearer the land which I had dreamed of eight years before. When I began this career of scholarship, Sir Charles Newton, the principal elector, said to me, "You shouldn't go to Greece proper. There are there any number of scholars of the German, French and others. You should go to Asia Minor, where there is a country wealthy in historical association and in historical monuments and there are very few people who work there."

So it came in the beginning of May, 1880, we landed at Smyrna, the great harbor on the west coast of Asia Minor, and then by one of those coincidences, which some might call chance, but which, if it were not presumptuous, I should venture to call the guiding hand of God, there happened to be present for one day the Consul General of the whole of Asia Minor, whose station was in the inner country but who had come down on business for one day only and we met him in the British consulate. He invited me to travel with him. He said he couldn't take two, but circumstances so arranged it that in every respect the way was clear. He said, "You shouldn't travel on the coast of Asia Minor; come up into the inner country where no one is travelling. Come up into the country where Paul's journeys were made." He was himself interested in Paul, though he was a soldier and a great traveller; he was also an excavator. He had been in charge for eleven years of the Palestine Exploration Fund in Jerusalem and the whole land of Palestine, and accordingly we started into the inner country of Asia Minor, at least I started. Afterwards, on my second journey, my wife was able to go with me and has been my constant companion year by year for thirty-four successive years.

The travelling fellowship which I held lasted for only three years, and apparently at the end of that there was nothing open except to go back to England and try to find some place in the teaching world, and although I was extremely desirous of being a scholar I had no wish to teach. I knew intuitively that I had

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not the ability of a teacher, and though I have been a professor for twenty-seven years, I have always told every class that I could teach them nothing. I could simply tell them there was truth to be found and could guide them in some way to find it for themselves, but they must think for themselves and teach themselves.

The Momentous Cablegram

Now towards the latter part of the three years when this fellowship was coming to an end, I happened to be in the town of Iconium, the first time I had ever visited it. It chanced to be a post-office and to have a European telegraph station. There I got a letter from one of the colleges of Oxford offering me a research fellowship for five years longer on condition that I should spend three of them in travelling and exploring in Asia Minor. This just came in to carry on the career which we had begun, and I telegraphed a reply. The telegraphed reply was simply the word "Accept." With address, message and signature it was contained in five words and cost \$1.25. There never was in the life of the ordinary poor scholar a message more momentous which was sent at a lower rate than that, and in such short compass over such a length of sea and land. And then, step by step, year by year, the way opened before me. After these three years were finished, which brought us down to the year 1886, there was no further fellowship and my explorations depended year after year on the open door which seemed to be set before me. I never knew any year whether I should be able to travel again, but it has gone on year after year and something has always opened which made the way clear for another year. At the present time, my explorations have for five years depended on the lifetime of a very old man, who is now ninety-three, and apparently come to an end with his life.

Such is the situation in which I have always been placed. To me, as I look back, the whole career seems the height of absurdity, and yet it was entered upon without any definite purpose except that essential power to believe that there was truth and one should gradually be able to reach it.

Now, that is the lesson that I should like to impress upon you, from the experience of a person without special ability, and no peculiar gift, but simply with the strong belief from childhood

that there is truth to be found in the right way is to work for of the truth. You may not know what the truth is; you may way clear before you to but you will gradually see the world that the real in upon you. The power you; is forcing itself upon

you. You will learn wisdom as the wisdom is taught you by the power of circumstances. You will come to see more year by year and learn more than you ever knew before, but you have to believe; you have to start from faith and go on towards a better, a purer, a more ennobled form of faith. Whenever I have tried to form some definite plan or scheme for the future, that has invariably resulted in failure. Time after time I have had some definite purpose. I have sought some object, some opening, in life and time after time that particular opening has been closed before me and another opening which I did not dream of has come.

The Lifting Power of a Great Belief

Now in this humble recital of the experiences of a single, isolated individual I want you to draw the lesson of a far greater and far wider and far loftier conception of what faith, of what belief, really is. One wants in this world the lifting power of some great belief, some enthusiasm, the drawing power which is given you by some noble, supreme idea, and this is required throughout life to aid the effort of the individual to raise him above himself and to give him strength to move onward in the path of this world.

This belief, this power of faith, this idea towards which one should look has been provided from the beginning of the world by God, as part of the plan of creation. The Creator implies a creation. It is meaningless to speak about God, about a Creator, unless you understand that the Creator is, and that the creation is the purpose of God from the beginning, and in the purpose of God there was the culmination of this purpose in the coming, in the life, and beyond all, in the death of Jesus Christ. This is the supreme idea. This gives the force, the life, the driving power which is necessary for man to turn him back from the way of wrongdoing and to turn him forward towards the right, the path which shall lead us gradually step by step towards God.

Considered in myself, I am a most unworthy and sinful creature; considered in Christ, I am without fault before the throne of God.—*Toplady.*

The want of fighting were a mark of no grace; but I shall not say the want of victory is much a mark. If my fire and the devil's water make crackling like thunder in the air, I am the less feared; for where there is fire, it is Christ's part to keep in the coal, and to pray the Father that my faith fail not, if I in the meantime be wrestling, and doing, and fighting, and mourning.—*Rutherford.*

I have no ambition to preach to ten thousand people, but to do the will of God.—*Spurgeon.*

The Footprints of God in the Temperance Movement

By Rev. A. C. Dixon, D. D.

A sermon delivered at the Metropolitan Tabernacle, London, and stenographically reported for "The Christian Workers Magazine."

TEXT: "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men."—Micah 5:7, 8. (Quote 8th.)

The dew works silently, falling most frequently in the night. Like other forces of nature, no hammer is heard in the process of building. And it works through many particles. One drop of dew can do little or nothing towards beautifying your garden. Ten thousand or a million drops give the beauty or attraction. The dew works persistently and gently, and all the more powerfully. The lion, on the other hand, by its leap and bound, and sudden attack with tooth and claw, does its work of death. And these two methods are given us in the text. The remnant of Jacob shall be in the midst of the people like the dew and the rain, and the remnant of Jacob shall be among the Gentiles, or enemies, in the midst of the people like a lion among the beasts of the forest, like a young lion in a flock of sheep. God works gently and furiously toward men and women in their sin. He is as gentle as a mother. His touch is as gentle as the dew. He works quietly and persistently. But toward sin He is like a lion, with the leap, and the bound, the tooth and the claw. Toward the sinner he is gentle, and loving, and kind, and patient, and merciful. Toward the sin there is no mercy. And Jesus Christ was manifested to destroy the works of the Devil. Not the workers for the Devil. He was manifested to save them, and no matter how wicked they are the invitation is tender, and sweet and strong, "Come unto me." But toward the works of the Devil, the sins that are individual or corporate, public or private, our God is like a lion. And that is the way we ought to be, you ought to be, toward your own sin. Not like dew nor rain, dealing gently, and quietly, and mildly and lovingly with your own sin. Put the tooth and claw in it. Tear it to pieces. That is the way to treat sin in yourself. And then be like the dew, gentle and quiet, as you talk with

the drunkard. Be like a lion toward drunkenness; the sin that debases, and kills and wrecks. Be like the dew when you talk with the thief, the murderer, and the adulterer. Be gentle. Be kind. Be persistent. Be patient. But toward theft, and murder, and adultery, be like the lion. Must not I be gentle, and kind, and patient toward myself? Yes, indeed, don't lose patience with yourself. Do not be unjust even toward yourself. But toward your sin, whatever is the sin, be strong, and fierce, and destructive and try not only to overcome it, but destroy it by the power of God.

Now, I hope I have made clear the principle upon which my sermon tonight is based. As

we trace the footprints of God in the temperance movement, and in all other movements in the world, we see those two things at work, the dew and the lion. Gentleness, and patience, and quietness, and persistence, and mercy in dealing with men, and wrath and destruction, and terror in dealing with sin in all of its forms. And men that will not get rid of their sin, but hold to their sins and nurse their sins, receive the stroke that God aims against sin.⁶ In the light of that interpret the text which is so familiar and sometimes so little understood, "He was made sin for us who knew no sin." He was not made a sinner. God dealt like the dew and the rain with the sinners

that killed Him. He was made sin. He was made the thing that God has cursed. He was made what the lion tears. "He was made sin for us who knew no sin," neither was there any unrighteousness in Him.

Salvation for the Drunkard

The temperance movement may be divided into four or five efforts. The first, salvation for the drunkard. God has been at that ever since Noah got drunk. He has been saving the drunkard. It is interesting to trace the attitude, even of pagan nations, toward drunkenness. There were laws in China for two thousand years, punishing drunkards. There were laws in India dating back centuries, punishing drunkards. The fact is, there is hardly a nation, even heathen tribes, barbarian tribes, but have their standard of drunkenness which carries with it punishment. A drunkard sins against his body, and his mind, and his heart,



Rev. A. C. Dixon, D. D.

his moral and spiritual nature, as well as against his friends and his neighbors, and especially his loved ones. 'We are still trying to save the drunkard, and will never cease. Praise God for the opportunity. He might even stand up in this audience tonight and say, as a man said in the prayer meeting last night: "I was once a drunkard and the Lord Jesus saved me and made me sober." We will pray for the drunkard, and we will not get out of patience with him. We will hold on to him. We will ask God to break the shackles and make him free. Glory be to His name for what He has done for drunkards.

Salvation for the Moderate Drinker

The second part of the movement which marks, I believe, the footprints of God, is salvation for the moderate drinker. I have never known a drunkard who was not a moderate drinker for a while. Moderate drinking is the mother of a drunkard, and if you can stop the moderate drinking you will never have another drunkard. Have you known anyone that became a drunkard from childhood? Oh, I have heard of children that were born drunk. Drunk in their infancy, drunk from the first year, though I have never seen them. A pitiful fact it may be. But, as a rule, men and women become drunkards by drinking at the bar, at the table. By and by the habit becomes stronger and stronger, until they become drunkards. The movement against moderate drinking has called science to its aid out in America. Almost every state teaches in its public schools the evil effects of alcohol taking, even in moderate quantities. That is one reason why prohibition has so sprung to the front during the past few years. The rising generation have been educated from the scientific point of view.

Moderate drinking is the introduction into the body of an enemy. There is not a function of the human body that appropriates alcohol. Not one. It is not appropriated by the nerves, or the muscle, or the lungs, or the heart. There is no part of the body that assimilates alcohol. It has to cut its way through, pierce its way through, fight its way through, and that is the reason there is such a disturbance. When a man takes a drink of whiskey it is just taking so much fire into the body. The heart gets mad, begins to beat faster, tries to drive it out. The nerves beat and rise up against it, and all the nerves of the body are in rebellion. And when the battle takes place in the capillaries, that is the very small arteries and veins just under the surface of the skin, there are their dead bodies left on the field. That is what makes the drunkard's nose so red. There has been a fight in this human battlefield, the narrow basis of the veins and arteries, and the alcohol has been the strongest, and the blood corpuscles have been killed and left there on the field in their gore. I believe that science

has proven that there is no function of the human body that really needs alcohol for its sustenance. There is just as much sustenance in the crack of a whip as there is in a drink of whiskey. Your horse will jump and go faster when you crack him with a whip, and that is what takes place in the body when you take in alcohol. It is not sustenance. It is not building up. It is simply stimulation, that some people take for inspiration.

And then commerce has come to the side of science, in this. I think I am not mistaken when I say that not a great railroad corporation in America will employ a man who drinks moderately. He cannot get a position as an engineer, brakeman, conductor, driver or man in the office. If there is a single railroad company in all America that has not a rule forbidding the employment of any man that drinks moderately of alcoholic liquors, I am not aware of it. I know that most of the great companies insist upon that condition. And why? Because moderate drinking reduces a man's efficiency. It makes him irritable. It puts him off his best. He cannot do the finest work when he is under the influence of alcohol at all.

Salvation for the Saloon-keeper

The third period I would label, "Salvation for the man who sells it." A great movement along that line was started in the state of Ohio. The women were so stirred by the fact that their sons were being ruined by the saloon, the public-house, that they gathered together for prayer. They stayed hours in their homes and in their churches praying to God, and then they went out, from saloon to saloon, praying the saloon-keeper, the man behind the bar, to stop selling, to give up his business, to go into something more honorable and more lucrative. Everything, in the long run, is bound to be more lucrative, if it pays at all, than the liquor traffic. I have not time to stop and prove that now, but I believe it. These women by their prayers to God and their prayers to men who sold drink, closed saloons in whole towns. As many as fifteen or twenty saloons were closed in ten days. Local option and prohibition came about, as a result of prayer and entreaty. The Women's Christian Temperance movement was born in one of the missions that we had begun in New York. One of the finest women, the wife of the president of the tramcar company, raised a group that went down into the slums and knelt down on the sawdust floor of the saloons as they prayed to God, and to the saloon-keeper, not to sell drink to their neighbors' boys. For some reason or other the movement worked itself into a great organization. When it began to organize it grew more prudent, and more respectable, and less enthusiastic, and the spirit that began the organization almost effervesced. I wish we could save the public-house keeper

from his business, and if the public-houses of our towns and cities could be closed we would have an era of prosperity—I was going to say—that would be appalling, but it certainly would be inspiring. In a town in the state of Maine—and I heard it from the sheriff of the town who was there and gathered the statistics—when the saloon was banished by the vote of the people in Portland, in one year the candy trade increased fifty-one per cent, the fathers took so much candy home to the children, and perhaps ate it themselves. And the boot and shoe trade increased over forty per cent. And the drugs trade increased about forty per cent. More men were needed to sell and to look after the business. Every business in that town increased in a large proportion within twelve months. And in that state of Maine, with its greater difficulties than any other state in all America, the common people have the largest per cent of savings in the savings bank of any state in the Union. They own more property and are more prosperous than in any other state. There are people in the state of Maine, aged twenty-five, who have never seen a drunkard staggering in the street in their lives. O, of course, people do get drunk, and people steal and people kill in spite of all kinds of laws. But a thing that really does mischief does harm all the time to a community. If it will work it ought to work in the dark. It ought not to have the label, and the signature and the approval of the community to the great work of evil that it does. Yes, I believe for the sake of the public-house keeper we ought to pray they may leave their business and may go into other lines of trade and be more prosperous.

Salvation for the Voter and the Lawmaker

The next stage in the progress of God's providence is the salvation of the voter and the lawmaker. Save the drunkard, save the moderate drinker, save the saloon-keeper, but, in a form of Government like ours on both sides of the Atlantic, the responsibility in the long run is upon the man that votes, the man who makes laws. He is to be saved in his conscience that he may vote as Jesus Christ would vote if He were here, that he would make laws as Jesus Christ would make them if He were here, trying to save the people from their sins. Thus God has moved on, making His footprints in this great temperance movement, saving the drunkard, saving the moderate drinker, saving the seller, saving the voter, saving the lawmaker. And it is wonderful what progress He has made during the past decade.

It was circulated on the other side that during the royal banquets in the latter part of his life, King Edward VII turned down his glass and did not drink intoxicating liquors,

and I am glad to hear it reported that the present Queen of England is raising her children as total abstainers. It is not disreputable to be a total abstainer. It is not disreputable to stand in the face of the liquor traffic and say, "You are an evil, and ought to be removed from the face of the earth." You know, during the great civil war in the United States one million men went to their graves on both sides, about half a million on each. What a slaughter! What tears! What broken hearts! And yet over every one of those graves once a year, the people now meet, with song, and oratory, and flowers, and they sing their patriotic songs in praise; and now the men that wore the blue on the north side and the men that wore the grey on the southern side stand together in the same cemetery, and praise the valor and conscientiousness of the men that died for what they believed to be right. One million men, with flowers on every grave. But since that war closed in 1865, four million men have gone to drunkards' graves in America. Four millions! A hundred thousand a year! There are no flowers on their graves. They are not meeting with song and oratory, and tears to record that they were building the community. It was a riddance of bad rubbish. There went down in the Titanic something like sixteen hundred men, women and children. O, how the world has been shocked, and how it shuddered at the very thought of such a catastrophe. And yet the wife of one of these men came back from New York on the first steamer she could find, with a great armful of roses and other flowers, and the steamer slowed up as she approached the place where the Titanic went down, and, as the passengers gathered on deck, they took off their hats as this mother and wife threw the flowers into the sea. And yet, right here in Great Britain every week, more than sixteen hundred men, women and children go down to drunkards' graves and a drunkards' hell. There is nobody to cast the flowers, and take off the hat and be reverential before the death of a poor drunkard. The wife sometimes, while her heart breaks, feels relief, and the pressure is lifted from the children. We talk about the horrors of war, and the horrors of poverty. Back of the horrors of nine-tenths of the poverty in London is the drink traffic. As I walk the streets of this section of the city I am perfectly convinced of the fact, that if we could get rid of the drink traffic we would lift the people twenty per cent in twelve months to prosperity—financial, moral and spiritual. O, the horror of it! As I went home this morning I saw in a public-house a beautiful girl, certainly not over fifteen years of age, and I looked in at the motherly women, well-dressed, drinking themselves drunk before the bar. And now your recent law, which is a good one, keeping children out, has brought the spec-

tacle to the sidewalk. We can now see how many mothers are drinking, by the baby carriages, sometimes eight, ten or fifteen, with babies in them, standing on the outside, while the mothers are drinking themselves drunk within. O, what can be done? Make a law? Yes, make it quick, to keep women out of the public-houses of this Island. For the sake of motherhood, and childhood and wifeness, and for the sake of the future, keep women out of the public-house. Then I go farther, keep men out of the public-house, by making a law to have no public-houses into which they can go. Now, you may regard me as heretical, and I am not excusing it. I just do not know how to modify it. Familiarity with the pernicious traffic has conduced to make us quiet. I doubt whether there is a pew in this house that has not somewhere a skeleton of drink in the closet. "Let it alone and it will let you alone," some philosophers say. That is a lie I have no patience with. Let it alone, but it does not leave them alone until it breaks their hearts. And I have known fathers who let it alone but it did not leave them alone till it broke their hearts as well. The great, withering, blasting, hell-sent curse of this earth is strong drink linked with lust, and if I had a voice loud enough to make the world hear it, I would say, as statesmen, voters, Christians, men and women, rise up against it in God's name, and while you seek to save the people like the dew, with gentleness, and persistence, and kindness and quiet, let the lion's tooth and claw be put into this hellish thing, is my prayer.

How are we as Christians to do it? We are to do it as the dew. Our mission is to save. Save the drunkard, save the moderate drinker, save the voter, save the lawmaker, and we are to do it. God help us to quicken our pace!

A man was kneeling in a Dutch Reformed church, drunk and asleep. Mr. Moody touched him on the shoulder, woke him up and preached to him Jesus, drunk as he was, and that man was for twenty years leader of the Mission to Seamen in the city of Baltimore. Jesus Christ did it like the dew. He did it quick, and the man became a voter like a lion against the sin that crushes people. On a street of Chicago was a drunken young fellow, a graduate of the University. He made a disturbance. A friend of mine preached to him Jesus, and that young fellow had a vision of Christ dying for him. He jumped up, and said, "I am the one that needs that salvation." He accepted Christ, and is now the greatest evangelist in America. People go by the ten thousand to hear him preach and thousands are being converted.

I went into my study in Chicago one evening, and there sat a little girl, side by side with a drunken father; so drunk he hardly knew where he was, and the dear little sad-faced child looked up at me and said, "My mother and I heard that drunkards could be saved down here, and she told me to bring papa and see if he could not be saved." I was prouder of that reputation than of any other reputation a church ever gained. Our business is to save. Save the people, save the children, save the women, save the public-house keeper—and he can be saved. The wife of one of them came to one meeting in Baltimore, accepted Christ and said to me, "Come round and talk to my husband." I went and talked with him in the back room of his saloon, and I thought I had made a ridiculous failure. But that man sold his business and became a missionary among the men that sold the drink. Drunkards can be saved, and so can drunkard-makers, so can all men. God be praised!

"THE BLESSED HOPE"

By Homer Black

I

Lord Jesus, Thou art coming!
Do not delay the day!
Thy saints are growing weary
And some have lost the way;
And Satan seems triumphant,
His followers grow apace;
O come, Lord Jesus, quickly,
And put him in his place.

II

The world is sad and dreary,
Death reigns on every hand;
We long to greet the loved ones
Who dwell in Glory Land;
Yea, Lord, our hearts are heavy,
We sadly long for them;
O hasten Thy appearing,
To unite us once again.

III

But more than all, Lord Jesus,
We long to see Thy face,
The face of Him who saved us,
And kept us by His grace.

Satan's Great Masterpiece

Or the Rise and Development of the Antichrist

By Rev. Gerrit Huyser, Detroit, Mich.

TEXT: 2 Thess. 2:3, 4, 8-10, R. V., "For it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. * * * And then shall be revealed the lawless one, * * * even he, whose coming is according to the working of Satan, with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of truth, that they might be saved."

Satan's Great Masterpiece—who or what will it be? Before the final consummation dawns upon this sin-cursed earth, and the Lord Jesus Christ returns in His glory, and, as the Son of Man, the predestined King of kings and Lord of lords, inaugurates His benignant reign of perfect righteousness and everlasting peace over man in the flesh, and restores all things to a more than pristine beauty and loveliness. Before all this begins to come to pass, what are we to look for? What will the arch-enemy of God and man, "the great dragon * * * the old serpent, he that is called the Devil and Satan, the deceiver of the whole world" (Rev. 12:9); what will he yet undertake to do, as a last desperate attempt to thwart the merciful designs of the triune Jehovah for the redemption of a lost race?

From the very day that Satan, as the old serpent, succeeded in beguiling Eve in his craftiness (2 Cor. 11:3), he has been going to and fro in the earth, and * * * walking up and down in it (Job 1:7), seeking what he can do to hinder the work of God, and to ruin the souls of men.

When the Son of God was manifested in our mortal flesh, and had come to give His Life for our salvation, how Satan roused the principalities, the powers, the world-rulers of this darkness (Eph. 6:12), to frustrate the divine purposes of love and mercy, while he himself, as the prince of the world (John 14:30), was forever dogging the footsteps of the lowly Nazarene, until he at last succeeded, in that woful hour, when the Son of Man was given over to the power of darkness (Luke 22:53), in nailing Him to the accursed tree!

But brief was Satan's triumph, for our blessed Lord broke asunder the bars of death, because it was not possible that He should be holden of it (Acts 2:24). The enemy of all good, however, soon recovered from the chagrin of his dismal failure, and so he himself,

and all the spiritual hosts of wickedness in the heavenly places (Eph. 6:12), started in at once to persecute the Lord's followers. As the Saviour had foretold, the enemy soon began to sow tares among the wheat, so that ere long the church began to swarm with teachers of error and delusion, while, in the process of time, hypocritical and fraudulent pretence of every sort, almost wholly obscured the faith which was once for all delivered unto the saints (Jude 3).

False Christs and False Prophets

Having found nothing in the Christ (John 14:30) whereby he might hinder the full accomplishment of the divine purpose, Satan soon began to produce false Christs, and false prophets (Matt. 24:24), and even Antichrists. To the elders of Ephesus, whom the apostle Paul had summoned to meet him at Miletus, he declared, "I know that after my departure grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20:29, 30). And toward the close of the century the disciple whom Jesus loved (John 21:20), gave utterance to this pregnant prophecy, "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour" (1 John 2:18).

In a little more than five centuries after the venerable apostle wrote these words the Papacy had become fully established, and the bishop of Rome, as the pretended and boastful successor of the apostle Peter, had begun to assume the most horrible and blasphemous titles, "not opposing, but asserting an equality with God, * * * being not offended to be styled by his parasites, "Our Lord God the Pope, Another God on earth, King of Kings and Lord of Lords, Our most holy Lord, the victorious God and man in his See of Rome, God the best and greatest, Vice-God, the Lamb of God that taketh away the sins of the world, the Most Holy, who carrieth the Most Holy." Duffield on the Prophecies," p. 282. "The Prophetic Conference," Allegheny, Pa., Dec., 1895, p. 21.

In view of such awful assumptions, which papal Rome has never been slow to enforce by cruel imprisonment, by inhuman tortures and by its diabolical autos da fe, it is little wonder that able scholars, premillenarians as well as postmillenarians, have long held that here we assuredly have the little horn of Daniel's prophecy, who should speak words against the

most High (Dan. 7:25), and likewise the scarlet woman, "THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH," whom the aged revelator "saw * * * drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:5-6).

To quote Prof. W. G. Moorehead: "The marks of correspondence between the prediction and the Papacy are extraordinary, almost conclusive. In its marvelous origin and history; in its near relation to the old Roman Empire as its heir and successor—for, as Wylie says, "the Papacy is the ghost of Peter crowned with the shadowy diadem of the old Caesars;" in its wide departure from the truth; in its idolatry, persecuting spirit, daring assumptions and blasphemous pretensions, the Papacy, it must be confessed, strikingly resembles the Man of Sin. No one can compare the two without feeling the force of Richard Baxter's quaint remark, "If the Pope be not Antichrist, he has bad luck to be so like him."

Is the Papacy Antichrist?

Devout students of prophecy have, however, more and more come to the same conclusion as Dr. Moorehead, viz., that, "wonderful as the parallelism is, and traceable to almost any length, nevertheless the Papacy does not fill up nor complete the titanic portrait of the final adversary which the prophetic word furnishes us. Rather this system belongs to the apostasy which precedes and issues in the revelation of Antichrist, and is identified with Babylon of the Apocalypse. That a revival of its influence and power is now going on, Germany, Britain and the United States attest. And this is in exact accord with the predictions about its last days. The final view which the spirit of prophecy gives us of Babylon, the harlot, the apostate church, presents her as throned upon the seven hills, as seated on the beast, controlling and using the world-power for the accomplishment of her own purposes (Rev. chap. 17).

But she is not alone. Babylon is a mother, Babylon has daughters. Who would venture to deny that there are signs of a falling away from the truth of God in Protestantism itself?"

To all of which it is, alas! altogether safe to add that multitudes of so-called Protestants do not claim to know anything whatever about personal conversion or spiritual regeneration, or are ever earnestly concerned about doing the will of God. Indeed, "All his thoughts are, There is no God" (Ps. 10:4).

Well may we expect that something even far worse than popery, with all its frightful abominations, yet awaits a godless world and a dead church. And Rome and all her daughters, for that is what Protestant churches are, just insofar as they are like her in their dead formalism, and in their practical denial of the Lord who bought them; they are together to become the

prey of the son of perdition, of the beast that is about to come up out of the abyss (Rev. 17:8). In other words, Satan is yet going to outdo himself!

And now let us prayerfully inquire whether indeed holy Scripture warrants and demands such a belief as to the Devil's last and supreme attempt to overthrow the work of God, and to defy high heaven. Is that enemy of all righteousness, the deceiver of the whole world, when, after he and his angels have been thrust out of heaven, and has come down to this earth having great wrath, knowing that he hath but a short time (Rev. 12:12); is he yet going to produce a great masterpiece, that will verily be his chef-d'oeuvre, by which at one swoop, he will bring, not simply the whole of merely nominal Christendom, but all the inhabited earth, to the feet of a pseudo-Christ, mocking high Heaven, and deluding an apostate race, by producing a blasphemous counterfeit of Him, who shall then speedily come to cast the archfiend into the abyss (Rev. 2:3), and to bring in everlasting righteousness (Dan. 9:24)? Momentous question! What scriptural ground is there for all that?

A Terrible One to Arise

A terrible one is yet to arise, the like of whom the world has never seen as yet. Let us briefly refer to the way in which Holy Writ speaks of him. "Thou shalt take up this parable against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! * * * * How art thou fallen from heaven, O day-star, son of the morning! how art thou cut down to the ground, that didst lay low the nations! And thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High. Yet thou shalt be brought down to Sheol, to the uttermost parts of the pit (Isa. 14:4, 12-15)."

This language cannot possibly be ascribed to Babylon's famous ancient king, for read Daniel 4:37, and bear in mind that this is his last recorded utterance, "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven; for all his works are truth, and his ways justice; and those that walk in pride He is able to abase." Far less can we apply this language of Isaiah's prophecy to his grandson Belshazzar, with whose drunken feast the Chaldean monarchy was suddenly brought to an inglorious end. Daniel 7:7,8 speaks of "a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and broke in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had

ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel 8:9 speaks of "a little horn" which came forth out of one of "four notable horns" (v. 8), that had come up instead of "the he-goat," i. e., Alexander the Great of Macedonia, and this "little horn * * * waxed exceeding great, toward the south, and toward the east, and toward the glorious land." Verses 23-25 tell us of this same little horn. as "a king of fierce countenance, and understanding dark sentences," who "shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do his pleasure; and he shall destroy the mighty ones and the holy people. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in their security shall he destroy many; he shall also stand up against the prince of princes; but he shall be broken without hand." Daniel 9:26 mentions "The prince that shall come." In chapter 11:21 we read of "a contemptible person," who "shall obtain the kingdom by flatteries." And this is what is said of his bold career in verse 36, "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods; and he shall prosper till the indignation be accomplished; for that which is determined shall be done." In our text he appears as the Man of Sin, the son of perdition, the lawless one; in 1 John 2:18 as the Antichrist; and in Revelation 23:1 as "a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy."

One thing ought to be quite evident. This terrible one, represented to us in these different ways, surely does not stand for a long line of popes, or any other succession of oppressors; nor for any system of error, be it Roman Catholicism, Mohammedanism, or any other false system of doctrine. Some one individual is manifestly pointed out, who, when he appears, will indeed do wonderful exploits. But no such a frightful character appeared before, or at the time of our Lord's first advent, nor has he ever yet appeared.

Antiochus Epiphanes, 176 to 164 B. C., with his overweening pride and appalling blasphemy, did frightful things. That monster of history, the emperor Nero, gave the world no slight intimation of what the Antichrist will bring to pass one of these days. That scourge of Europe, Napoleon Bonaparte, went a long way toward realizing the woeful picture; but heaven's hour for letting loose the

powers of evil has not yet struck, and so the haughty ruler of France had to meet his Waterloo, and finally ended his days on the lonely rock of St. Helena.

Who is the Man of Sin?

Who then is to be the Man of Sin, whose mighty deeds shall yet astound the world, so that the whole earth shall wonder after the beast (Rev. 13:3)?

Without in any wise presuming to settle that question, let us call your attention to one man's observations on the subject. We refer to Joseph Burkbeck Burroughs, M. D., of Oberlin, O., and his interesting volume, entitled, "Titan, Son of Saturn; The Coming World Emperor."

His conclusions may be summed up in few words. Revelation 17:9-11 reads: "Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition." Dr. Burroughs reminds us that "Before the Christian era there had been five great persecuting kings. These five heads and their kingdoms had all fallen: Pharaoh, the great head of Egypt; Sennacherib, the great head of Assyria; Nebuchadnezzar, the great head of Babylon; Ahasuerus, the great head of Medo-Persia; Antiochus, the great head of Greek-Syria."

The one who persecuted in John's day was Nero, emperor of Rome. This makes six. Our author does not inquire as to who was the seventh, who came after John's day. But "After the seventh there is to come an eighth, and this eighth crowned persecutor is still in our future." "This eighth Devil-inspired ruler is not to be a new man on the world's stage. John tells us that he is not to be an individual distinct and separate from the group of seven kings. He is to be one of the seven, honored above the others by being permitted to reign a second time over the nations."

"He is the eighth, and is of the seven, and goeth into perdition." (Rev. 17:—11, A. N.). "John not only has told that this eighth king will be one of the first seven re-crowned, but he also throws out the sixth and the seventh king as possible candidates for this future honor. He tells us that the eighth king will be one of the first five who are dead. The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit." "And the beast that was, and is not, even he is the eighth, and is of the seven."

"Thus this eighth world monarch, John points out, is one of the first five who will be restored to life. He who is coming a second

time is either Pharoah, Sennacherib, Nebuchadnezzar, Ahasuerus or Antiochus.

"And Daniel," in chapter 8:9, 23, 25, already quoted, "saw that the great Antichrist would, in a restored life, be Basileus Antiochus Theos Epiphanes; which is, being interpreted, The illustrious king who holds out against God."

Will Babylon Be Rebuilt?

Where will the coming Antichrist, whoever he may prove to be, establish his royal throne? From what great city will he issue his fearful mandates, that will startle the nations? We verily believe that "Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride," (Isa. 13:19), will be rebuilt by him, and that he will make her far more glorious than of old as the restored capital of the nations, until the end come, when it "shall be as when God overthrew Sodom and Gomorrah."

At an international prophetic conference, held Dec. 10-15, 1901, in the Clarendon Street Baptist Church, Boston, Mass., the Rev. Sholto D. C. Douglas, of Scotland, delivered an address on "The Antichrist; His Character and History," from which we beg leave to quote the whole of this remarkable paragraph: "It would appear," says Mr. Douglas, "that Babylon mystical, of Revelation 17, differs from Babylon literal (without the word 'mystical'). The characteristics of the destruction of this Babylon is its suddenness, as mentioned four times in Revelation 18:8, 9, 17, 19. I would ask you to read the whole of this chapter. A being so great will not live in a borrowed capital, such as Babylon mystical, or Rome, but in one which he will build for himself. Now, where great cities have been, they can be again, if the conditions which led to their existence be restored. Only then let the country be irrigated as before, and its marvelous fertility will be restored. The line for the much-talked-of railway of the Euphrates Valley has already been surveyed, and no one living in the present day of great and rapid changes would be bold enough to say that such a means of communication cannot and will not be constructed. Thus the great city will have even greater facilities * * * than its predecessor." Thus declared this Scotch brother in the year of grace 1901. And what now are the present day facts? The Bagdad railway has not only been surveyed, but the Porte has granted a concession for 99 years, and also a guaranty, and it is hastening to its completion. The first section, the Konieh-Eregli-Burgurlu line, extending eastward from Konieh, (the ancient Iconium, 310 miles east of Smyrna, on the Aegean Sea, Acts 14) was opened in 1904. The total length of the line will be 1550 miles, extending from the Mediterranean Sea to the Tigris river, and will run through Aintab and Berejik to Mosul,

thence along the right bank of the Tigris to Bagdad, i. e., within 60 miles of Babylon!

Mr. William E. Ellis speaking of the route of this German Bagdad railway, says: "This newest international highway runs over the world's oldest and most beaten paths. It stretches from the Hellespont to the Persian Gulf. Its tracks already down, or projected on surveyors' charts, overlie the footprints of the apostle Paul, Cyrus, Darius, Alexander the Great, Constantine, Nebuchadnezzar, Sennacherib, Harun-al-Rashid, Saladin, Richard the Lion-Hearted, Mahmud the Conqueror, and—well, a ticket over the new Bagdad railway is equivalent to a course in ancient history."

And here fits in the marvelous story of the irrigation of ancient Mesopotamia. For ages the waters of the Euphrates and the Tigris have run to waste in the desert, or have accumulated in unwholesome marshes, and the devastation and decay of centuries have set their mark upon enormous areas that in ancient times, when well watered, were extraordinarily fertile. After lying dormant for ages, like Palestine itself, as the result of devastating wars, Tartar inroads, and Turkish apathy, fertility is about to be restored to these desolate regions as by the wave of a magician's wand. In 1909 an English engineer, Sir William Willcock's, was commissioned by the Turkish government to prepare an irrigation scheme. His plan entailed an expenditure of \$75,000,000. A part of this gigantic scheme has already been completed. Last December the Hindiyeih barrage of the river Euphrates was inaugurated, and practical effect is thus being given to this vast scheme of irrigation in Mesopotamia, which, when completed, will entirely restore fertility to a sterile country, and instead of about one and a half million of people getting a precarious and inadequate livelihood, there will soon be, according to Sir William Willcock's comfortable subsistence for a population of eleven or twelve millions.

Propriety of Caution

Two or three cautionary remarks are in place right here. Let us beware, on the one hand, of being wise above what is written, and of making the serious mistake of treating our surmises, however plausible, as though they were already assured facts. On the other hand, let us not fail to give most serious consideration to what may prove to be one of the most startling developments in the unfoldings of Providence. Babylon may rise again before our very eyes, and may speedily attain to more than its pristine glory!

Thus everything seems to be getting ready for the appearance of the son of perdition. One of these days war will be proclaimed in heaven. Satan and his armies will be forever thrust out from those blessed regions, and will

be "cast down to the earth" (Rev. 12:9). And the Devil is coming down "having great wrath, knowing that he hath but a short time" (Rev. 5:12).

All that will then be needed will be for God to withdraw Him who restraineth now (2 Thess. 2:7), and Satan's great masterpiece will soon appear, and then, alas! "Woe for the earth and for the sea," and for those who dwell in them! One word more and we must close. Two revelations and two personal appearances are clearly foretold in the book of God. The man of sin, the son of perdition, the lawless one, will first be revealed; will personally appear to vent the rage of Satan,

the god of this age (2 Cor. 4:4 and margin), against the God of gods (Dan. 11:36), and against all who are His true worshipers; and then also "shall appear the sign of the Son of Man in heaven" (Matt. 24:30), who "shall slay" him "with the breath of his mouth, and bring" him "to nought by the manifestation of his coming," of His parousia, His personal presence (2 Thess. 2:8).

May the God of all grace help us all so to live, that ere these mighty events begin to come to pass, we may all be caught up to meet the Lord in the air, and so to ever be with the Lord!

The Word "We" in the Epistles

By Rev. W. J. Erdman, D. D.

IT MAY be said that as long as the church of God is not complete in its foreordained number, its existence on earth is timeless; it belongs to the dateless "present evil age" until the consummation of the age, the brief period of the time of the end. (Matt. 28:20).

The Present Evil Age Dateless

It is because of this timelessness the Scriptures of the New Testament, especially the Epistles, are always applicable to the church. It is to it as incomplete in number and unfinished in career, its body unformed, that the pronoun "we" belongs.

The apostle Paul so identifies himself at one time with those who are alive at the coming of the Lord, and at another time with those who shall be raised from the dead. To the Thessalonians he says, "We that are alive that are left unto the coming of the Lord," and to the Corinthians, "God both raised the Lord and will raise up us through his power;" "he that raised up the Lord Jesus shall raise up us also with Jesus and shall present us with you;" "we all shall not sleep, but we shall all be changed." 1 Thess. 4:13-18; 1 Cor. 6:14; 2 Cor. 4:14.

"We" and "I"

The "we" is corporate; the "I" is individual. Paul says of the "body": "We have peace with God;" "God commends his own love toward us;" "We died to sin;" "We were baptized into Christ Jesus;" but when the apostle speaks of himself as an individual he says: "I am already being offered, and the time of my departure is at hand." The church as a "body" keeps moving on, increasing, warring, persecuted, hoping, looking for the Lord and Saviour, while the individual member passes out and away through death. So generation after generation has come and gone and will go in all this untimed movement until the last

generation of the church is caught up from earth into the air to meet the Lord descending from heaven.

And as with the church, so with the scattered people of Israel, while the Lord is taking out of the nations the church, timelessness is the characteristic of its existence among the nations. Its great foreordained career came as to time to a full stop with the captivity in Babylon; it will again begin when that captivity truly ends, for that captivity is in its essentials prolonged to this very day,

The "Times of the Gentiles"

Accordingly, "the times of the Gentiles," which began with the great Babylonian monarch, "the head of gold" are up to their duration, not exactly, but only symbolically indicated by the successive empires and kingdoms of the great image.

In brief, ever since the first advent of our Lord, the church and Israel and the nations are existing in an undated duration.

Centuries ago the apostle spoke of himself and his fellow believers as those "upon whom the ends of the ages are come" (1 Cor. 10:11); and the Saviour is said to have been manifested at "the end (consummation) of the ages" (Heb. 9: 26); and that "consummation of the ages," that "end" continues until now and will while the church is forming. The same words, "consummation" and "end," are applied also to the brief, definite, final period of time of the "harvest" and the "great tribulation." In the latter instance the view point is that of a prediction whose fulfilment has not yet begun; in the former the viewpoint is that of a purpose whose accomplishment, though begun, is progressing without any time set for its conclusion.

Paul's "We" Was in Corporate Sense

It is then a just inference that the apostle

Paul, when he said, "We that are alive," did not positively mean that he himself would live until the Lord came, but that by such saying he simply identified himself with others in a corporate sense. Another inference is valid; that corresponding to this character of the timelessness of the uncompleted church and of the dispersion of Israel the condition of the

world and its civilization before the advent will be that of continual change without any attainments of the permanent prosperity and good which the return of Christ alone can bring in the age to come. The Lord Jesus is waiting while the nations and even many of the professed people of God are experimenting.

The Kingdom of Heaven--What It Means

By Rev. C. I. Scofield, D. D.

(Reprinted from the "Dallas News")

SO MUCH misconception exists concerning this subject that it may be necessary at the outset to state that the kingdom of heaven is neither heaven itself, nor the church, nor the kingdom of God. These are all distinct conceptions, though having very much in common. This will appear more clearly as our study proceeds.

The kingdom of heaven may be said to be the great theme of the Old Testament prophets, and the doctrine of the kingdom, both in the Old Testament and the New Testament, rests upon what is known as the Davidic covenant. (2 Sam. 7:12-16.)

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever."

Explanation of Covenant

Surely this is perfectly plain. God promises to the seed of David a "house," that is, posterity or family; a "throne," that is, royal authority, and a "kingdom," that is, a sphere within which to exercise that royal authority, and this in perpetuity. There is but one condition, if the descendants of David commit iniquity, Jehovah will chasten them with the rod of men, but this with the distinct promise that their disobedience does not annul the covenant.

This covenant is confirmed by the oath of

Jehovah in the eighty-ninth Psalm in the following words: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." (Vv. 3, 4.) Also in verses 30 to 36.

"If his children forsake not my law and walk not in my judgment; if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once I have sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

Through the prophet Isaiah, however, we have a prediction concerning the king of this kingdom

which adds a depth and breath of meaning not fully expressed in the original covenant. In the seventh chapter of Isaiah occurs the great promise of a "sign" to be given to the "house of David." It is the promise of the virgin birth of the coming King, and with it the statement is made that, while this King is to be born of a virgin of the house of David, he is to be also "Immanuel" or "God with us."

In the ninth chapter of Isaiah there is again a reference, in the verses 6 and 7, to this child of the virgin:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace."

Turning now to the description of the kingdom given by the prophets, we read first from the eleventh chapter of Isaiah:



Rev. C. I. Scofield, D. D.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

The Kingdom of Heaven

Let us briefly summarize this passage, for it contains every element elsewhere given in detail of the future kingdom of heaven. First, it is Davidic—"a branch out of the stem of Jesse" (v. 1); second, it is spiritual (v. 2); third, the character of Messiah's reign is righteous and equitable (vv. 3-5); fourth, the characteristic of the kingdom is peace; even from the animal creation ferocity is removed (vv. 6-8); fifth, the kingdom is set up by the restoration to Palestine of the people of Israel from every part of the earth (vv. 10-12); and sixth, the kingdom is universal over the whole earth (v. 9).

Passing over very many prophecies of like purport, we may take from the prophecy of Jeremiah, chapter 23, verses 1-8:

"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord."

It will be observed that here we have the same characteristics described in the great prophecy in the eleventh chapter of Isaiah, the restoration of Israel, the raising unto David of a righteous branch, and the reign and prosperity of that King in the earth, and the universality of the kingdom.

To take one passage out of the many from the prophecy of Ezekiel, we turn to the thirty-seventh chapter, verses 21-28:

Prophecy of Ezekiel

"And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the nations, whither they have gone, and will gather them on every side and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols,

nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people and I will be their God."

Two Important Facts

This gives two very important facts concerning the coming kingdom. The first is that Gentile world power is destroyed by divine judgment before the kingdom is set up. We have only to look about us to see that the crushing blow was not delivered at the first advent of Jesus Christ. Instead of destroying Gentile world power and setting up the kingdom covenanted to David and described in the prophets, the last of the great empires, Rome, was then in the zenith of its power, and one of its officials sent King Immanuel to the Cross crowned with thorns.

Coming now to the New Testament, we find a remarkable confirmation of the Davidic covenant in the message of the angel Gabriel to the virgin mother of our Lord (Luke 1:26-33). The scripture part of this message has bearing upon our subject as found in verses 31-33. They read as follows:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the highest; and the Lord God shall give upon him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

The throne of David is a historical expression in the same sense that the phrase, the throne of the Caesar's is. There has been on this earth a man named David, who exercised kingly authority over the people of Israel, the house of Jacob, and the angelic promise is that that kingdom shall be restored to the Son of Mary, and not one word of the New Testament, concerning the kingdom, can be tortured into any other meaning.

New Testament Story

Taking up the threads of the kingdom story in the New Testament, we have the birth of the King in Bethlehem, the announcement of the King by John the Baptist preaching, "The kingdom of heaven is at hand." Then the King appears, is baptized of John in Jordan and anointed with the Holy Ghost, after which he also announces the kingdom of heaven is "at hand." This is a Biblical phrase which means that the thing spoken of is the next thing in the revealed order. It does not at all imply that there may not be something in the divine knowledge as yet unrevealed. It only means that, so far as revelation has gone, the next thing to come to pass is the thing said to be "at hand." The four Gospels, notably the Gospel according to Matthew, tells the result of

this offer of the kingdom to Israel. In the twelfth chapter of Matthew there is a turning point. The King no longer announces the kingdom as at hand, but denounces judgment upon Israel and the land because the King has not been received. In other words, the King and his kingdom were rejected by that generation. Then came from the mouth of Christ the series of parables of the kingdom of heaven that are found in the thirteenth chapter of Matthew. This is an aspect of the kingdom of heaven not revealed to the prophets. What the prophets saw was the establishment of the kingdom in power. What was unrevealed to the prophets was the rejection of the King and an interval of time during which the kingdom in a form never seen by the prophets at all—the form, namely, described in the seven parables of the thirteenth chapter of Matthew.

Mixed Condition Continues

Briefly, that form is a mixed condition of good and bad, all professing to be children of the kingdom. It is the professing church as distinguished from the real church, and these parables state that this mixed condition is to continue until the end of this age. That excludes the possibility of a converted world during this age.

But the New Testament, equally with the Old, looks forward definitely to the establishment of the kingdom of heaven on earth. In the second chapter of Acts, the apostle Peter declares that it was revealed to King David himself that his great heir would not occupy his throne until after his death and resurrection. In the fifteenth chapter of the Acts, verses 14-17, in the quotation from the prophet

Amos, it is declared that the Lord will return to set up the Davidic kingdom, and in the twentieth chapter of Revelation that return and establishment of the Davidic kingdom of heaven in the earth is described. It remains to know a distinction between the expressions of frequent occurrence in the New Testament—"the kingdom of heaven" and "the kingdom of God." A study of all the passages will show first that these have much in common, since God is the King in both spheres, but there are great distinctions. The kingdom of God takes in the entire universe, angels and archangels, cherubims and seraphims, as well as redeemed human beings. The kingdom of heaven is that part of the kingdom of God which will be set up in the earth. At present the earth may be looked upon as a revolted province of the great kingdom of God, and the mission of King Jesus is to restore this province to obedience under the reign of God. This is distinctly stated in 1 Corinthians, 15:24, 25.

"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet." This is the hope of the earth.

Humanity still groans under sickness and death, under misrule and injustice, under war and bloodshed. When the King returns, regathers His ancient people and brings the Gentiles under his sway, the kingdom of heaven will be set up, and that will be the answer to that petition in the Lord's prayer. "Thy kingdom come, thy will be done in earth as it is in heaven."

"Pastor" Russell's Christ Not the Christ of the Bible

By Philip Sidersky, Baltimore, Md.

DURING the month of May, 1911, "Pastor" Russell conducted a very extensively advertised meeting for the Jews in Baltimore. Ten thousand copies of a Yiddish newspaper, published by "Pastor" Russell, and containing an advertisement for the meeting, were distributed among the Jews, while large posters with his face on them were conspicuous on all the theatrical bulletin boards, advertising the subject of "Zionism." In his address "Pastor" Russell declared that the great error of Christendom is the thought that the Messiah was an individual. The Messiah is not an individual, declared he, but a class, taken out from among the Jews and Gentiles. Continuing, "Pastor" Russell said, "I do not say but what Jesus will be identified with that class."

The following quotations are taken from

various issues of "Pastor" Russell's official organ, "The Watch Tower":

"God has provided a new mediator, who has already given his life a redemption—price—Jesus, the head, and the church, the body, finish of the sacrifice is in sight."—"Watch Tower," 1909, page 46, col. 1. (Compare with 1 Tim. 2:5.)

"It is the merit of Jesus . . . which must be sacrificed, again by us his members, which is to constitute eventually the ransom price of the whole world of mankind."—"Watch Tower," 1909, page 379, col. 2. (Compare with the doctrine of the Mass, as shown in "Scripture Studies," Vol. 3, page 103, par. 2. See also Heb. 9:25-26 (Diaglott).)

"It was, therefore, primarily our Lord's blood or death which was necessary to the sealing of the New Covenant, but by divine arrangement

the blood or death of his church is also made necessary."—"Watch Tower," 1909, page 13, col. 1. (Compare with Heb. 10:10.)

"The sacrifice of Christ, Head and Body, has progressed for over eighteen centuries. * * * When the High Priest * * * shall have finished the sacrificing He will apply, beyond the veil, the blood, His own blood—The blood of His members—on the Mercy-seat on behalf of "all the people."—"Watch Tower," 1909, page 52. (Compare with Acts 3:18; Heb. 9:12; 10:12.)

"Our expectation for Adam as a man of the world class, "all people," is that his sin will be atoned for in the end of this age."—"Watch Tower," 1909, page 316. (Compare with Rom. 4:10, and the comment on this verse in "Scripture Studies," vol. 5, pages 25 and 26, new edition, unrevised, or old edition, page 26, beginning "The same Apostle," etc.)

"Adamic sin"—"it was for that one sin, and that only, Christ, the head and body, pays the penalty."—"Watch Tower," 1908, page 321. (Compare with 1 John 2:2.)

"St. Paul declares there is one mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all. Should we understand this one mediator to refer to the complete Christ; head and body? We admit that such interpretation as the question suggests has considerable force, and much could be said in its favor."—"Watch Tower," 1909, page 312. (Compare with Acts 4:12; 1 Tim. 2:4, 6.)

"Rather the sacrificing was allowed to continue on a larger scale—a sacrificing of the Church, the members of His body being counted as a continuation and a completion on our Lord's own personal sacrifice." (Compare with Heb. 10:10, 12, Diaglott; Acts 3:18; John 19:20.)

"Thereafter the great High Priest, head and body, in glory in the Most Holy, will offer his second sacrifice, namely, His ransom price passed sacrificially the Church, His body . . . thus at the end of this age Christ will offer to Justice (represented in the Mercy-seat) full satisfaction for the sin of the world—the Adamic sin."—"Watch Tower," 1909, page 310. (Compare with Heb. 7:27, Diaglott; Heb. 9:26. See also "Watch Tower," 1891, page 18.)

"So Jesus has continued the offering all through this gospel age. He will finally complete this as one sacrifice."—"Watch Tower," 1911, page 25. (Compare with Heb. 10:10.)

"Grasping this mystery, it shows that the first advent of Christ in the flesh * * * for the suffering of death * * * has been in progress for nearly nineteen centuries."—"Watch Tower," 1903, page 140. (Compare with 1 John 2:2, Diaglott. See comment on this verse in "Watch Tower" of 1906, page 138, proving that the tense in the Greek shows that advent "in the flesh" was completed in the past, nearly

nineteen centuries ago. Why was this reference deleted from the "New Watch Tower Bible Helps" yet it is found in the old, or first edition?)

"Not only does no mediator stand between us and God, but no mediator brought us to God. The Father Himself called us and our Advocate."—"Watch Tower," 1910, page 189, col. 2. (Compare with 1 Tim. 2:5; John 14:6; 1 Pet. 3:19; Heb. 7:25.)

"When all the members of this mystical body shall have suffered "with Him"—and when He as the great antitypical High Priest shall have offered up not only Himself, but us, as his adopted members, then Justice will have all that it ever demanded and much more. It will have the one great valuable sacrifice of Jesus, and additionally the sacrifice of his members."—"Watch Tower," 1908, page 313, 2 par., 1 col. (Compare with the picture of Jesus blindfolded, holding the balanced scale, often referred to by the "Watch Tower.")

One of "Pastor" Russell's publications, "The Bible Students Monthly," contains the following statement: "God's plan for the salvation of the world is much greater, much larger, than any of us would have suspected—that it includes first of all the selection of the church of this gospel age as members of the body of the great Christ under Jesus the head."

From the above quotations from "Pastor" Russell's official organ, "The Watch Tower," it proves that the system of Russellism denies that Jesus is "the Christ," the "Only Redeemer." One of my leaflets, under the title "Recent Developments of 'Pastor' Russell," of which over ten thousand copies have already been circulated all over the United States, England and Canada, contains the following statements:

"Do you know that 'Pastor' C. T. Russell is raising up a false Christ that is offering up a sham sacrifice? Do you know that 'Pastor' C. T. Russell denies that Jesus Christ personally is the world's Redeemer, and that 'Pastor' C. T. Russell teaches that the world's Redeemer is a class, and that Jesus Christ is only a member of that class?"

"Pastor" Russell himself never made any attempt to contradict these charges, but in letters I have received from all over the world some of "Pastor" Russell's agents have endeavored to take me to task by claiming that "Pastor" Russell did not teach such serious heresies. Nevertheless, through the kindness of a former follower of "Pastor" Russell's who has furnished me with files of "Pastor" Russell's official organ, "The Watch Tower," for a number of years back, as well as other important documents that have emanated from "Pastor" Russell's headquarters, I am enabled to verify, as it will be seen from the above quotations, my charges against the blasphemous propaganda of Russellism.

China Inland Mission Jubilee Conference

By S. A. Woodruff

THE China Inland Mission Jubilee Conference was held at Niagara-on-the-Lake, Ontario, June 15-20, and more than fulfilled the expectations of the brethren having the arrangements in charge. The general program was in charge of Rev. H. W. Frost, who announced at the opening of the meetings that a little more time than usual would be given to visitors for recreation and fellowship, also the program would be of a nature to promote general inspiration and fellowship, and possibly lead some of the younger people to a decision for missionary work. Doctrinal and exegetical addresses, which prevailed in the old Niagara Confer-

Right Hand of the Throne of God." He stated in his opening remarks that it was the custom in the old Niagara Conference to place first in importance the work of the Holy Spirit, and it is important to do so now, and he said he would limit his address to forty minutes, as that was the divine number for human limitations. He spoke in particular of the Lordship of Christ, His present rejection, and His coming in glory to take unto Himself the kingdom.

On Tuesday afternoon Rev. F. A. Steven, a member of the Mission, gave the opening address on Romans 1: 14. He referred to Paul being a debtor, and his obligation to free himself from that debt, which could only be done



Some of the Visitors to the Jubilee Conference of the China Inland Mission at Niagara-on-the-Lake

ence, were not contemplated, though the Conference was true to the fundamentals of the faith. Morning, afternoon and evening sessions were held.

In his opening remarks, Mr. Frost requested that the time be given to praise to God. He gave the address of welcome and referred to his personal experience, when during the old Niagara Conference, he heard the stirring words of Mr. William E. Blackstone, Rev. Mr. Goforth, and later of his meeting with Rev. Hudson Taylor and Dr. Pierson, and the beginning of the Mission's work in North America in 1885, at which time Mr. Frost became associated with it. At this time Mr. D. L. Moody helped the mission at the Northfield Conference. He told of the Lord keeping the Mission all these years, and that no public appeal for funds had ever been made.

Dr. W. J. Erdman, of Philadelphia, followed with an address on "The Lord Jesus at the

by his giving out the gospel entrusted to him. He illustrated by a train on a grade, with an engine at each end, the pulling power representing Paul's debtorship to Christ, and the power from behind, the need of the unsaved in the regions beyond; and Paul's own decision and consecration were like a promissory note he must pay, so he was willing to preach the gospel at Rome also. As debtors, we cannot, or should not, be satisfied when we have discharged our responsibilities at home. We are debtors to all. Mr. Steven said it was the same motive which moved Hudson Taylor in the conducting of his work for China, that Dr. Taylor was not the initiator of the Mission, but the agent, and God was leading him out, the impelling motive being Philippians 4: 5, "The Lord is at hand," and the method of procedure, Philippians 4: 6, "By prayer and supplication." He then related the progress of the work of the Mission and of the unity

that prevails among the nearly 1,100 workers.

Mr. Steven was followed by Mrs. A. L. Shapleigh, who has spent some time in China. She spoke on the 93rd Psalm, and then referred to her desire to soon return to her sphere of labor.

On Wednesday morning, the first address was by Rev. A. Imrie of Toronto. He spoke on Isaiah 6, referring to Isaiah's vision of the "Exalted One," and how the crisis came in Isaiah's life when he was praying, and how the Lord prepared him for service, the particular points being that Isaiah was in a right attitude of mind toward the Lord, that the Lord called and cleansed him and revealed to him His will; and as to the duration of his testimony, which is shown later to be "till a people is taken out from among the Gentiles and the Lord's name glorified among the Gentiles."

Mr. Imrie was followed by Dr. F. W. Farr of Philadelphia, with an address on the "incarnation." He took for his Scripture reading, the first chapter of John. He referred to the age-long conflict between light and darkness, and stated that Scripture never argues nor explains. The Old Testament opens with the divine existence assumed and asserted, and the New Testament practically begins with the incarnation, "The Word became flesh," John 1: 14. This event was distinctly supernatural, and beyond the grasp of the finite mind. The incarnation is the foundation of Christianity. It is presupposed by every doctrine of the gospel. It is the first of the three great journeys traced by Paul in Philippians 2, from the throne of God to the womb of the virgin, from Bethlehem to Calvary, and lastly from Olivet to the bosom of the Father. As to the novelty of the incarnation, it was the most wonderful even that had happened since the morning of creation; it was something utterly foreign to the thought of the world. It was common enough for man to be deified, it was an unheard-of thing for God to be humanized. Dr. Farr referred then to the brevity of the Saviour's stay upon earth, the condescension and perpetuity of the incarnation. God must be discovered, investigated and appropriated. Knowledge of God and intimacy with him do not always go together; therefore, it is necessary for the believer to grow in grace, and this growth comes from knowledge. As to Christ, He was as truly God as He was truly man, and as truly man as if He were not God; in other words He had a true rational soul and a true flesh and blood body in the nature of things; therefore, He can no more lay aside His human nature than we can lay aside ours; our Lord still retains His proper humanity, and has a literal, localized, visible body, which was seen by Stephen, Paul and John. The divine revelation in creation, history and providence, is

partial and incomplete, but in the Son of God it is in the highest degree perfect and glorious.

In the afternoon, Principal O'Meara of Wycliffe College, Toronto, gave an address on Matthew 14: 22-33, referring to the unlimited power of Christ to supply our every physical and spiritual need. It is a tendency of these days for us to say we are so busy we cannot talk to the King, but He, Himself, always took time to pray. It was while the Lord was praying that His disciples were passing through the testing time. Our adversity is all in God's plan. At the hardest time, the Lord comes in to help, as illustrated by His coming to the disciples on the water. When we come to the end of self, the Lord comes very near in our experience.

Professor Charles R. Erdman, of Princeton Theological Seminary, followed with a presentation of "The Wilderness Temptation," continuing some of the same lines of thought as expressed by Principal O'Meara, mentioning in particular the fact that Christians do not pass beyond the place of trial and temptation. As followers of Christ, we must fight, though we may have peace in our hearts. We imagine we have strong points, but they were all very little when put to the test. Our only hope of victory is by absolute confidence and submission to the Lord's will.

In the evening, Mr. and Mrs. Wilcox, who have spent some years in China, related their experience of how they went out to China to preach the Word, but because of the pressing need of workers at the headquarters in Shanghai, they had taken up work there. They have built up a good work in the local chapel, in the Mandarin dialect.

On Thursday morning, Dr. W. J. Erdman gave another address, his subject being, "The Purpose of God to Fill the Whole Earth with His Glory." He referred to the Lord's work before He became man, when He became man, and in the time of the regeneration, which will be the time of the Melchizedek priesthood. The manifested excellence of His glory is revealed in the creation, and the glory of His church will be manifested when He comes.

In the afternoon, Dr. McTavish, of Toronto, spoke on the ability of Christ to do the impossible, taking for his text Matthew 9: 28, "Believe ye that I am able to do this?" Our growth in grace is marked by our growth in confidence.

Dr. W. J. Erdman was then asked to give a resumé of the succession of the old Niagara Conference, tracing from the earliest meeting in 1868, which he compiled from the records of the meetings. This was very interesting, and Dr. Erdman promised to put it into some form for publication.

Mr. Imrie was the next speaker, his theme being, "The Three Appearings of our Lord."

First, to put away sin, Heb. 9: 26; second, His appearing in heaven as our High Priest; third, His appearing the second time without sin.

Principal McNicol, of the Toronto Bible College, gave an exposition of the 121st Psalm, emphasizing, "The Lord is thy keeper" not of all together, but of individuals.

In the evening, Dr. and Mrs. Judd told of their medical work in Jaochow, Kiangsi. Dr. Judd has a number of medical students under his care, and he stated that many of the false ideas with regard to the foreigners taking the eyes and hearts out of the people were still believed by the ignorant. Many peculiar experiences came to Dr. Judd in connection with his work, which has made it hard to preach the gospel, especially because out of five people in particular who went to hear the gospel, three died in two months. He also stated that the Chinese had great difficulty in going through the "slough of despond" experience. Special prayer in behalf of Dr. Judd's work is requested.

On Friday morning, special prayer was offered for the twelve hundred soldiers who departed from the camp at Niagara-on-the-Lake, for England. It was a very solemn spectacle to see the soldiers saying their last good-byes to their wives, mothers and sisters, and embarking.

After prayer, Dr. Farr gave an address on the "Ascension" and was followed by Principal O'Meara, with a discourse on John 15: 1-7, the relationship of branch to trunk, or vine, as indicating that "the secret of success in the Christian life and the measure of power in Christian service, depends upon our personal relationship to the Lord Jesus Christ."

Friday afternoon, the Council members met together in a United North American Council Meeting, the first ever held, and now made possible by this Conference.

After adjournment of the Council, a public meeting was addressed by Professor Charles R.

Erdman, on "Missionary Methods and Motives."

In the evening, Dr. F. A. Keller gave a stereopticon lecture on the work of the Mission, showing a large number of slides, many of which were specially prepared for the Jubilee Conference.

On Saturday morning, Mr. Frost asked for a vote of the Conference with regard to continuing the meetings next year, and the showing of hands approved such an arrangement at about the same date and same place. Principal McNicol then gave a comprehensive review of the "Signs of the Lord's Second Coming" from Matthew 24. He was followed by Dr. McTavish, with a message from Proverbs 4: 12—"As thou goest step by step, the way shall open up before thee, if thou runnest thou shalt not stumble."

In the afternoon, Dr. Torrey gave an address on "The First Missionary, and the Great Missionary Whom Jesus Christ Sent into the World—the Holy Spirit."

In the evening, Mr. and Mrs. Vale, missionaries from China, related their experiences, especially in the Province of Szechwan, in West China.

On Sunday, services were held in the local churches. Principal O'Meara preached in the Church of England; Dr. Torrey in the Methodist church, and Dr. W. J. Erdman in the Presbyterian church.

In the afternoon the Conference convened again at the pavilion, Dr. Keller speaking first and telling of the colportage work carried on by bands of evangelists under his direction in the province of Hunan. Dr. Torrey followed with an address on "Hindrances to Prayer."

Sunday evening, the meeting was given particularly to missionaries, after which the home director closed the Conference. The music was in charge of Mr. E. W. Merritt, formerly of Shanghai, while Mrs. Frost kindly officiated at the piano and organ throughout the Conference.

PSALM 37: 1-7

By Rev. Charles Frederic Sheldon, D. D.

Trust in the Lord: So shalt thou dwell
Within the land, and daily tell
How He thy soul doth ever feed,
And well supply thine every need.

Delight thyself in Him alway;
In shine or storm; by night, by day;
Thine heart's desires He will fulfill,
And give the strength to do His will.

Commit to Him thine every way,
And He will guide thee day by day;
Thy righteousness shine as the light,
Thy judgment be as noonday bright.

Rest in the Lord, and wait for Him;
E'en though thy path be often dim.
Fret not, O child of God, thine heart,
For Jesus Christ will peace impart.

A Rejoinder from a Christian Scientist

[The following communication was received from the representative in Illinois, whose duty it is to correct supposed misrepresentations of Christian Science and otherwise look to its interests. It speaks for itself, and while common courtesy leads us to publish it, we feel that justice to our readers calls for this editorial note. In the first place, we have read and heard the testimony of reputable physicians that Christian Science does not heal organic diseases, notwithstanding that this writer affirms the opposite. In the second place, although Christian Science may not teach that children can be born without fathers, we have heard of more than one Christian Scientist who made that claim. We have also had reputable testimony to the fact that Christian Science in some cases separates husbands and wives. But we would have it understood that our objection to Christian Science is deeper than any of these things. We believe the Bible is the revealed Word of God and that Christian Science antagonizes it fundamentally. We believe that Jesus Christ as revealed in the Bible, is the eternal Son of God and the needed and only Saviour of men's souls, and that Christian Science practically annuls Him and hence is one of the greatest enemies of humanity on the earth today. No healing of the body can compensate for the loss of the soul, and while we do not say that all so-called Christian Scientists are lost, yet we affirm without fear of successful contradiction, that Christian Science followed to its ultimate, will eternally damn every soul yielded up to it. We have not one harsh word for any Christian Scientist; on the natural plane of things Christian Scientists are good men and women and governed by what they regard as pure and lofty motives, but they are deceived beyond most people in this western part of the world by the philosophy and vain deceit which has ensnared them. We say these things with the deepest pity in our hearts, and the most earnest longing for some of our own friends who are thus ensnared, that before it is too late they may be delivered out of the net.—Editors.]

Christian Science
Committee on Publication
For the State of Illinois
405 Orchestra Building
Chicago

June 17, 1915.

Editor Christian Workers Magazine,
Dear Sir:

In an article in your June issue which was described as coming from one who was "for years a Christian Scientist" there are a number of statements which give an entirely wrong idea of Christian Science. In the interest of

both accuracy and justice therefore, I request permission to correct some of them.

Our critic is right in concluding that Christian Scientists "really think they have found the way of life." It is this conviction, based upon what Christian Science has done for them and others and not the solicitation of friends, that has brought most of them to accept it and it is this conviction that binds them to their faith and impels them to grateful testimony as to its effects upon their health and lives. The healing of Christian Science far from being confined to hysteria covers all forms of functional and organic disease. Hundreds of such cases previously diagnosed by reputable physicians and in many instances, as your correspondent truly states, pronounced hopeless by them, have been thoroughly investigated and authenticated and are a matter of public record. In fact there is hardly a community where Christian Science has been practiced, be it ever so small, in which are not to be found people who have been healed through it of organic disease, and your correspondent's experience was unique indeed if in several years' acquaintance with Christian Scientists she saw no healing except of hysteria.

There is no secret about Christian Science. The church is governed by a manual which may be had in public libraries generally, and its teachings are to be found in the Bible, and its text-book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy.

How one who states that she has had class instruction can be so misinformed on matters of common knowledge among Christian Scientists is difficult to understand. For instance, the Wednesday evening meetings which she refers to as prayer meetings are never called prayer meetings, but are in fact testimony meetings, and this is the term used by Christian Scientists generally. The writer has been a Christian Scientist for fourteen years without ever having heard our Wednesday meetings called prayer meetings. No Wednesday meeting is held without the repetition of the Lord's Prayer as given in the Bible, yet our critic says, "there is no prayer offered" at them, and exclaims, "why they call them prayer meetings I cannot tell."

There is no such thing in Christian Science as a "death treatment" and the sending of "mental waves" is absolutely foreign to it both in theory and vocabulary. Christian Science does not teach mental action through waves of any kind nor can the power of God be used to injure man. Such expressions and the reference to the "New Thought" paper would indicate that our critic had confused Christian Science with some systems which are diametrically opposed to it.

Christian Science does not teach that children can be "born without fathers." In fact a member who claimed to have born a child without a material father was expelled from the church on that account. Nor is there any basis in fact for the statement "they (Christian Scientists) do not hesitate to separate husband and wife." In the Christian Science text-book an entire chapter is devoted to the subject of marriage, in which the following statement occurs: "The nuptial vow should never be annulled, so long as its moral obligations are kept intact; . . . Separation should never take place, and it never would, if both husband and wife were genuine Christian Scientists" (page 59).

There is nothing in the teaching of Christian Science to indicate that Mrs. Eddy was divine,

and no true Christian Scientist so considers her, nor did she claim to be superior to Jesus Christ. On the contrary, in reply to a similar charge she said in the "New York Herald" of February 1, 1895: "A dispatch is given me, calling for an interview to answer for myself, 'Am I the second Christ?' Even the question shocks me. What I am is for God to declare in His infinite mercy. . . . But to think or speak of me in any manner as a Christ, is sacrilegious." ("Pulpit and Press," page 74).

Since I cannot ask sufficient space to take up all the statements that need correction, I will content myself with the above and thank you for your fairness in giving my communication space.

Very truly yours,
Avery Coonley.

The Revival of Revivalism

An Editorial from "The North American" of June 5

DURING the last dozen years or so many thoughtful and persuasive articles have been published upon the theme of the gradual disappearance and inevitable extinction of the "old-fashioned revival." Secular writers and experts on matters religious have agreed that the time was long past when the populace would respond to the vigorous methods of the campmeeting evangelism familiar to former generations or would accept the dogmas that satisfied a simpler age. These essays would make strange reading now, in the light of the remarkable accomplishments of revivalism in this State during the last year or two.

Yet the opinions we have mentioned were expressed by competent observers of the religious tendencies of the day, and were supported by some plausible arguments; so that it came to be a generally accepted theory, both within and without the circles of church activity, that the tumultuous, protracted-meeting, penitent-bench kind of religious awakening disappeared with horsehair furniture and the advent of the trolley car. Among the reasons cited were the visible tendencies of the people toward a more critical view of religion and a more indulgent attitude upon Sunday observance and worldly amusements; the growing habit among Americans of devoting their scant leisure to recreation rather than serious contemplation of the mysteries of existence, and the effect of increasing economic pressure in concentrating the attention of the masses of the people upon the urgent problems of the present life, to the exclusion of doctrines about a life to come.

The most substantial argument, however, was found in the spread of religious liberalism—not

so much that type of radical thought which discards the whole theory of Christianity, but that modern philosophy which asserts that it has found a new and truer interpretation of the Bible; which rejects many of the dogmas of the churches, yet offers its own reverent ideal of the Founder of the faith as a teacher and as an exemplar for an ever-advancing humanity.

The force of these manifestations is not to be denied; yet what is to be said of the counter-currents that have swept across the commonwealth during recent times? Recrudescence of the old-fashioned revival anywhere in this intensely practical country might be considered remarkable; in this gang-ruled, booze-ridden State it is nothing less than phenomenal. Certainly it should puzzle those who explained painstakingly that the world would never see another Whitefield and who pictured the excitement of the Moody and Sankey days as the last outburst of a psychological fervor that had vanished from the experience of men.

It was a little more than a year ago that Billy Sunday compelled nation-wide attention by his astonishing achievements in Scranton—seemingly a most unpromising field for evangelism, with its surrounding territory of rugged mining country and its babel of alien tongues. That had followed his greater triumph in Pittsburgh, the first really large city in which he had campaigned, when a community saturated with self-centered materialism yielded to the spell of his whole-souled conviction and fiery eloquence and was shaken to the very foundations of its social and business and religious life. And after Scranton came the astounding awakening in Philadelphia, when the exponent of a theology believed to be without modern appeal spoke to 30,000 persons

a day for eleven weeks on end. The Sunday tabernacle, of course, was many times bigger than the auditoriums used by the old evangelists; his organization was more efficient, his methods more spectacular and effective, his personal magnetism, perhaps, more powerful. But his message was the same; as simple, as primitive and as antagonistic to modernism as that of the revivalists of generations ago.

Such successes as he has won are not to be explained as results merely of his peculiar genius as an orator and organizer. If that alone were the explanation, men more eloquent and machinery more elaborate would be employed to promote an opposing philosophy. But the reality of the persistence of the old revivalism in this knowing and skeptical age does not depend for proof upon the singular triumphs of one man. During the last year, while Billy Sunday has been confounding prediction, another evangelist has been accomplishing great things.

Practicing the same methods and preaching identically the same message, Dr. Henry W. Stough has stirred to their depths communities in many parts of Pennsylvania—mining towns like DuBois and Mount Carmel; Altoona, the industrial center; Harrisburg, the capital; Lancaster, county seat of the country's richest agricultural district, and now unregenerate Reading. Like Sunday, Doctor Stough long ago passed the point where a tent or the largest public building in a community sufficed to hold his audiences. His appeal is so strong that it invariably he requires an immense tabernacle; and in every instance the results he has accomplished have justified the enterprise. Lancaster and Reading presented the most difficult problems he encountered. Those cities, of course, are not exceptionally wicked or unbelieving; on the contrary, his chief obstacles were religious elements—such as Dunkards, Mennonites and Lutherans—which are sincerely devout, but which are impervious to the methods of the organized, interchurch revival.

Despite these disadvantages and working with only a fractional part of the church population, Doctor Stough has achieved results which place him second only to Billy Sunday among the American evangelists. One of the strongest tributes to his effectiveness is that the forces of evil pursue him and have endeavored to destroy him. His work has been so notable, both in forcefulness and magnitude, that even if it stood alone it would defy explanation upon the mere ground of exceptional ability. Yet the case is stronger than if Sunday and Stough were alone to be considered. During the entire period of their activity revivals of like fashion and based upon the same message have been going on in a dozen other parts of the State.

We are by no means sure that we have a

complete list, but we have been aware of the campaigns of Nicholson and Hemminger, of W. E. Biederwolf, of George Wood Anderson, of Robert E. Johnson, of Ernest Crabill, Charles Jordan, Thompson McKinney, Hillis, Miller, Paul Brown, John M. Linden and J. A. Henry, each of whom has enlisted a large following in every community visited. One can hardly contemplate such a widespread movement, developing at the same time in widely sundered regions and demanding in its heavy financial cost an unusual responsiveness on the part of the public, without realizing that it is not due to mere ability on the part of this or that crusader, but to some subtle and far-reaching force operating on the public mind.

What that force may be we do not attempt to say; we do no more than recount the facts. But the results show that there are currents of human thought which have their origin deeper than close students have been able to measure. Whatever the future may disclose, it is undeniable that the old-time revival, with its primitive message and its daring methods, has as much effectiveness today as fifty years ago. Billy Sunday has gone on, seemingly to demonstrate continuously his commanding sway in his chosen field. Doctor Stough is approaching the end of the season's activities, but it is certain that after the summer interval he will be called back to Pennsylvania and demonstrate still further that evangelism, far from being extinct, is a force of growing potency in American life.

ELOCUTION VS. THE HOLY GHOST

Bishop Simpson preached some years ago in the Memorial Hall, London. For half an hour he spoke quietly, without gesticulation or uplifting his voice; then, picturing the Son of God bearing our sins in his own body on the tree, he stopped as if laden with an immeasurable burden, and, rising to his full height, he seemed to throw it from him, crying: "How far? As far as the east is from the west, so far hath he removed our transgressions from us." The whole assembly, as if moved by an irresistible impulse, rose, remained standing for a second or two, then sank back into their seats. A professor of elocution was there. A friend who observed him, and knew that he had come to criticise, asked him when the service was over, "Well, what do you think of the bishop's elocution?" "Elocution?" said he; "that man doesn't want elocution; he's got the Holy Ghost!"—"Presbyterian Banner."

We who learn to see God as He has revealed Himself in His Word are all satisfied with God, and in His dealings with us, we see how everything is for our good.—Muller.

The Christian Endeavor Convention at Chicago

By S. A. Woodruff

THE question has been asked, "Is not the Christian Endeavor movement on the wane?" Anyone who could have seen the great Twenty-seventh International and Fifth World's Convention, held in the Coliseum, July 7-12, would not think so. There were 10,185 enrolled delegates, besides many thousands of visitors.

From the opening service to the close of the sessions the last night, the attendance and interest were great. President Francis E. Clark was too ill to leave his bed and could not attend. Vice-President Howard B. Grose, D. D., presided. The praise service was opened by singing "All Hail the Power of Jesus' Name," followed by the large chorus singing the convention song, "Blessed Redeemer."

Loyalty was the keynote of the convention, as expressed by Dr. O. S. Davis. A telegram from Dr. Clark was read, asking that his love be sent to all the Endeavorers and telling them to stand by the Christian Endeavor pledge. Welcome messages were given by Chicago representatives and telegrams of greeting were read from China, Japan and Germany.

A feature of the evening was the reading of a message, from President Woodrow Wilson, which was responded to by the convention.

Individual conferences for discussing departmental work, and state and local gatherings were held at various points during the daytime, during which time many old acquaintanceships were renewed and new friendships formed and new determinations made to press onward with the great work which lies before the Endeavor societies.

Dr. Grose gave many interesting epigrams from C. E. which were appreciated by the audience. Consistent example is better than critical exegesis, said he, and this thought was deeply impressed by the many speakers.

This convention will be historic because of the appointment of Daniel A. Poling, of Ohio, as President's associate, and his accepting the office with the hearty approval of the more than 12,000 people in the convention. Mr. Poling is Dr. Clark's personal choice, and is admirably fitted for the place. After his appointment he read Dr. Clark's message to the convention. It was an inspiring call to mobilize, vitalize and evangelize. He said in part:

"I appeal to you Endeavorers, as millionaires, to mobilize, vitalize, evangelize the millions. You are not millionaires in money; but you are in numbers, in opportunities, and in the strength which Christ, your great leader,

provides. Think in millions; work for millions; achieve millions. I would not take your breath away. I am speaking words of truth and solemnness. Here is what I ask you to achieve, in the name of the Master, and trusting in Him for strength, during the next two years:

"A Million New Converts.

"A Million New Endeavorers.

"A Million New Church-Members.

"A Million New Dollars for Missions.

"A Million New Members of the Peace Union.

"Ten Thousand New Societies of Christian Endeavor.

"Twenty Thousand New Comrades of the Quiet Hour.

"Ten Thousand New Legionaries.

"Ten Thousand New Christian Endeavor Experts.

"Five Thousand New Life-Work Recruits.

"This is not too large a task for the eager, earnest Endeavorers of the world. We once before added a million new members and ten thousand new societies in two years' time. With all the world enlisted in this world's convention, we can undertake this larger program in the two years to come, and with God's help accomplish it.

"As nations mobilize for war, why should not Christians mobilize for Christ?"

The delegates pledged themselves to fulfill Dr. Clark's appeal.

The many addresses were of a nature to inspire the delegates to greater zeal for the winning of souls, and building up the societies and churches, especially that of Rev. W. W. Bustard, D. D., pastor of Euclid Avenue Baptist Church, Cleveland, O. He emphasized the fact that the inspired Word of God is the only means of accomplishing the result. The Word of God abideth forever. Regardless of the assaults of the critics, the books of the Bible, like the prisoners with Paul in the Philippian jail, "are all here." He referred to the fact that of all religions Christianity is the only one that has a Saviour, and the name of Christ on the Cross will never go out. He suggested that the Endeavorers become the most active workers in the Sunday-school.

Missions received their full share of interest in the convention from the missionaries and representatives, and many delegates responded to an appeal to give themselves to definite fields of work for the Lord.

The presence of representatives from fifteen nations and the cordial greetings presented,



The Convention Chorus and the Territorial Staff Band of the Salvation Army at Twenty-seventh International Christian Endeavor Convention, Chicago, July 7-12

emphasized the world-fellowship of the C. E. movement. The arrangements of the Chicago convention committee were admirable, and, said Dr. Grose, "The Chicago convention of 1915 was one of the best and most hopeful of all." The Des Moines delegation of more than 200 wore red coats, blouses and hats, giving a brilliant dash of color to the floor, while

the chorus of 1,500, the young women in white and the men in black, made a wonderful color effect on the platform. The Salvation Army orchestra and an antiphonal choir of 300 enabled the musical director, Prof. H. Augustine Smith, to render music of the highest class. The next convention will be held in 1917, in New York City.

Sunday Good---Should Be Better

Editorial in "The Continent"

REV. WILLIAM A. SUNDAY is today thoroughly established in the appreciation and confidence of the evangelical churches of America as a pre-eminently efficient evangelist. The general verdict of Protestant opinion is: "No man can do these signs except God be with him." In one especially commanding respect his preaching constrains sympathy from all who follow Jesus as a divine Saviour.

Mr. Sunday with a passionate and supreme conviction offers to his hearers continually a Christ who this day here in America, the same as in Palestine 2,000 years ago, "hath authority on earth to forgive sins"—and declares that "in none other is there salvation." Likewise, his terrific revulsion at the sinfulness of sin and his tremendous urgency on the sinner to come and be made clean in Christ, dominate both regenerate and unregenerate consciences. Moreover, the church owes Mr. Sunday gratitude for his militant unconventionality—his smashing war on the priggishness of custom. Just as in Christ's time, the church today is bound in tradition—manacled by shivering fear of doing anything peculiar. Mr. Sunday bursts these chains of timorous propriety. So he sets thousands of men free—Christians and sinners—to stand out for what they have known for years they ought to stand for.

But while the church thus confers on Mr. Sunday its indorsement, a critical world challenges it to say whether by this it approves certain much debated idiosyncrasies of his.

To this challenge the church can only make candid answer: It does believe Mr. Sunday to be a man with a divine commission, but that does not prevent it from deploring in him many shortcomings. This, however, yields nothing to trifling cavils from the unfriendly and supercilious. It is puerile to carp at Mr. Sunday's slang, his platform antics and such like eccentricities. At the worst, these things are but breaches of taste. The only things in which the church has need to allow discount from its favor for Mr. Sunday are such things as subtract from his imitation and interpretation of the Master he preaches.

Thus the church is bound to repudiate Mr. Sunday's irreverence. It is not his familiarity with his Lord which evokes criticism. A holy intimacy with Christ is every Christian's privilege. Mr. Sunday offends not by intimacy but by a happy-go-lucky air of equality with his Master—especially in what he represents to be public prayer.

Apparently, Mr. Sunday never yet has heard the mystic whisper, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Instead of stealing hushed and awestruck to the garment hem of God, the evangelist bolts into the divine presence like a gossip neighbor "dropping around" for a chat. This is not reverence, and reverence is vital to religion. Mr. Sunday's chumminess with his Creator is no wholesome example.

It is pointless to complain of the frequency and freedom with which Mr. Sunday talks of hell. The gospel note which he emphasizes with this unmistakable word is a note that ought to have larger place in modern preaching. The present-day preacher follows Paul in reasoning gently of "righteousness and self-control" but evades "judgment to come." Mr. Sunday puts it all in.

But his fault is that in preaching hell he preaches it with gusto instead of anguish and yearning. Surely, it was not thus but in heart-break that Jesus uttered his dreadful "woes." Would Jesus gloat over Dives in torment? But to Mr. Sunday the tongue that pleads across the abyss for a drop of cooling water is a joke. Generations ago the church put behind it the grotesque idea of Jonathan Edwards that the redeemed in heaven would rejoice at the sight of sinners punished in hell. It certainly cannot today approve in Mr. Sunday the recrudescence of that point of view.

The great sums of money which the people bestow on Mr. Sunday in "free-will offerings" are nothing to be counted against him. It is only fair to recognize that he adopted this method for his own compensation when the returns from it were very problematical. No sordid motives can be traced in Mr. Sunday's original consecration to evangelistic work. And

now the only question worth the anxiety of the church is the question whether the "deceitfulness of riches" which Jesus Christ dreaded so much may have corroded in some degree the mirror in which an evangelist's soul ought to reflect the image of the Lord. The zeal with which Mr. Sunday still maintains his financial plans against all modification now that he has discovered in them an El Dorado, and the subtle ways in which from the platform he encourages extravagant gifts, suggest painfully that he is not today as indifferent to the glitter of gold as when he started on his work.

But far the most serious defect about Mr. Sunday is the absence of sign that he has been in that school to which Jesus invited his disciples when he said: "Learn of me, for I am meek and lowly in heart." He knows so little of what Mary learned at the feet of Jesus that he has even ridiculed in one of his sermons the religion of the woman whom Jesus praised for having "chosen the good part"—a dissent from the inspired word of God which the most extreme of higher critics can hardly in any instance have equaled. And there is at least one text of Paul from which it would be impossible for the present Mr. Sunday to preach: "I myself entreat you by the meekness and gentleness of Christ." In a word, Mr. Sunday is unprepared to represent to men the tenderness, the compassion and the humility of Jesus—peculiarly not the humility. And that is a serious blank to leave in an evangelistic gospel or in an evangelistic personality.

It results not only in un-Christlike harshness toward sinners, but (even sadder) in lofty scorn toward fellow Christians. When Mr. Sunday declares the failure of his brother ministers, he speaks as one superior to the faults he denounces—even as the Pharisee who prided himself on being "not as the rest of men."

Mr. Sunday preaches enough gospel to bring



"Billy" Sunday at Home

men into the kingdom. He does bring men into the kingdom. Therefore the church upholds him. But seeing he is at one and the same time a man of great power, great possibility and great peril, there ought to be "prayer made earnestly of the church unto God for him" that he may be lifted to higher and safer levels.

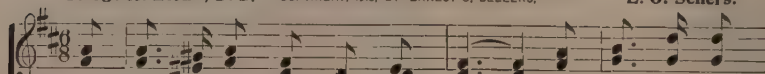
"To give in one's lifetime is true generosity; to bequeath after death is often merely convenience."—Oliver Cromwell.

He Holdeth Me Safe in His Arms.

George H. Lorah, D. D.

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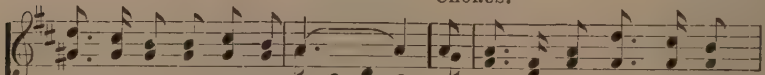


1. He hold - eth me safe in His arms! He shield - eth my
 2. He hold - eth me safe in His arms! In wor - ry and
 3. He hold - eth me safe in His arms! So safe that no



soul from a - larms! He keep-eth my soul From sin waves that roll—He
 tu - mult, He calms! No dan-gers come nigh Since Je-sus is by—He
 en - e - my harms! He sav - eth my life, In dan-ger and strife, He

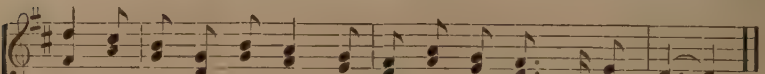
CHORUS.



hold - eth me safe in His arms!..... He hold-eth me safe in His
 safe in His arms!



arms!..... He hold-eth me safe in His arms!..... By sin oft op-
 in His arms! in His arms!



pressed, In Je - sus I rest, He hold - eth me safe in His arms.

Practical and Perplexing Questions

Answered by the Editors

NOTE TO CORRESPONDENTS

We call the attention of our correspondents who patronize this department to the fact, that not infrequently their inquiries are answered under other titles than those suggested in their letters to us. Sometimes substantially the same inquiry comes from more than one person, and at about the same time, in which instances we reply to that statement of the question which is the most comprehensive, hoping thus to cover the others. If our friends will please note this, and scan the columns carefully, they may find less cause to complain that their questions are not answered as promptly as expected.—Editors.

BRIEF MENTION

J. S. R.: In our judgment, Paul's "thorn in the flesh" was not removed.

F. S.: We believe that in Matthew 10: 16-23, our Lord has in mind the end of the age.

M. L. K.: We believe the "brother" referred to in 1 John 5:16 means a Christian brother, a saved man.

M. E. M.: We know nothing of the author of the book on prophecy to which you refer, and from the contents of the advertisement you quote, we advise you to let it alone.

A. C. J.: Jeremiah 31:22 is regarded by many authorities as referring prophetically to the virgin birth of our Lord. There is a difference of opinion in regard to it, but that is our own view.

Mrs. F. T.: In reply to your question about the religion of the Elks and the Masons, we refer you to our last April issue, p. 494, to the article entitled, "The Bible and Secret Societies."

D. G. C.: We do not think a Christian should smoke, but nevertheless, a good many such do smoke, which in our judgment is a detriment to their Christian experience and testimony.

M. I. C.: Christ's death was a vicarious atonement for all sin, original sin as well as individual transgressions. A man who is really saved may sin wilfully, but he will not continue to do it.

Mrs. L. W. C.: The nominal, worldly Christians who will be left behind when the Lord comes for His church, will be called upon to pass through the refining fires of the tribulation period.

M. S. A.: The difference between the 1611 and 1911 Bibles is very slight, and as to which is the more commendable for pulpit use is a

matter of individual choice, but in our opinion the 1911 Bible will not universally displace the other.

G. E. V.: The raising of "the dead in Christ" (1 Thess. 4:16) refers to their bodies and not their souls or spirits. These latter are with Christ in Paradise, and will come with Him when He comes. But this does not imply that they are there in an unconscious state.

M. C. H.: "The Holy Catholic Church" as named in the Apostles' Creed, does not mean the church of Rome, but the blessed company of all true believers in all the denominations everywhere. In other words, the church universal.

G. A. B.: We do not recall that Christ said anything about bringing offerings to God's house on the Sabbath more than any other day, but if you will read 1 Corinthians 16:2, you will see a special reason why we should bring our gifts to God's house on the Lord's day, which is now our Sabbath.

Miss H. G. D.: Deuteronomy 14: 21 is explained by Leviticus 3: 1. An animal dying of itself would retain its blood, but while it was unlawful for an Israelite to eat the blood, it was not unlawful for an alien. It was unlawful for Israel because it represented sacrifice, and every sacrifice pointed to Calvary.

C. T. G.: The true Church is not an amalgamation, but an organism, formed by the Holy Spirit in uniting believers to Jesus Christ as their spiritual Head. It is not good men who justify its continuance, but the life of Jesus Christ in them that makes it continue. Therefore, the comparison you make between it and secret orders is not valid.

E. J.: "That which restraineth," and "until He be taken out of the way," (2 Thess. 2: 6, 7) mean practically the same. While it is the church that restrains, it is the church as indwelt by the Holy Spirit, and hence for the latter to be taken out of the way is for the church to be taken out of the way. The ascent of the Spirit and the translation of the church are coincident.

A Subscriber: "The kingdom of heaven suffereth violence." Matthew 11:12, 13, is capable of two interpretations, an external and an internal one. In the first, the enemies of Jesus and John are the "violent" who are rejecting the kingdom by force; and in the second, the "violent" are those who in face of the opposition are pressing into the kingdom.—"Christian Workers Commentary."

Y. L. J.: We do not know what kind of bodies sinners will have after the resurrection. It certainly is not right for a Christian to serve as a bartender, no matter who tells him so, and if that young man will not give up his job on your advice, you can do nothing but pray for him. Neither is it right for a Christian woman to marry a man that has a wife living. Of course, if he has divorced her on the ground of her adultery, then she is not his wife.

Mrs. A. G. B.: The "daily sacrifice" and "the abomination that maketh desolate," spoken of by Daniel, refer to the pollution of the restored temple in Jerusalem by the Antichrist. The 11th chapter of Daniel also refers to that period, and the king of the north therein mentioned cannot be the present German Emperor for several reasons, but especially because the time is not yet quite ripe, though it may be very near. The "Christian Workers Commentary" would give you light on this, or any good volume on Daniel, like Tregelles or Gaebelein, or a smaller one by W. C. Stevens. Apply to the Bible Institute Colportage Association, 826 N. LaSalle St., Chicago.

RESISTING EVIL

Question: How do you reconcile Jesus forcibly driving the money changers out of the temple with the teaching about resisting evil, Matthew 5:39?

Answer: Quoting "Barnes' Commentary": "Christ did not intend to teach that we are to see our families murdered or be murdered ourselves rather than to make resistance."

* * * Our Saviour immediately explains what He means by resisting evil, confining himself to minor matters, saying that in these we had better take wrong than to enter into strife and lawsuits. The first case is where we are smitten on the cheek, which does not, however, prevent our remonstrating on the injustice of the act (John 18:23). The second evil mentioned is where a man is litigious and determined to take all the advantage the law can give him. Our Saviour directs that rather than imitate such a man, we should accept the trifling injury and yield to him. This is merely a question of our property and not of our conscience and life." If we were to resist all evil we could not resist the Devil as we are taught to do. (James 4:7). In driving the money changers out of the temple Christ was acting as God judging in His own house.

SEVENTH DAY ADVENTISM AND THE MARK OF THE BEAST

We group two or three questions under this title.

A Vermont correspondent asks:

Can you give me any light on the Sabbath or the Seventh Day? There are a number of

Seventh Day people here and it is all anyone can hear. And what is the power spoken of in Revelation 13:15-17 (the mark of the beast)?

Another from Washington asks:

Who do you think is the "beast" mentioned in Revelation, and also the "beasts?" What is "the mark of the beast?" This country is full of Seventh Day Adventists who claim the mark of the beast is Sunday and that those who keep it will be destroyed with the beast, the Roman Catholic Church.

A third correspondent from Indiana says:

Please explain Revelation 13: 16-17 (the mark of the beast).

A fourth from Nevada asks practically the same question and because he is being troubled by the same class of religious teachers.

Answer: In reply to all these we quote from "Bible Problems Explained" (Gray): "Sunday is nowhere spoken of in the New Testament in so many words, but that it was kept as a day sacred to the Lord by the apostolic church from the very first, is evident from John 20:19-26; Acts 20:7; 1 Corinthians 16:2 and Revelation 1:10."

This change of the day of rest and worship from the seventh to the first day of the week is one in which the church seems to have had the guidance and blessing of the Spirit of God; and is intended to commemorate the resurrection of Jesus Christ. Thus the keeping of that day becomes in itself one of the most convincing evidences of the divine origin of Christianity as based upon the finished work of Christ.

The "beasts" spoken of in Daniel typify the four world empires into which Gentile dominion is divided between the time of Nebuchadnezzar and the end of the present age, namely, the Babylonian, Medo-Persian, Grecian and Roman. The "beast" of Revelation is sometimes used for the last of those empires, and sometimes for that wicked despot who will be at its head at the end of the present age, and who will be destroyed with the brightness of Christ's coming (2 Thess. 2). "Until the 'beast' himself appears, it is unlikely that his 'mark' shall be known. Just what it will be we cannot now say, but our correspondents may be assured that the keeping of the first day of the week in commemoration of Christ's resurrection cannot be that mark. The keeping of that day exalts Christ, while it is the business of the Antichrist to dethrone and dishonor Him. Therefore, the inconsistency of such an assumption is glaring."

For those who desire a more detailed answer to Seventh Day Adventism on the points named, we would recommend "Seventh Day Adventism Renounced," by Elder Canright, published by Revell, and also a small pamphlet entitled, "Ought Christians to Keep the Sabbath," by R. A. Torrey.

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

THE ACTS OF THE APOSTLES

Lesson 9

Paul's First Missionary Journey Chapters 13:4-14

Note who was the real inspirer and director of this missionary journey—"sent forth, by the Holy Ghost" (v. 4). This does not contradict the last phrase of the preceding verse which, properly rendered, is "they let them go." Study the localities of Seleucia and Cyprus on the map. What was the first port of Cyprus at which they preached (v. 5)? Note that they began their work in the synagogues because it was the divine order to preach to the Jew first (Rom. 1:16), and because this assured them a waiting audience. The kind of ministry John Mark rendered is not stated, and some think it may have been of a domestic or personal kind. The emphasis in this part of the journey is on the events in Paphos, which place the student should identify. Those versed in dispensational matters speak of Elymas as a type of apostate Judaism which has turned away from the truth and perverts the right ways of the Lord. As he tried to keep the Word of God from the Roman governor so the Jews tried to keep it from the Gentiles as a class; while on the other hand the judgment falling on him is also significant. Blindness has been put upon the Jews judicially, and they are groping in the darkness without a leader. Compare the story (13:6-11) with such a passage as Isa. 6:9, 10, for example.

Leaving the island for the continent of Asia Minor at verse 13, we find that verse contains two interesting things. Paul is now first called by that name and begins to take the first place in the narrative as compared with Barnabas or any other fellow-worker. Also John Mark is pointed out as a deserter for some cause, just what is not known. Compare here Acts 15:38 and 2 Timothy 4:11, the first of which shows that Mark was to be blamed, and the second that he was subsequently restored to Paul's fellowship. The word Paul means "little," but why it was now assumed by him is not known, except it be as expressing his estimate of himself spiritually.

"Antioch in Pisidia" (v. 14). As Pisidia was a part of Galatia and as one of Paul's most important epistles was sent there it gives special interest to this part of the story. Furthermore we have here a sample of Paul's preaching as in the case of Peter at Pentecost, and also an intimation of

how he found access to the people in the synagogues. The order of exercises there is given in verse 15. From 16 to 41 is the sermon, which differs from Peter's in an important way. Peter addressed the Jews distinctively, and before the final offer of the kingdom was withdrawn from them for the time being, and hence he offered forgiveness on the ground of repentance and baptism. But Paul speaking to Gentiles as well as Jews, and proclaiming the gospel of grace as distinguished from that of the kingdom, "utters a truth for the first time which Peter did not declare" (v. 39).

The sermon breaks itself up into three parts—a historical retrospect (vv. 16-25), an unveiling of the gospel (vv. 26-39), and a warning (vv. 40, 41). "Ye that fear God" in contrast with "Men of Israel" (v. 16), means the devout Gentiles who sometimes worshiped in the synagogues. Observe that while Paul addresses himself chiefly to the Jews (v. 23), yet true to his commission these others are not forgotten—"whosoever among you feareth God" (v. 26). The gospel part of the sermon is a model for all time, a statement of facts (vv. 27-31), a glorious declaration based upon them and buttressed by holy writ (vv. 32-37), and the whole pressed home in a personal application (vv. 38, 39). The warning seems to have been drawn forth as was that of Stephen, by a spirit of opposition rising among his hearers.

The effects of the sermon are pointed out in verses 42-44, both Jews and Gentiles having been impressed, some of whom were saved. The next week shows a change in the situation, explained in verses 44-48. "Ordained" in the last-named verse is not to be interpreted as an arbitrary act on God's part, although it remains true that their acceptance of eternal life by faith shows that He had chosen them to that end. There was a wide work of evangelization in this place (v. 49), but at length the gospel messengers were forced out into other regions (v. 50). "Devout and honorable women," means doubtless Jewish worshipers who were wives of the rulers of the city.

We need not dwell on the story of Iconium (14:1-5) except that the missionaries abode there a long time before persecution drove them forth, and that a great multitude of both Jews and Gentiles believed.

The events at Lystra are full of dramatic movement (vv. 6-20). The supernatural deliverance of Paul suggests Job 2:6. But is it

not amazing that they should have returned, without fear, through the cities in which they had so recently suffered persecution (v. 21)? Some have calculated that the whole of this journey covered about a year and a half.

Questions on the Lesson

1. Who originated this missionary journey?
2. What geographical relation does Cyprus bear to Syria and Asia Minor?
3. In what sense may Elymas be spoken of as a type?
4. What is the meaning of the word "Paul"?
5. Describe the simple service of the synagogue.
6. Analyze Paul's sermon at Antioch.
7. Give the story of Lystra in your own words.

THE ACTS OF THE APOSTLES

Lesson 10

The First General Church Council

Chapter 15:1-35

This lesson is one of the most important in the whole historical part of the New Testament. It is the record of the first general council of the church, called to settle the fundamental question as to how a man may be just with God. We have become acquainted with "they of the circumcision" who, at chapter 11, objected to Peter's fellowship with the Gentiles in the case of Cornelius. The party was strong and growing stronger. As Jews of the stricter sort they could not understand how Gentiles could become Christians without in a sense first becoming Jews. Their theory is expressed in verse 1. Some of them who have come to be styled "Judaizing teachers" had followed Paul and Barnabas to Antioch and sought to undermine their work there. The immediate result is given in verses 3 and 4. The second of these two verses should be read in connection with Paul's account of this gathering in Galatians 2. The appearance of Peter (vv. 7-11) is the last in this book, and it is remarkable that as an apostle of the circumcision so-called (Gal. 2:8), he should have been used by the Holy Spirit to reprove the error of the Judaizing teachers. He does so by a plain relation of facts, an interrogative argument and a statement of belief. The preciousness of that statement is enhanced by a recurrence to the later dark ages of the church when its momentous truth was obscured by the sacramentalism of the papacy.

But the settlement of this great doctrine is not the only feature marking the value of this council, since we have in the inspired words of James following (vv. 13-18), the divine program for the whole of this age and the following. Here we have the great truth of the dispensations so necessary to the understanding of the Bible, and so little appreciated by

many Christian teachers today. As another puts it, "How different would be the work of our large denominational gatherings if the facts here alluded to were taken into consideration?" Here is the order of events: First, God is now in this Christian age visiting the Gentiles "to take out of them a people for his name." This, in other words, is a time of outgathering of an elect number from the nations to form the church or the body of Christ (Compare Eph. 3:6 in the light of its context). Secondly, "After this" Christ "will return" (v. 16). The feature of the return of Christ here spoken of is not that for the translation of the church which is His body (1 Thess. 4:16-18), but His visible return in power and glory of which the Old Testament prophets speak. This is that second feature of His second coming to which reference has been made before in these pages, and which follows the rapture of the church, synchronizing with the threatened judgments on the living Gentile nations and the deliverance of Israel from her great tribulation. Thirdly, following this event will transpire the building again of "the tabernacle of David" (v. 16), in other words the restoration of the kingdom to Israel (compare Luke 1:32, 33). Finally, i. e., during the millennial age, "the residue of men" will "seek after the Lord." (Compare Isa. 2:2; 11:10; 60:5, etc.)

The divine program enunciated by James is followed by his "sentence" (v. 19), which is, in effect, the judgment of the whole assembly now reduced to writing, and to be transmitted to the churches by a committee of the brethren named in verse 22. All that the Gentiles are asked to abstain from are those things more or less associated with idolatry (v. 20), and which were not distinguished as Mosaic prohibitions, but based on the earlier covenant of Noah (Gen. 9:41), binding equally on Gentile and Jew. Nevertheless, verse 21 indicates that in the abstinence therefrom they were to show a suitable respect for their Jewish neighbors who were instructed in these things in the Old Testament Scriptures, of which the Gentiles until that time were ignorant.

The remainder of the lesson requires no comment.

Questions on the Lesson

1. With what event does this lesson deal?
2. What question of doctrine was now settled?
3. What was the contention of the Judaizing teachers?
4. In what epistle does Paul refer to their false teaching?
5. What is the nature of Peter's address on this occasion?
6. What other feature gives an outstanding character to this chapter?
7. What is the divine order of the ages as indicated here?

8. What was the final "sentence" of this council?

THE ACTS OF THE APOSTLES

Lesson 11

The Second Journey

Chapters 15:36-18:22

Though the text of this lesson is long, it will be interesting to read it through at a single sitting, and get the whole journey at one view. The events are clear cut, easily remembered and apparent in their spiritual teaching.

It begins with the "contention" between Paul and Barnabas—men "of like passions" with ourselves, which was providentially overruled so that two missionary journeys grew out of it instead of one (15:36-41). Note that there were churches in "Syria and Cilicia" though no account is given of their origin beyond that of Antioch. It is a hint of the activity of the preachers of the Word, and the extent to which the gospel may have spread in that early time far beyond the record.

The story of the second visit to Lystra (16:1-3), gains interest from the subsequent prominence of Timothy, of whom further data are found in the epistles Paul afterward addressed to him. His circumcision is no evidence of inconsistency on Paul's part, since no question of principle was involved, but only expediency (v. 3). As Timothy's father was a Greek, it would be known that he was uncircumcised, which would prevent his ministry among the Jews (Compare here 1 Cor. 9:20).

The outstanding feature of this journey is in verses 6-10 of this chapter. "Asia" (v. 6) was a name given to a large part of Asia Minor especially on the southeast. Why the Holy Spirit forbade the missionaries to preach there at this time, or the manner in which the prohibition was communicated, is not stated, but we know that later a great work was wrought there especially in Ephesus. The story is repeated with reference to the north (Bithynia), and as the only point of the compass left in the west, they make for the seaport of Troas. The student is urged to identify these localities on the map. At Troas special direction is required, for the sea is to be crossed, and God meets the need in the vision vouchsafed to Paul. At this point interest is added by the pronoun "we" in verse 10, indicating that the author, Luke, has now joined the party.

Their stay at Philippi is full of movement (vv. 12-40). It was an important city founded by Philip of Macedon, inhabited chiefly by Roman citizens, but lacking in a Jewish population as is shown in the fact that it contained no synagogue (v. 13). It is unusual to read of a woman (Lydia) as engaged in commercial

pursuits on her own account in that early time, but she seems to have been an exporter of Thyatira, noted for its purple dyes (vv. 14, 15).

The case following is that of demon possession, with phenomena not very different from modern clairvoyance or the spiritualistic seance (vv. 16-18). Of course the resultant proceedings were all illegal (vv. 19-24), but how greatly was God glorified thereby (vv. 25-34)! Verses 35-38 are an illustration that a Christian may with dignity insist upon his legal rights. Immunity from corporal punishment was one of the most valued privileges of Roman citizenship, and to impose it was a crime in the eye of the law. No wonder the magistrates were afraid. But learn the lesson of these verses concerning the way of Satan with the gospel. He first applauds and seems to help it along by flattery and with advertisement (v. 17), but when his testimony is rejected, he shows his true character (v. 19). Paul's preaching aimed at the idol worship of Rome which gave the excuse of verses 20, 21. Let us also be impressed with the simplicity of the gospel in verse 31. To believe on the Lord Jesus Christ is simply to commit one's self to Him to be saved. Nothing else is to be done, for God has put away our guilt in His atonement, and offers reconciliation for our acceptance. Note the reference to the jailer's "house." No one can be saved except by the exercise of a personal faith in the Saviour, but there is great encouragement here for the Christian parent to bring his offspring to the Lord in full assurance.

Thessalonica now claims our attention (17:1-9), a most influential city then and now, located on the Ægean Sea and having a direct route to Rome. Paul's method with the Jews is further presented here in verses 2 and 3. He employed the Old Testament Scriptures. He reasoned with them, doubtless in the form of questions and answers. They were expecting the Messiah, the Christ, and he showed them that when He came it was necessary according to their own Scriptures that He should suffer, die and rise again from the dead. Establishing these points he was then ready to show that "this Jesus whom I preach unto you is the Christ," because He has fulfilled these things. The customary results follow, faith in some, envy and opposition in others, persecution, and removal to another place. The experience is repeated in Berea (vv. 10-14), and then we find Paul at Athens (vv. 16-34), still at this time "the intellectual and artistic capital of the world." It was also a religious capital, the strongest in Greek mythology, as illustrated in the text. The "Areopagus" (v. 19) was a court somewhat like the Roman senate; and here Paul addressed the philosophers and leading citizens in terms familiar to them. Their "unknown God" he introduces

to them as the creator of all things, and the "Lord of heaven and earth," and the future judge of men through His Son, Jesus Christ, whom He hath "raised from the dead" (vv. 23-31). The poets he quotes (v. 28) were Cleanthus and Aratus, whom he tactfully employs against their countrymen, whose boasted philosophy was "ignorance" (v. 30). The times of this ignorance God had "winked at" hitherto, overlooked, in other words. Not in the sense that they would not be held to account or judged for it, but that He had sent them no special revelation of Himself until now. There is no distinctive application of the gospel here, and possibly because Paul's hearers were not prepared for it, but still his testimony was not in vain (v. 34).

Corinth was the capital of Achaia, the lower peninsula of Greece; and in comparison with Athens, a great commercial centre, cosmopolitan in its population, and as immoral as could well be conceived. The record of Paul's experiences here is varied by several details, for example his association with Aquila and Priscilla; the reference to his trade—for all Jewish lads, no matter what their circumstances, were taught trades; the encouraging vision he received; the length of time he remained in the city; the turning of the tables on his enemies; the Jewish vow he assumed, etc. (18:1-18). To speak of the vision, judging by verse 5, and also by certain allusions in Paul's two epistles to his church, there was special need of it at this time. He seems to have been much depressed, and the Lord graciously desired him to be without anxiety. This explains why he remained there so long. The event before Gallio brings to mind one of the incidental evidences of the historical ac-

curacy of this narrative. He is called the "deputy" of Achaia, and as a matter of fact that is what he was only, and not a proconsul, for at this time Achaia was united to Macedonia. Somewhat later it was constituted a province on its own account, and then came to have its own proconsul. The "vow" which Paul took may have been one of those concessions to the Jews he thought needful for expediency's sake.

Ephesus next reached (vv. 19-21), was just across the Ægean Sea from Corinth, and was the capital of the Roman province of Asia, noted for its commerce, but particularly for its temple of Diana (Artemis). There was a large Jewish population there, and they were accorded special privileges by the local government. We shall learn more of Paul's work there in our next lesson.

Questions on the Lesson

1. What hint does this lesson give of the development of Christianity at this time?
2. Have you read 1 Corinthians 9:20?
3. Have you traced this journey on the map?
4. Name the four missionaries in the journey.
5. How were the rights of Paul and Silas infringed upon in Philippi?
6. What is it to believe on the Lord Jesus Christ?
7. What encouragement for Christian parents is found here?
8. What is the meaning of 17:30?
9. Tell the story of Paul's stay in Corinth in your own words.
10. What was the geographical relation of Corinth and Ephesus?

FAITH

I jes' don' know ef de cohn'll grow,
But I plants hit jes' de same;
I jes' don't know ef de wind'll blow
But I watch an' pray, an' I reap an' sow,
An' de sun he rise, an' de ribber flow,
An' de good Lawd know my name.

I jes' can't tell ef de cotton sell,
But I toils on jes' de same;
De birds they build where de spring sap swell,
An' dey know enough for a rainy spell,
An' dat's lot's more dan dey gwine ter tell—
An' de good Lawd know my name.

So I watch an' pray as I goes my way,
An' I toils on jes' de same;
De rose is sweet, but de rose can't stay,
But I'm mighty glad when it blooms my way;
De night fall dark, but de Lawd send day,
An' de good Lawd know my name.
—Frank L. Stanton, in "New Orleans Picayune."

International Sunday-school Lessons

By E. O. Sellers

August 22

Asa's Good Reign

2 Chron. 15: 1-15

Golden text:—"Draw nigh to God and He will draw nigh to you." James 4:8.

Skeptics who formerly laughed at the record of 2 Chron. 14:9 or at the reputed size of Xerxes army are painfully silent in the face of the present European struggle where armies are reckoned by the millions. Abijah, Rehoboam's successor, easily defeated Jeroboam (chap. 13: 13-20) because he "relied upon the Lord," and "Asa his son reigned in his stead."

I. Righteousness Enjoined, vv. 1-7. Returning from his wonderful victory over Zerah the Ethiopian, Asa is met by the spirit-appointed prophet, Azariah (v. 1). This man was taken possession of by the Spirit of God (2 Pet. 1: 21; Num. 24: 2; Judges 3: 10; 2 Tim. 3: 16). Thus it was that he commands even the king, "Hear ye me" (v. 2). His first words were encouraging ones, "Jehovah is with you," and the proof of his word was the victory Asa had just won, (32: 8; Rom. 8: 31; Deut. 20: 1). That victory was a demonstration that if the king and his people would seek Jehovah they would find Him, but if they forsook Him He will forsake them. The words recorded in verse three were a fearful indictment, and are a suggestive picture of this age that is so sadly in need of a "teaching priest." But God was merciful (Ps. 103: 8; 117: 2), and in that time of testing was working His good will. Thus it came that "in their great trouble" (v. 4) they sought Jehovah and "He was found of them." Neglecting Him there was "no peace," and "great vexations" also (Isa. 48:22). Our Lord has prophesied even greater calamities in the last days of Israel's apostasy (Matt. 24: 6, 7), and the present upheaval in Europe, can be largely traced to apostasy and to the treatment of God's people Israel. God will remember His covenant (Deut. 4: 29-31; Judges 10: 10-16; Ps. 106: 44; Hos. 14: 1-3). All of this came from the hand of God (v. 6; Judges 2: 4; Isa. 10:6) and was an exhortation (v. 7) that Asa should remember and that he should work as well. We, too, are taught to despise not prophesying (1 Thess. 5: 20), and to work (John 6: 28; Phil. 2: 12; Matt. 21: 28; 2 Thess. 3:10). At the same time there is for us a sure reward (v. 7; Matt. 10: 41, 42; 1 Cor. 15: 58; Col. 3: 24; Heb. 6: 10; 10: 35).

II. Righteousness Executed, vv. 8-15.

(1) The King's part, vv. 8, 9. Asa had shown himself worthy of this special revela-

tion from God: (a) His conduct (14: 2, 3, 5); (b) his words of command and exhortation (14: 4); (c) his care for, and service in behalf of, others (14: 60); (d) his reliance upon and zeal for God (14: 11). Verse eight is suggestive of the way he received this revelation; (a) He "took courage." (b) He "put away the abominations," most thoroughly, which his great-grandfather Solomon had brought into Israel. There are many strange altars in our land today, forms of religion that stand not the test of God's Word, and which not alone deceive the very elect, but are sweeping into their vortex the sons and daughters of the saints of God. Anything, no matter how esthetic or morally elevating or professedly religious, if it is not according to this Word, should be torn down. (c) Asa was constructive as well as destructive for he built again "the altar of Jehovah." 'Tis sad to think that so many homes and communities demand such a work in their midst today. (d) Lastly, "he gathered all Judah and Benjamin," and all those who had fallen out came back under his control for they saw and beheld that "the Lord his God was with him" (v. 9), even the northern kingdom was attracted, (see 16:1).

(2) **The People's Part, vv. 10-15.** (a) They obeyed and gathered together at Jerusalem, at the proper time and the place. (b) They "offered sacrifice unto the Lord." Heretofore their offerings had been to their selfishness or to strange gods. Their gift was a costly one and the Lord's treasury is always a standard whereby to measure the work of grace in the hearts of His people. (c) They made another covenant "to seek the Lord." (Ps. 105: 3, 4; Amos. 5: 4, 6). Those who seek Him find Him (Ps. 14: 2). To seek Him is pleasing to Him, but it must be as theirs, "with all their soul." (d) They gave public testimony of their determination (v. 14). Loud protestations are not always permanent, still there must be an open confession (Rom. 10:9, 10; Matt. 10:32). Their confession was accompanied by music. There is no joy like that which comes with a new faith, a new sense of God's love. (e) The people found "rest" or rather it was "given" to them! In verse five there was "no peace"; now, after having earnestly sought Him (v. 15), "a rest was given" which they had not been able to find. This is ready for all who truly seek Him (Judges 3:9; Matt. 11: 28, 29).

Conclusion. Though Asa had a parental handicap (1 Kings 15: 13) and lived in a corrupt court, still he yielded to the teaching of God's Word and therefore wrought a great

reformation. Asa's reformation was in reality a religious revival, and such is the only kind that has any permanency. In the time of testing Asa (1) went to God for help; (2) pleaded the cause of God and the honor of His name; (3) went out to fight trusting in God.

Revival heights and experiences bless us evermore, the level of life is higher, and the ideals of men and of communities are more noble and exalted. No one can work his best without enthusiasm and revivals provide both inspiration and enthusiasm.

August 29

God's Care of Elijah

1 Kings 17: 1-16

Golden text:—"Casting all your anxiety upon Him, because He careth for you." I Peter 5: 7, R. V.

We now skip 30 or 40 years to consider the first of those great prophets whose lives are recorded at length. Samuel and David fought animals, armies and giants, but these men fought moral and spiritual enemies. Emphasize Elijah as a real live flesh-and-blood hero. His work was with the northern kingdom and he probably first met Ahab at Samaria, his capital in 912, B. C. (?) The Moabite stone (A. D. 1868) is a remarkable confirmation of the Bible story of this period.

I. The Challenge, v. 1. This lesson is a great illustration of faith. Sin had again made vast inroads upon the people (ch. 16: 30-33) and this man whose name means, "Jehovah my Strength" (1) saw the conditions; (2) responded to the need, and (3) had faith in his cause because it was of Jehovah. The source of his faith was the Word of the Lord God (Deut. 11: 18; 32: 20). Elijah was a man with a mission (Matt. 28:19) who trusted in God and considered it safe to obey. His power, "according to my word," was in ratio according to his life of faith (Rom. 10: 17). He was also a man of prayer (James 5:17) and showed his faith by his works (James 2: 17, 20, 26).

II. The Command, vv. 2-7. Elijah's faith was not audacious. He took each step as commanded by God (v. 2). There is a time for retreat as well as for the charge. Elijah's first place of testing was Cherith, "before Jordan." This command was contrary to human reason, would Cherith not soon be involved in the prophesied drought? Again, ravens frequently feed upon carrion, and he knew all the regulations regarding cleanness. Thus to be secluded would prevent his observing the effect of the drought upon both king and people. It was "there" (v. 4), and there only, that Jehovah was to save. "So he went," Having faced the peril, God hid him to preserve him, and at the proper time God also revealed him (chap. 18:

12). It was a daily testing for Elijah at Cherith, thus to be fed and to see the water evaporating, but it was a time of communion, and after the brook was dry there came a new command (vv. 8, 9). We do not believe the word "ravens" was "poetical language," meaning Arabians, but accept the writer's plain statement "ravens," a common but a most intelligent bird, especially when used and directed of God.

III. The Continued Deliverance, vv. 8-16. Zarephath was (Luke 4: 26) in the dominions of Jezebel's father, on the coast of the Mediterranean Sea between Tyre and Sidon, a dangerous journey for Elijah through Ahab's kingdom (chap. 18: 10). The word Zarephath means "smelting furnace," and it too was suffering from this same famine. Commanded to hide in Cherith, Elijah is told to "dwell" in Zarephath and that a widow was to be the agent to supply his need. Again Elijah's pride had to be overcome for there were abundant reasons for disliking such a journey, such an abiding place and such a dependence upon a poor widow. Elijah, however, "arose and went." He first asked for water, and added his request for food. It was a particular widow to whom he was sent (Luke 4: 25-27), and through her God was ready again to work a miracle of salvation on his behalf. She at once obeys the command of the man of God, as it was conditioned upon the Word of Jehovah (v. 14). God, through His prophets, has commanded us, given us assurance and promised to sustain (Phil. 4:19). "She went and did" the seeming impossible, and those of "her house did eat many days." There is sound philosophy in Prov. 11:24 which found its complete fulfillment in Jesus who "came not to be ministered unto but to minister." Read carefully Prov. 3: 7-10 and 2 Cor. 9: 6-11. As with the Israelites in the wilderness the supply was only from day to day (v. 16), nothing ahead, no accumulation, yet a perpetual supply because based on "the word of the Lord" (v. 16).

God worked this miracle: (1) to uphold and to preserve His chosen messenger for his great work in Israel; (2) to show His loving kindness and sustaining grace to the poor; (3) to strengthen the faith of His prophet against his spectacular conflict on Mt. Carmel; (4) to the end that He might show Israel and all others down through the ages a great object lesson of His sustaining grace and providence. This miracle is today being constantly performed, yet we do not thank Him. His Word is as sure today as it was 2800 years ago, and is the unfailing cruse from which we may obtain spiritual nurture each day. God's love and the Holy Spirit (typified by the "oil," v. 16) are His unfailing gifts for the spirits of men which He gives us for each day's need, as He also gives us our "daily bread." How simple a

handful of meal and yet how simple are God's greatest blessing to mankind!

The widow's "two mites" are filling church treasuries today, and Mary's box of ointment has filled all Christendom with its aroma. Providence is progressive; Elijah's experience at Cherith prepared him for Zarephath. As the springs of earthly resource fail we learn that our source of help and hope is in God. One of God's mightiest servants had to learn that he was just as dependent upon God as the weakest and humblest one in Israel.

September 5

Elijah and the Prophets of Baal

1 Kings 18: 30-39

Golden text:—"Jehovah is far from the wicked; but he heareth the prayer of the righteous." Proverbs 15: 29, R. V.

Following the lesson of last week we have the interesting account of Ahab's search for Elijah and of the prophet's meeting with Obadiah (18: 1-16). Verses 5 and 6 suggest the severity of the drought in the land. Ahab's accusation, "Art thou he that troubleth Israel" is replied to by Elijah's challenge regarding a contest between himself, the representative of Jehovah, and the king's prophets representing Baal (chaps. 17-25). In accordance with the stipulations the prophets of Baal accepted the challenge. The place of this dramatic contest was Mt. Carmel (see map), and the time probably B. C. 906.

I. Elijah's Preparation, vv. 30-35

"On Carmel's crown now swarms a countless throng

With one brave soul to stand for God
'Gainst millions in the wrong.

—George L. Taylor.

Elijah gave the 450 prophets of Baal and the 400 priests of the groves (v. 19) every advantage possible, that he might the more clearly unmask their error and make more signal their defeat. Their frenzied cries and self-injury continued fruitlessly until 3 P. M. Then Elijah announces the details which were to remove all possible doubt as to whose champion he was or who is to answer his petition. (a) He calls the people together (v. 30), drawing them nigh to God and challenging their undivided attention after the confusion produced by the priests and their consternation over their defeat. (b) He constructs the altar (vv. 30, 31). Any true and lasting reformation must begin at the altars of God. Restore one in the heart, the home and the church and there will return to all unity and strength. Note Elijah's insistence upon an undivided nation as suggested by the twelve stones. "Israel shall be thy name." The "prince that prevails with God," who had wrought for their

fathers, who answered Jacob's earnest prayer, is now about to answer Elijah. This altar was not constructed as a monument to a departed one, nor for the ornamentation of the house of God. It was in God's first cathedral and for His glory alone. Again Israel is to prevail over its enemies within (c) He covered the altar (vv. 33, 34), poured water upon it to remove all possible accusation of fraud or trickery. Two measures of seed (v. 32) is equivalent to six gallons. Three times water was taken from the spring, still flowing at this place, and poured upon the altar, twelve jars in all again symbolizing the twelve tribes.

II. Elijah's Prayer, vv. 36, 37. The great prophet even could only secure through prayer his desired blessing though its purpose was "that this people may know that thou Lord, art God." His prayer was: (a) Addressed to God; (b) grounded upon experience that of "Abraham, Isaac and Jacob"; (c) for one purpose, the honor of that name; (d) to sanction his act in calling forth the drought upon Israel as a punishment for the sins of princes, priests, and people; (e) founded upon the world of Jehovah, to corroborate and to affirm the works done "at thy word"; (f) for the conversion of the people, that their hearts might be turned back to Jehovah once more.

Elijah, the man of faith, staked his all upon the Word of God and relied explicitly upon the covenant keeping God. Those who pray prevailing prayers must be familiar with the promises of Jehovah, and be taught by the Spirit of God (1 John 5:14, 15; Rom. 8: 26, 27; Eph. 6: 18).

Elijah's prayer was offered before an altar on which rested the shed blood of the evening sacrifice. We must offer our petitions in the name of, and through the merits of the blood of Him who gave up His life on Calvary at this same hour. (Matt. 27: 45-51; Heb. 10: 19).

Elijah's prayer was an earnest one but not a noisy one (v. 26). It was brief but in earnest (v. 43).

III. God's Power, vv. 38-40. Elijah must have realized the awful catastrophe involved if it did not fall. Yet he fearlessly makes his plea, and the fire fell. God, the Creator, wrought confusion to His enemies. The abundance of proof was that not only the offering, but the water and the very stones of the altar were consumed. Risking all, all is won. What we need everywhere is men who will follow in Elijah's steps in order that the fire of God may come upon us. There remained no longer any doubt, God is God. So they "fell on their faces," yet in spite of the victories of God men today refuse to render unto Him like obedience and worship.

Compare in this connection the fire of God's Holy Spirit which came upon the apostles and believers at Pentecost and the resultant convicting power, convincing the people of Jerusalem that the crucified Christ was the Son of God. Those men of Elijah's day, and those in Jerusalem, showed more wisdom than many who today boast of their learning and scientific attainments.

September 12

Elijah's Flight and Return

1 Kings 19: 8-18 (Read entire chapter).

Golden text:—"Be still and know that I am God." Psalms 46: 10.

Elijah's great victory over the prophets of Baal which resulted in their extermination is followed by a most notable prayer service on the top of Mt. Carmel (18: 42-45). So confident was the prophet that at the arising of "a little cloud," he hastily summoned the feasting king and urges his departure to his home, "that the rain stop thee not." The God whom Elijah had honored so signally that day laid His hand upon the prophet (18: 46) so that he was able to outrun the king's horses to the entrance of Jezreel. There he is met by a messenger of the wicked queen (19: 2) who had been the protector of the slain prophets. Fearing Jezebel now Elijah ran for his life out of Ahab's domain, but also "went a day's journey into the wilderness" to the protecting shade of a juniper tree (v. 4).

I. The Discouraged Prophet, vv. 4-8. Old and young, great and small, we all have our periods of discouragement and frequently despair. At Carmel, Elijah controlled the king: in his palace at Jezreel, Jezebel soon shattered his good resolutions, if he had any. We must recall that it was her prophets Elijah had destroyed. There is a suggestion in the fact that Elijah did not enter her presence (18: 46). Yonder in the wilderness, his Gethsemane, Elijah prayed a vastly different prayer than upon Mt. Carmel.

No one who has ever heard the oratorio "Elijah" will ever forget the bitter agony of "It is enough." The prophet who alone had been exalted to the heights was alone capable of sounding such a depth of human despair. The human sources of his discouragement were his physical condition, his loneliness, inactivity, mental reaction, and a feeling that his cause was lost.

God's first remedy was to feed his fainting servant and then give him a task to perform, viz., a journey to Mt. Horeb for God loved him just as truly now as at Carmel. In this new strength Elijah went "forty days" (v. 8; 1 Pet. 2: 2).

II. The Encouraging God, vv. 9-13. God's second remedy was to give Elijah His word

though this time it suggested reproof. "What doest thou here?" Elijah is out of place. In reply he begins to rehearse his loyalty to God, and how bad the others were and then in seeming petulance he adds, "and they seek my life." "I only," are the words of the selfish man and when Elijah used them he too was a backslidden servant. It is true that there was great apostasy in Israel but the prophet was far from being the only true servant remaining (18: 4; 20: 13; 22: 35, 41; 22: 8). This is a favorite way the evil one has for paralyzing our efforts. - There is no evidence but that the 7000 were as brave as Elijah. God then gave the prophet a vision of Himself and of His methods for advancing His kingdom. A series of symbols made the truth plainer and more impressive than words alone could possibly have done.

Leaving the protecting cave Elijah first met a wind which "rent the mountains" a type of Elijah's past activity. This was not God's chief power nor method. It is not always the cyclonic fire and earthquake-men who wield the greatest power. "After the earthquake a fire" (v. 12), and that had been God's symbol on Mt. Carmel. Men who crave such visible evidences of power frequently ignore those more silent but none the less effective forms of ministry as suggested by the "still small voice," or literary, "a sound of gentle stillness" (v. 12). Stirring revivals are necessary, even as Ahab needed rain upon his parched land, but the silent progress of a religious life manifests the power of an endless life. After these symbols God again asks his searching question: "What doest thou here Elijah?"

III. The Result, vv. 14-18. As a remedy God now sets before Elijah three tasks to perform. Elijah still speaks of his faithfulness as though the success of the cause depended upon him. The man who assumes that attitude in the work of God's kingdom will, like Elijah, soon be set aside. Elijah's first task was to avoid Israel and go to Damascus and "anoint"—set apart for special service—Hazael (v. 17) who was to be the instrument of punishing Israel. His next task was to find Jehu, the commander-in-chief of Ahab's army, and set him aside to be the king, not immediately, but to be in training for that office. To fully understand the words "shall Elisha slay," we must be familiar with that prophet's life and work, also with that accomplished by Jehu. (See 2 Kings 2: 23, 24; Hos. 6: 5, 6; Isa. 11: 6).

Elijah's third task was to appoint his successor. Elijah did not lose standing as God's son, but rather his position as a servant. He had yet to receive a most signal approval in the manner of his translation. (2 Kings chap. 2). God's reproof of Elijah (v. 18) is a most salutary one for us all.

For Sermon and Scrap Book

CHRIST'S TWOFOLD MISSION

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

1. His Presence Declared—"For the Son of man is come."

2. The Purpose of His Presence—"To seek and to save."

3. The Object of His Presence—"That which was lost."
—J. O. Richmond.

PERSONAL WORK

John 1:29-43

1. The Task—"First findeth his own brother."

2. The Testimony—"We have found the Messiah."

3. The Triumph—"He brought him to Jesus."

4. The Transformation—"Thou shalt be called." Name stands for character. Name changed because character transformed.—Henry F. W. Uffen.

HOLLOW EXCUSES

The excuse of unbelief (John 3:12).

The excuse of fear (Luke 19:11-27).

The excuse of procrastination (Acts 24:22-27).

The excuse of false modesty (Num. 13:26-33).

The excuse of other business (Luke 11:16-24).

Therefore, make no excuses (John 4:31-38).

Will our excuses stand? (Acts 26:19-28).

JESUS AS AN EXPOSITOR

"He expounded unto them in all the Scriptures the things concerning himself"—Luke 24:27.

The two disciples on the road had a most profitable journey.

1. **The best of tutors** was their companion and teacher. Till Jesus is made unto us wisdom, we shall never be wise unto salvation. Let us court His company.

2. **The best of books** He used as His class book. The surest road to wisdom is meditation upon the Word of God—not speculation, reasoning or reading human books.

3. They considered **the best of subjects** for Jesus expounded the things concernnng Himself. Oh, for grace to study the Bible with Jesus as both our teacher and our lesson!

—C. H. Spurgeon.

A DOCTRINAL TEXT

"Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

1. The Person of Christ, "Christ Jesus."

2. The Incarnation of Christ, "Came into the world."

3. The Atonement of Christ, "To save sinners."
—W. H. Griffith Thomas.

GOD'S VIEW OF, AND PROVISION FOR, HUMANITY

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."
—Isa. 53:6.

1. All Humanity Lost—"All we like sheep have gone astray."

2. All Humanity Self-choosing—"We have turned everyone to his own way."

3. All-Sufficient Redemption for Humanity—"And the Lord hath laid on him the iniquity of us all."
—Thomas Niven.

"GRACE IN THE WILDERNESS"

Jer. 31:2

1. Wilderness of Sin—"By grace are ye saved, through faith" (Eph. 2:8).

2. Wilderness of Doubt—"Blessed are they that have not seen, and yet have believed" (John 20:29).

3. Wilderness of Trouble—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).

4. Wilderness of Poverty—"As having nothing, yet possessing all things" (2 Cor. 6:10).

5. Wilderness of Disappointed Friendships—"He is altogether lovely. This is my beloved, and this is my friend" (Song of Sol. 5:16).

6. Wilderness of Disappointed Hopes—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).

7. Wilderness of Sickness—"My grace is sufficient for you, for my strength is made perfect in weakness" (2 Cor. 12:9).

8. Wilderness of Death—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me" (Ps. 23).

"Oh, to grace how great a debtor,
Daily I'm constrained to be!"

—E. E. P.

THE EXAMPLE OF CHRIST IN PHILIPPIANS

Ch. I.—The Gospel mind and Christ, the life.

Ch. II.—The humble mind and Christ, the example.

Ch. III.—The earnest mind and Christ, the object.

Ch. IV.—The peaceful mind and Christ, the strength.

SERVING SONS

Matt. 21: 28

I. A Divine Relationship—"Son."

1. By birth (1 John 5:1).
2. By reception (John 1: 12).
3. By adoption (Rom. 8: 15).
4. By confession (Jer. 2: 19).
5. By separation (2 Cor. 6: 18).

II. A Divine Call—"Go work."

1. Our rule for service—"God's will."
2. Our motive for service—"Christ's love."
3. Our pattern for service—"Christ's life."
4. Our aim for service—"God's glory."

III. A Divine Sphere—"My vineyard."

1. The church, vineyard, or field.
2. In the family, in the workshop, or in the field.

IV. A Divine Opportunity—"Today."

"Son, go work today in my vineyard."

Only a little while and the night is coming.
Only a little while and the Master is coming.
Only a little while and the opportunity will be gone forever. —Chas. Edwards.

THE GARDEN PRAYER

"And he went a little farther, and fell on his face, and prayed."—Matt. 26:39.

There are several instructive features in our Saviour's prayer in His hour of trial.

1. **It was a lonely prayer.** Family prayer, social prayer, prayer in the church, very precious, but solitary prayer best.

2. **It was an humble prayer.** We must abase ourselves that God may exalt us in due time.

3. **It was a filial prayer.** Rights as a subject forfeited by your treason but nothing can forfeit a child's right to a father's protection. Plead your adoption!

4. **It was a persevering prayer.** Cease not until you prevail. Continue in prayer and watch in the same with thanksgiving.

5. **It was the prayer of resignation.** "Nevertheless, not as I will, but as thou wilt." Let it be as God wills, and God will determine for the best when and how to give, what to give and what to withhold.—C. H. Spurgeon.

A WILL LOST AND FOUND

There is a quaint story told of a rich man who lost his only son, and, after his own death, his will could not be found. After searching vainly, the state's attorney took up the case and ordered his property sold and his estate settled. On the day of the auction a poor old woman who had once nursed his only child begged the auctioneer to let her buy the picture of the boy. She had only a shilling, but nobody seemed to care for it, so it was knocked down to her. And she went home happy in having the portrait of the child she had loved so dearly. One day when repairing the back of the picture she found a legal document hidden in the wooden back. She hurried to the lawyer and delivered it up with much concern. After he had glanced at it he called her to him and said: "You have certainly made a great find. This is the old man's will, and in it he has left all his property to anybody who loved his boy well enough to buy his picture at the auction sale when the estate is settled."

God, too, has left a will by which all His fortune becomes the inheritance of those who love the Lord Jesus Christ well enough to take Him for their own.—A. B. Simpson.

MIRACLES OF TODAY

Dr. Goodell, a miracle of power in winning souls, said to some reporters over in the corner who were sharpening their pencils and trying to get some copy for their papers, "I have got some news for you that will make a big headline for tomorrow's paper. The other night three blind men came in here and they went out seeing, and the other night five deaf men came in here and their ears were unstopped. Yes, and the other night six dead men walked in here, and they came to life!"

The reporters had not been used to this kind of news, they were a trifle embarrassed, and hardly knew what to write. Then Dr. Goodell said, "Will those blind men whose eyes were opened, stand up? Will those deaf men who have been hearing ever since, stand up? Will those dead men who came in and were made alive, please stand up? We will excuse you reporters while you run out and telephone it. The blind see, the deaf hear, the dead are raised to life."

That is what conversion to God really is—a miracle of grace. The power of God reaches the sinner in all his helplessness and need and transforms him into a new creature in Christ Jesus.—A. C. Dixon.

God holds us responsible not for what we have, but what we might have; not for what we are, but for what we might be.—Mark Guy Pearse.

A CHANGE OF PASTORS

You say that a change would be better;
I grant it—but here let me say
A few solemn words to each member,
In a sisterly, Christianly way.

Are you sure where the change is most
needed,

In the pulpit? or in the pew?
Is the pastor the one who needs changing?
Or, my friend, let me ask, is it you?

Have you prayed for God's blessings upon
him?

Have you been to him helpers indeed?
Worked with him, stood by him, upheld him,
And ministered oft to his need?

Has your place in the prayer-meeting always
Been filled, when you knew you could go?
And the Sunday-school been brightened and
flourished

At your presence and work—is this so?

Have you given your means to your Master?
Not merely a dollar or two?
But the twenties or fifties or hundreds
In proportion as given to you?

If these questions cannot be replied to
In a truly affirmative way,
Then I beg you to change now, my brother,
My sister, and do not delay.

Ne'er hope that a pastor, though gifted,
As Gabriel fresh from God's throne,
Or mighty as Paul, could accomplish
His labors among you alone.

—“Baptist Flag.”

“WHAT IS THE MATTER WITH THE PREACHERS?”

In answer to the question, “What is the matter with the preachers?” please permit me to say one or two things about the preachers.

First, I fear that many of them have never been born again. Second, I fear that many of them have been taught everything in our colleges and theological seminaries that tends to weaken their faith, and especially their zeal in and for Jesus Christ and the saving of souls. Third, many of them think that they are living in a time, and have a work to perform like that service rendered by Henry Ward Beecher. It is a great pity that they should feel such to be their duty—to go after the political service of the country and try to form a large following in the ranks of one political party.

If our preachers had less of an ambition for the things that do not pertain to the saving of souls and great zeal of saving souls, individually, and not in masses, they would be successful.

They are not preaching with power, because they have not power themselves. They need the baptism of the Holy Spirit. They need the indwelling of the Holy Spirit. The Holy Spirit cannot dwell with them because they are too worldly in their ambitions. If they were men filled with a holy enthusiasm for souls they would carry that in their pulpit and pastoral services. That is contagious, and the church membership would get the inspiration, and that would result in a continual revival. “The Lord added unto the church daily such as were being saved.” The Lord is no less interested today than He was when Paul counted it a privilege to preach Jesus Christ and Him crucified.

We seldom hear sermons now preached on faith, repentance, prayer, obedience, the suffering of Jesus for our sins, the shedding of His blood for the remission of our sins, and perhaps, above all, the need of cultivating the abiding presence of the Holy Spirit to guide us, and use us in the service of saving souls. The service of the preacher is one of ministry.

A lawyer came into my office a few days ago and said he was starving to death for spiritual food. He said the preaching is too secular and not spiritual enough. He said he never goes into his office of a morning to start his daily work but what he locks the door (if alone) and gets down on his knees and prays for the Holy Spirit to guide him in his work. The preacher that makes much of personal work and prayer with families in his parish, and for the individual members of the families with whom he associates, becomes a power both in the pulpit and in the field.—J. A. Markham, in “The Advance.”

THE JUNIOR CONGREGATION

A unique feature, says “Christian Work,” has been introduced at the Fort Washington Presbyterian Church, New York City, called the Junior Congregation. It consists of all the boys and girls in the Sunday-school above the primary grade, who desire to engage in church worship. As the church auditorium is already filled with adult churchgoers, the chapel has been utilized for the young people's service. The boys and girls have elected their own board of ushers, their own boy elders and deacons, and their own choir. The pastor's assistant is the pastor and preacher of this junior flock. Their service is bright and brief, and ends at the time when the sermon in the church auditorium is about ready to begin, so that those who desire may hear the minister's usual discourse. The young people are very enthusiastic over their miniature church organization. Their preacher is taking the young people over a course of fundamental facts of faith, in plain and simple terms, and also the duties and obligations of church membership.

Book Notices

Food for the Soul, by Rev. Robert L. Selle, D. D.

A collection of brief, interesting and helpful devotional addresses.

224 pages, 5¼x7½ inches. Pentecostal Publishing Company, Louisville, Ky. \$1.00.

L. W. G.

The First Book of Kings, and The Second Book of Kings, A complete Analysis of each, with Annotations, by A. C. Gaebelein.

We congratulate the author and the church that such rapid progress is being made in the Bible Study Course of which these pamphlets are the latest additions.

"Our Hope" Publication Office, 456 Fourth Avenue, New York, N. Y. Single copies, 20 cents, postpaid.

J. M. G.

The Parables of our Lord, by Marcus Dods, D. D.

Some years ago we used this work in preparing addresses on the parables, and it yielded many practical thoughts. Dr. Dods, however, with all his wealth of scholarship did not see the dispensational aspect of truth, and the lack of this is nowhere more apparent than in a discussion of the parables.

433 pages. 5x7½ inches. Fleming H. Revell Co., New York. 50 cents net.

L. W. G.

The Christian Faith, by W. C. Clark.

This book admirably meets a very distinct need by doing what it claims to do, viz—informing the orthodox layman "how to tell what he believes." The author takes up the fundamentals of Christianity in plain, simple words, and is to be commended for giving to the public a book which will assist many to think and speak intelligently about the truths they believe. It is not a dull book, and though it treats of subjects which are usually written about in a heavy style, it holds the attention and interest with its fresh, frank statement of truth. There are thirty chapters, and with the exception of the one on "Law" and the one on "The General Judgment" all are excellent.

347 pages, 5x8 inches. Sherman French and Co., Boston, Mass. \$1.50. By mail, \$1.65.

B. B. S.

Theopneustia; The Plenary Inspiration of the Holy Scriptures, by L. Gaussen, D. D., Professor of Systematic Theology, Geneva,

Switzerland. (Revised edition with analysis and topical index. David Scott's translation).

This is a reprint of this notable book on the inspiration of the Holy Scriptures deduced from internal evidence and the testimonies of nature, history and science. The flyleaf contains a notable commendation from Charles H. Spurgeon who says, "Gaussen charms us as he proclaims the divine veracity of Scripture. His testimony is clear as a bell." The writer can add that Gaussen's work constituted one of the milestones of his own spiritual pathway, and he speaks from experience in saying that a Christian who reads and studies it need never again be troubled by attacks on the Word of God. For years it has been out of print in this country and hardly to be obtained even in a second-hand bookstore. Therefore the present generation of Christians are to be congratulated on the enterprise and faith of the Bible Institute Colportage Association in purchasing the plates and bringing out this new edition at so low a price.

363 pages. 5½x8 inches. The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago. Cloth, 55 cents.

J. M. G.

The Making of Men, by Rev. W. A. Harper, LL. D.

The book, a series of addresses, is to the students of Elon College, N. C., by President Harper. It consists of twelve chapters on the following subjects: "The Making of Men," "Crises of Life," "The Safety of Young People," "Coveting the Best Gifts," "The Soul's Most Serious Question," "The Striving for the Mastery," "The More Abundant Life," "The Ingredients of True Living," "Life's Basic Principles," "The Use of Talent," "The Contributions of College Life," "Achieving Manhood's Goal."

We find much in this little book to commend. The author speaks with a conviction that is refreshing. The motive underlying his utterances is evidently sincere, but we are unable to follow him in his theology. The following quotation from a footnote causes us to part company:—"There are no inherently 'bad' young people." We must confess that we are still in sympathy with the evangelical doctrine of human depravity, and must insist that children are born in sin, and from the very inception of life have the sinful nature.

173 pages. The Christian Publishing Association, Dayton, O.

P. B. F.

Romish Catholicism Analyzed, by J. A. Phillips.

Helpful books on Romanism are rare, but this volume is one of the useful few. The author is a missionary in Mexico and handles his theme in a competent and dispassionate way. Bishop Burt of the Methodist Episcopal church, whose long residence in Rome makes his endorsement valuable, highly commends the work. Especially interesting is the appendix, containing authentic Romish documents, such as the creed of Pope Pius IV, extracts from the syllabus of errors, quotations from the moral theology of Liguori, etc. Out of her own mouth is the monstrous system of Rome fatally condemned.

310 pages, 5½ x 8½ inches. Fleming H. Revell Co., New York. \$1.50 net. L. W. G.

The Fascination of Old Testament Story, or How to Read It, by W. Graham Scroggie.

Mr. Scroggie is well known in England as a Bible teacher and as a speaker at Keswick. He writes in a vivacious way, and is gifted in appealing to the eye by helpful charts. In this book, he enables the student to grasp Old Testament history with comparatively little effort. The relation of the history to the prophetic books is made remarkably clear. Mr. Scroggie knows and believes the Bible, and finds no new theories needful to make it fascinating. We suggest that an introduction, especially impressing the need of reading the Scriptures referred to, would be an improvement, since we are so prone to neglect the study of Scripture itself.

150 pages. 7½ x 9½ inches. Published by the author, 8 Cedars Park, Sunderland, England. L. W. G.

The Book of Answered Prayer, by John T. Faris, D. D.

This is rather a big title for a small book. The book of answered prayer, if it were written—and no one could write it but God—would be so large that we feel like the apostle John did concerning the writing of the deeds of Jesus, "the world itself would not contain the books." A more modest title would substitute the article "a" for the definite adjective, and even then the book would hardly measure up to its title, for it is simply the collection of some answers to prayer.

Like all books that record answers to the prayers of God's people, it is stimulating and will strengthen faith in prayer as a real power in everyday life, though the believing child of God knows out of his own experience, as well as from the teaching of the Word, that God hears and answers prayer.

One helpful thing about the book is that the

answers to prayer recorded therein are conveniently classified under such heads as the following: "For Daily Needs," "In the Home," "Travel Mercies," "Soul Winning," "Revival Incidents," "In Mission Lands," etc.

294 pages, 5½ x 7½ inches. George H. Doran Company, New York. W. W. K.

Fanny Crosby's Story of Ninety-four Years, retold by S. Trevena Jackson.

This is a most delightfully interesting and well written book. This famous blind hymn-writer wrote over eight thousand hymns of which an unusually large percentage will probably never die. In this book we discover those high ideals, arduous labors, and severe scholastic training, which were the secret of her success.

The author knew Fanny Crosby intimately for twenty years and has recorded his interviews and sketches in an orderly manner, so as to give us a biographical, as well as a character, sketch of her life.

192 pages, 5 x 7½ inches. Fleming H. Revell Company, New York and Chicago. Cloth, \$1.00 net.

The Christian Ministry, by J. B. Rotherham.

This small volume by this distinguished Bible student, who preached his first sermon sixty years ago, is up-to-date in every respect. It is written from the Independent rather than the Episcopal or Presbyterian standpoint, as far as church government is concerned, but many of its suggestions the latter would most gladly endorse.

Emphasis is laid on the importance of private instruction as a supplement to public discourse, and the author urges the desirability of having in every large city or country, a number of men conversant with "Bible transmission and translation and competent to pass on the written Word in uttermost purity to other lands and coming generations." Because of the demand nowadays from certain quarters that only men who have taken long curricula in colleges or universities be authorized to be judges of such transmission and translation, the author says: "Many a man of robust good sense and competent knowledge of the Bible, if only strong in spiritual zeal and discernment may, with reasonable diligence render himself an ornament in a board of Christian overseers."

Young preachers would find great help in this volume, and many an older minister would get some angles of view that would greatly increase his efficiency.

109 pages. 5 x 7 inches. The Standard Publishing Co., Cincinnati, O. 75 cents, postpaid. J. H. R.

The Gospel in the World

Edward A. Marshall, Editor

In 1911 there were 250 Protestant Italian churches in the United States.

About 84,000 pilgrims visited Mecca, the sacred city of the Mohammedans, last year.

One out of every twenty-five hundred Protestant church members of North America is a missionary on the foreign field.

The Indians of the United States have one hundred Young Men's Christian Associations with twenty-five hundred members.

Christian missionaries in Urumia, Persia, say they have never had so much liberty in preaching to Mohammedans as they have had during the past few months.

Since the town of Van in Turkey has been captured by the Russians, one thousand Mohammedans have taken refuge in the American Board mission compound.

The American Board of Commissioners for Foreign Missions reports that it is planning to send out sixty-one new missionaries this year to China, Japan, India, Turkey and Africa.

A Mohammedan monthly paper is being published in Solo, Java, for the purpose of spreading knowledge concerning Mohammedanism. It is printed in Javanese and Malay.

The American Bible Society is planning to hold a World's Bible Congress in San Francisco August 1-4, the request coming from the Panama-Pacific Exposition.

More than three hundred colporteurs and Bible women of the British and Foreign Bible Society on the foreign field are being supported by gifts from individual friends at home.

A new impetus to all forms of missionary work is expected to be the result of the national missionary campaign of 1915 and 1916, which is being organized by the interdenominational Laymen's Missionary Movement. The most important feature of the campaign will be a series of seventy-five great conventions to be held in cities in all parts of the United States, from October next to April, 1916, and the campaign will culminate in a National Missionary Congress in Washington, D. C., April 26-30, 1916.

The Wesleyan Methodist Missionary Society has two circuits in the Republic of Panama and one in Costa Rica, forming a part of the Jamaica District. These three circuits have sixteen churches, four ministers, sixteen hundred members and fourteen hundred Sunday-school scholars.

Chang Chien, president of Yuan Shi Kai's cabinet, is reported to be taking a great interest in the education of the people in the district of Nantungchow, Kiangsu Province. He has erected at his own expense several buildings for this purpose and has invited missionaries to assist with the teaching.

The first Protestant church ever erected in North America for a leper congregation was dedicated on June 14 at the colony of lepers in Louisiana, located seventeen miles south of Baton Rouge. One of the features of the dedicatory services was the presentation of a handsomely inscribed pulpit Bible with greetings from the American Bible Society.

Thirty years ago the spiritual life in Doshisha, the Christian college of Japan, founded by Neesima, was at a very low ebb. A missionary sent to a score of American colleges and theological seminaries an appeal for prayer. On the evening set for the purpose a revival started in the Doshisha without any direct human influence exerted over the students there, and many conversions resulted.—"The Expositor."

Rev. James M. Baker, a missionary to Ongole, India, now on furlough in this country, writes as follows concerning the progress of missions in Ongole: "There were 542 baptisms during the year, of which 66 were caste people . . . Ongole is the center of a population of 600,000 people who have never had a physician living and working among them or a hospital equipped for service. Our native Christians gave largely for a Clough Memorial Hospital, and the Board approved of a plant to cost \$22,000, not including a bungalow for the resident physician and a hospital site. With the exception of \$2,600, the whole amount has been raised in cash and good pledges to be paid before the end of the year. We are now striving to raise \$2,000 more to send out an American doctor this year, and an additional \$1,000 to send out a certified nurse. At this writing we lack only \$5,600 to bring to pass this miracle of modern missions."

Mr. Joseph Clark, of the American Baptist Foreign Missionary Society in the Belgian Congo, gives the following report of the progress of Christianity at Ikoko on the Congo River: "We have 27 outposts, and 50 evangelist-teachers were employed in 1914. The year closed with a membership of 500. Of the 62 baptisms during the year, 47 were from these widely scattered outposts. Some of these people journeyed a distance of four days that they might be examined and baptized. The gifts of the church members for the year amounted to \$501.11. This money is given to help send evangelist-teachers to the 'regions beyond.' Where the average wage of a man is \$2.50 a month, we cannot expect large gifts."

The following announcement has been sent out by Livingstone College of Leyton, England: "The Principal of Livingstone College regrets to have to inform you that the committee of the College have decided that owing to urgent need for the services of medical men in the national crisis, Livingstone College should discontinue its sessions from July next until peace is declared, so as to free those remaining on the staff to help in this need. The College is accepted as an auxiliary hospital by the war office. There will therefore be no session either for men or women commencing on September 29, 1915, as previously advertised. The College will, God willing, reopen with its former staff as soon as possible after peace is declared."

The Japanese Government in Korea has decided that within five years the Christian schools in that country must stop using the Bible as a textbook, and that no kind of religious exercise will then be allowed in the school buildings. The Japanese Director of the Education Bureau recently visited Europe, where some countries have absolutely separated education from religion; this he desires to do in Korea. The managers of the missionary schools in Korea have told the Director that they would prefer to close their schools, rather than continue them with the Bible excluded. The great majority of missionaries in Korea belong to the Presbyterian and Methodist churches of North America.—"The Bible in the World."

The "Moslem World" prints a letter from a missionary in Aintab, Central Turkey, which reveals the effects of the war upon that region. It states that all the men up to thirty years of age, and some older, have gone to the war; the last to go, unable to obtain arms, carried sticks instead. All work has ceased, and the men who are left are begging for their starving families. The government has seized everything—coal, kerosene, wheat, flocks, horses, camels. After narrating all this misery, and

their own efforts to economize, the writer says: "But with all this misery there is much spiritual interest. Churches are crowded, prayer meetings full (250 to 300 women in some) and very touching. Christian workers are finding a great opportunity, and it seems like the beginning of a revival."

Against their will, Christian missionaries who have been working together for the advancement of the cause of Christ, have been drawn into opposing forces by the European war. A German missionary in China, who was summoned to aid the defenders of Tsingtau, said to a British missionary: "Brother, pray for me! I go to die, perhaps, for my Kaiser, at the hands of one of the soldiers of your King. I am forced to go. If our nations were bound together in love, this terrible slaughter would not occur."

Already, some British, French, and German missionary workers who have been called to the armies have been killed; others are imprisoned or interned. Twenty-six Church Missionary Society workers are prisoners of war in Africa, Palestine, and Arabia; German missionaries are interned in British India, while those captured in Tsingtau have been sent to Japan.

Deaths of missionary noncombatants directly or indirectly due to the war are also reported from time to time. On the steamship *Falaba*, sunk by the German submarine on Palm Sunday, were several missionaries, one of whom, Rev. Alec Field, of the Church Missionary Society, lost his life. On board the *Lusitania*, also sunk without warning by the Germans May 7, were several missionaries. One of them, Rev. James Beattie, of the American Reformed Church Mission in India, was drowned, while his wife was saved.

Another of the victims of this murderous attack upon innocent women and children was Miss Alice Varley, the beloved and efficient associate editor of the "Record of Christian Work." She was the daughter of the late Henry Varley, the British evangelist, and was hastening to the sick bed of her invalid mother.

In Persia, Mrs. McDowell and Mrs. Shedd, American Presbyterian missionaries, have fallen victims to the ravages of disease, brought on in the crowded mission compound in Urumia, during the Moslem Jihad against Christians.

This is a period when the Devil is let loose for a season. Science, learning, commercial prosperity have failed. It is time for nations to give the religion of Christ a chance.—"Missionary Review of the World."

Notes and Suggestions

"THE OLD CHURCH STILL STANDS"

In recent weeks two distinct attempts have been made to burn the Moody Church of Chicago. One night an attempt was made to burn the church by setting fire to the curtains that ran around the gallery.

On the following night another attempt was made, the would-be destroyer having somehow gained access to the ushers' room, where he piled chairs, mottoes, collection baskets to-

gether (see picture), then tore the curtains off the windows and placed them on top of the pile, lighted a match to the curtains and quickly made his escape, doubtless expecting soon to see the church in flames.

But all that was consumed were the curtains. One or two chairs were charred somewhat, and the mottoes and baskets slightly scorched. And again God had wonderfully saved the building from destruction.



HOW THE DEVIL WAS FOILED
Read the story in "The Old Church Still Stands"

Rev. Joseph W. Kemp, D. D., of Edinburgh, Scotland, has accepted the call of the Calvary Baptist Church, New York City, and will begin work in October next.

Dr. J. H. Jowett, of New York, is reported by the "Daily News" of London, when speaking of the war, to have said:

"We are witnessing a resurgence of devilry which is truly appalling. The baser passions have been aggressively frightful and cruel. Animalism is at large and it is like a raging, boiling sea, which has burst its dykes."

But there was a growing seriousness in the world, he said. "During my four short years in New York I have never known the people to put on such seriousness as in the last few months."

The Y. M. C. A. student conference at Lake Geneva, Wis., which closed June 28, was attended by 544 delegates from 105 colleges of the middle West, 109 foreign students and 130 leaders and speakers. Of the foreign students 18 were from Japan, 38 from China, 46 from Latin America, two from India, two from the Philippines and one from Korea. They lived together and discussed the work just as the American students did. Dr. John R. Mott presided at the conference and among the speakers were Dr. John Timothy Stone, Bishop McDowell, Sherwood Eddy, Fred B. Smith and Raymond Robins.

Mr. S. J. Duncan-Clark, who writes the war analysis for the "Chicago Evening Post," made an address before the Chicago Press Club, June 9, in which he referred to the following as certain delusions that have been shattered by the great war:

1. That preparedness for war is an assurance of peace.
2. That world-wide enlightenment and culture had made war impossible.
3. That international commerce had bound the nations in ties that could resist war.
4. That the socialist movement would avert war.
5. That treaties can be relied upon in times of national peril.

He suggested certain possible effects of the war on race welfare and civilization as follows:

1. The effect of the slaughter of the virile element of the populations of the warring countries on future generations.
2. The effect upon the future position of women in Europe of the new responsibilities thrust upon them by the war.
3. The effect of the war upon our conception of patriotism and the movement toward greater democracy.

A camp for young women, children and day nursery mothers with children, is being established at Druce's Lake by the Association House, 2150 W. North Ave., Chicago. This camp is a memorial to Susan W. Poxon, who was a student in the Moody Bible Institute in 1891 and who for nearly forty years devoted herself to the welfare of poor children in the Milwaukee Avenue district and around Association House. Her bequest of over \$6,000 has been used to buy a piece of wooded property near Druce's Lake, together with a small piece on the water's edge with a boat house. A cottage to accommodate forty is to be built at once, and others are planned for subsequent seasons.

It is said that some 15,000 Jews have enlisted under the British colors. A Jewish roll of honor is published weekly in the "Jewish Chronicle," and Jewish recruiting committees are bringing in from 50 to 75 fresh recruits each week.

HUGE WAR EQUIPMENT

It is estimated that the number of men now engaged in the European war is 21,770,000. The Allies have 1,433 ships of all classes, while Germany, Austria and Turkey have 766. The population involved in the war is 800,000,000, exclusive of Italy. The cost of the war up to April 1 was \$10,000,000,000. The annual cost would be about \$15,000,000,000, including Italy. The daily cost to the German Empire is \$8,250,000, the cost to England being about the same, and to France a little more.

The young Mormons are asking questions and at the last Commencement of the Utah University, one student on the program spoke on the "Needed Reform in the Church." The faith of the students is shaken by the fact that "the Book of Abraham," greatly revered, is spurious. It is claimed by the older Mormons that the book was written by Abraham's own hand. Competent scholars demonstrated that the document is genuinely Egyptian, and that the translation by Joseph Smith is altogether imaginary. The original document is very short, while Joseph Smith's translation covers thirty pages.

Recently four Gentile professors of the university were dismissed because of suspected heresy. Then fourteen professors of the faculty resigned, some of them the oldest and best men they had. The sympathy of the students is altogether with the faculty. It is now feared by the leading Mormons that further scientific discovery will show that the book of Mormon itself was never inscribed on leaves of gold and that it was possibly an early history of the American Indians.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

W. C. Moorman is now making Quincy, Ill., his headquarters.

E. M. Anderson held a meeting in June at Peltan Rapids, Mich.

Haudenschild and Pugh report a good union meeting at Collinsville, Okla.

Sam S. Holcomb and party have open dates for meetings and may be addressed at Ada, Okla.

Warren A. Maltbie will assist E. O. Excell in the music work at Winona Lake, Ind., this month.

W. A. Erwin and wife closed a successful revival meeting at Lamesa, Tex., in June—154 made a profession of faith.

L. C. Smith writes as follows: "I conducted meetings in June at Casey, Ia., which resulted in 87 conversions and 75 reconsecrations."

Mary E. Harland sends a good report of the convention at Gloucester, Eng. She says Dr. Dixon's addresses were especially helpful.

Charles R. Goff, writing from Montezuma, Ia., reported good meetings. There were 269 who had gone forward at the time of writing.

Joseph C. Ludgate reports he has closed the best year's work since he entered the evangelistic field. He is now resting at his home in Wheaton, Ill.

W. E. Stevens reports that the work at Brighton Beach, N. Y., is very encouraging this year. There had been nine conversions at the time of writing.

"Mrs. Reeves and I have recently closed a ten days campaign in Marshall, N. C., a small town of 800, resulting in 42 conversions."—George G. Reeves.

Aldrich and Hickman held meetings in the Oakwood Methodist Church at Overland, Mo. Mr. and Mrs. Aldrich are now spending the summer at their home in Home Heights, Mo.

The Mills-Huggins Party closed a meeting at Webster City, Ia., with 137 conversions. They next went to Ollie, Ia., and held meetings in a big tent, which was crowded to capacity.

H. D. Kennedy and party reported from Sioux City, Ia., that they closed their season's work, having been in Iowa for six months. They rest during July and will take up work again in August.

"Jim" Goodheart, superintendent of the Sunshine Mission, Denver, Colo., was a speaker at a recent chautauqua held at Valparaiso, Ind. He spoke at the report hour at the Moody Bible Institute, July 13.

"The Charles Mundell Evangelist Party closed a successful united campaign in Columbus, N. M. The churches of Columbus were greatly revived, and have been given a new vision."—Lloyd Basford.

E. L. Merritt, who conducted the singing at the jubilee conference of the China Inland Mission, is open for engagements as gospel singer, or pastor's helper. He can be addressed at Clifton Springs, N. Y.

Charles Barrett conducted a three weeks campaign, assisted by his daughter, Miss Mary Barrett, in the Presbyterian church at Rocky Ford, Colo. Their next meeting was to be held at Lewistown, Wyo.

James V. Reid says he has just participated in a large "warehouse" meeting in Boyd, Ky., under the auspices of the M. E. Church South. In the closing service, the pastor received a class of 48 into the church.

The Kirk Evangelistic Party held tent meetings in Logan, W. Va., for four weeks. There had been no previous arrangement for the campaign, but before the close there were nearly 70 professed conversions.

Hart and Magan closed what they considered their best meeting at Green Bay, Wis. The tabernacle was often crowded beyond its capacity. Hardly a night passed without from 50 to 75 professed conversions.

"We had a fine revival at Blanca, Colo., in June in the face of many obstacles. God answered prayer, and saved many souls. I was assisted by Mark E. Green and Miss Rena Owen, a deaconess."—A. John Fitt.

Albert Turkington and party held a tent meeting at Nu Mine, Pa., a mining town of about 1,000 people. The party also held a successful campaign at Mahaffey, Pa. The prayers of our readers are requested for Mrs. Turkington, who has been ill.

F. A. Geisenheimer conducted meetings at Champion City, Mo., for two weeks. Many who had backslidden rallied to the Cross. A good work was begun, and the Lord blessed the preaching of the Word. Mr. Geisenheimer assisted Max Opp, pastor of the M. E. church.

Robert O. Lewis and party closed a successful five weeks campaign at Broadway, N. J.; several of the churches received large additions to their membership. Mr. Lewis was assisted by the Aylesworth sisters, one as pianist and both, singers. About 300 took a stand for Christ.

The Wheeler Evangelistic Party is now conducting a campaign in De Soto, which they expect to close August 8. J. William Henderson is conducting the singing. The Wheeler Party closed its previous tri-city campaign at Granite City, Madison and Venice, with over 1,400 conversions.

Lydia E. Brown writes from Belvidere, Ill., that she has recovered from rheumatism and will take up evangelistic work again. She held several meetings in Belvidere, and at Epworth Camp Grounds. She has some open dates for meetings and may be addressed at 305 West Jackson Street, Belvidere, Ill.

Dr. Ray Palmer conducted a three weeks meeting in Baltimore recently with good results, after which he was invited by Rev. George W. Whiteside, pastor of the First Baptist Church, Brunswick, Md., to conduct meetings. About 100 confessed faith in Christ in less than two weeks.

J. W. Erskine closed his meetings at Wilson and West Wilson, Mich., the early part of July. He says it was the most successful meeting he has conducted during the past ten years. The majority of the converts were men and women. He is now at home for the summer, at Evart, Mich., and has open dates for fall work.

Melford H. Lyon and party closed a very good meeting at Terre Haute, Ind., with 2,500 decisions. Indifferent church members have been awakened to new life and every church which participated in the union campaign will receive a large accession to its membership. Dr. Lyon will spend the summer at his home in Winona Lake, Ind.

The Avery meetings at Omro, Wis., in the M. E. church resulted in 80 professed conversions. Evangelist Avery went to a meeting at Wesley, Ia., beginning July 4. At the time of writing the interest was high, with over 1,000 people in attendance on Sunday. Z. O. Avery has some open dates and may be addressed at Bloomington, Ill.

Over 800 delegates attended the laymen's conference at Northfield, Mass., last month. John R. Mott proved to be the presiding genius and the magnet which drew to the conference, teachers and speakers who know how to hold the attention of boys and young men. One favorite this year was Raymond Robins. Considerable interest is centered in the closing meetings which are to be held July 30-August 15, at Northfield.

Milton S. Rees conducted a campaign May 30-July 4, at St. Petersburg, Fla., the meetings being held in Williams Park in the center of the city, with seating accommodations for 2,000 people. Only three nights during the services were they compelled to resort to the churches because of bad weather. The whole atmosphere of the city has been changed.

J. C. Greene closed a good revival in the Fernwood Methodist Church, Chicago. At the beginning of the meetings, the church was cold and indifferent, but after eight weeks, with an average attendance of about 200 there had been over 200 professed conversions. The prayer meetings took on new life, and there were many testimonies. C. B. Clark had charge of the singing.

G. Vinaroff reports that he had a singing class at the close of the evangelistic campaign in Rockford, O. He was a visitor at "The Christian Workers Magazine" office while on his way to the camp meeting at Crystal Springs, Mich., where he was to conduct the music. He has open dates August 10-October 1, and may be addressed in care of the Moody Bible Institute.

Bob Jones while conducting a campaign at Pana, Ill., was taken sick and it became necessary for him to undergo an operation. He has now recovered, but gave up the meetings, securing M. B. Williams to take charge. At the close of the campaign, July 4, there were nearly 700 conversions. Mr. Williams has recovered his voice and is now actively engaged in evangelistic work.

Lorenzo D. Newland, evangelist, was appointed supply at Oak Hill Presbyterian Church, St. Louis Park, Minn., last January. The Lord has greatly blessed his work there, 25 having taken a stand for Christ. They organized a Y. P. S. C. E. There had been no services for a number of years until last fall at this place. He is open for a few dates during the summer or fall.

For four weeks in May and one week in June Dr. L. W. Munhall conducted evangelistic meetings in the new auditorium of the Los Angeles Bible Institute. While in that city he preached before the Methodist preachers' meeting, and liking it so well, by a hearty unanimous vote they instructed the business committee of the meeting to have him do it again. This was done. He also addressed the Baptist preachers' meeting while in Los Angeles, the president of which was converted under Dr. Munhall's preaching in Atlanta, Ga., thirty years ago. The "Committee of One Hundred," in San Francisco, invited Dr. Munhall to conduct meetings in their tabernacle June 27-July 3, and this he did. He is giving addresses at the Bible conference at Siloam Springs, Ark., July 31-August 8.

The annual report of the Lake Superior Mission, Superior, Wis., has been received. The manager's report shows the receipts of the last year to have been the smallest in the history of the mission, because of the general depression. The mission furnished lodgings for men out of work, as well as meals. Many citizens paid for tickets to help men to meals and lodging and the mission furnished 3,775 free lodgings and 1,998 free meals. Over 4,000 men slept on the floors in the winter.

Clifton L. Fowler, of the Denver Bible Institute, has just closed a series of helpful and instructive Bible conferences, held in the Cripple Creek district with the First Baptist Church of Cripple Creek, Colo., and the First Baptist Church of Victor. He gave a series of Bible lectures on each of the following subjects, "Living the Kingdom Life"; "The Doings of the Mysterious One"; "The Perplexities of Christian Experience." He will return to Victor in the near future to conduct an evangelistic campaign.

Herbert Tovey, who is with Burke and Hobbs, writes from Cushing, Okla., as follows: "We began a meeting here June 11, with all the Protestant churches. Cushing is located in the heart of the greatest oil field in the United States, which has brought a great boon to the town; also all classes of men and women, which makes the work very difficult; yet nearly 200 took a stand for Christ. We have been here just 18 days. We have the largest choir ever organized in this city."

We are pleased to announce the organization of a new gospel party, to be sent out by the Moody Bible Institute of Chicago, under the leadership of Rev. William Wallace Ketchum. The party consists of a complete corps of workers to handle either large or small meetings; especially are they prepared to handle union tabernacle campaigns. Full particulars about arrangements may be had by addressing Mr. E. B. Buckalew, secretary of the Extension Department of the Moody Bible Institute.

Records established in former years were smashed to pieces in a report covering the six months operation of the Memphis Rescue Mission, from Oct. 1, 1914, to March 1, 1915, made at the annual board meeting by Fred G. Becker, superintendent of the institution. Mr. Becker reported that 1,446 persons were given clothing, 12,180 persons voluntarily attending chapel, 1,808 requested prayers, 2,288 gave testimonials, 882 were prayed with at the altar, and 642 attended Bible classes. It was by far the hardest winter the rescue mission ever faced, due largely to topsy-turvy industrial conditions brought about by the European war. During the coldest weather of the winter, hundreds thronged nightly to the mission and applied for work to pay for food and lodging.

We are pleased to show herewith a picture of Miss Helen Byrnes, often mentioned in our



Miss Helen Byrnes

reports of evangelistic work in connection with Mrs. Bertha Harris. They spent the past winter working in Florida, Portsmouth, Va., and Baltimore, Md. While at the Y. W. C. A. in Richmond, Va., Miss Byrnes says she had the privilege of seeing the Bible room furnished in honor of Miss Angy Manning Taylor. The work was rather difficult in the South, as most of the people spent the winter there for pleasure only.

The staff of evangelists, twenty in number, of the Department of Evangelism of the Southern Baptist Convention, recently closed a three weeks campaign in Dallas, Tex., which proved to be the most successful concerted soul-winning effort they have ever conducted. There were fifteen white and eight negro churches engaged in the special series of meetings, each church having its own individual services at night and all combining in a union day-meeting in the First Baptist Church, of which Dr. George W. Truett is pastor. Evangelist Weston Bruner, of Atlanta, Ga., directed the corps of workers in the crusade against sin and vice and among his helpers were found several Moody Bible Institute men and women. The following singers assisted in the meeting: Mr. and Mrs. J. L. Blankenship, Mr. and Mrs. I. E. Reynolds, M. J. Babbitt, J. P. Scholfeld, and E. L. Wolslagel. As an immediate result of the revival campaign 2,130 new members were added to the co-operating churches, and more than 2,500 conversions were recorded.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson—Sept. 12, Bellefontaine, O.; Oct. 31, Easton, Pa.

E. H. Baker and party—Oct. 17-Nov. 14, Washington, D. C.

Hay Bell and Joe Lauderdale—May, Foosland, Ill.; Aug., Menville, Ia.; Sept., Sturgis, Ky.; Oct., Galatia, Ill.

Byron J. Clark Party—July 11-Aug. 1, Mehan, Okla.; Aug. 1-23, Edmond, Kan.; Aug. 23-28, Winona Lake, Ind.

Edwin R. Dow and party—June, Orleans, Neb.; July, San Francisco, Cal.; Aug., Dallas Center, Ia.

John W. Erskine—June 6-28, Wilson and W. Wilson, Mich.; Sept. 4-27, Pewaukee, Wis., or Spring Green, Wis.; Oct. 2-28, Mt. Morris, Mich.

Edward D. Fellers—Open dates for the summer.

L. E. Finney and party—At Hearne, Alvarado, Waco, Pearsall, Normangee, Tex.; Harrison, Ark.; Sulphur, Okla.

A. John Fitt—July, tent meeting near Center, Colo.; Aug., tent meeting at Center, Colo.

E. J. Forsythe and party—Sept.-Oct., Kirksville, Mo.; Oct.-Nov., Denison, Ia.; Nov.-Dec., Tipton, Ia.

John S. Hamilton and party—Sept.-Oct., Marion, O.; Nov.-Dec., Hastings, Neb.

Haudenschild and Fugh—June 20-July 18, Central City, Ia.; Aug. 1-8, Siloam Springs, Ark.; Aug. 29-Sept. 19, San Diego, Cal.

C. E. Hillis and party—Sept. and Oct., Enola, Pa.

"Bob" Johnson and party—Until July 12, Punxsutawney, Pa.; Sept. 17-Nov. 8, Kalamazoo, Mich.; Nov. 12 to Dec. 20, Blairsville, Pa.

The Bob Jones Party—Aug. 1-15, Elkins, N. C.

The R. Sam Kirkland Party—July, Fulton, Ill.; open dates, last July-first Aug.

John M. Linden Party—Aug. 11-29, Ontario, Wis.; Sept. 1-12, Jenkins, Ky.; Sept. 18-22, McRoberts, Ky.; Sept. 23-Oct. 3, Burdine, Ky.; Oct. 6-31, Friendship, N. Y.

Lyon Evangelistic Campaign—Sept. 5, Lansing, Mich.; J. W. Mahood and party—Sept. 1, Manchester, Ia.; Oct. 7, Marion, Ia.

Mills-Huggins Party—Stratford, Ia., July 19-Aug. 8; Carlton, Neb., Aug. 15-Sept. 5; Belvidere, Neb., Sept. 12-26; North Union, Pa., Oct. 3-24.

W. J. Morris—Aug. 22-Sept. 20, Aurora, Mo.; Sept. 20-Oct. 20, Springfield, Mo.; Oct. 24-Nov. 14, St. Charles, Mo.; Nov. 14-Dec. 4, St. Joseph, Mo.; Dec. 4-Dec. 20, Hopkins, Mo.

O. A. Newlin—July 25-Aug. 22, Spencerville, O.; Aug. 29-Sept. 15, Hillsboro, Ind.; Sept. 19-Oct. 24, Audubon, Ia.; Nov. 7-Dec. 12, Eagle Grove, Ia.

Nicholson-Hemminger Party—Sept., Leighton, Pa.; Oct., Danville, Pa.; Dec., Stroudsburg and East Stroudsburg, Pa.

Paul Henry Packard and party—July 11-Aug. 8, Arcadia, Kan.; Aug. 15-25, Pittsburg, Kan.; Aug. 28-30, Perry, Ia.; Aug. 31-Sept. 4, Hammond, Ind.; Sept. 5-25, Cleveland, O.; Sept. 26-Oct. 24, Topeka, Kan.; Oct. 25-Nov. 28, Olathe, Kan.; Nov. 29-Dec. 24, Belleville, Kan.

W. E. Parrish—Aug. 29, Salem, W. Va.; Oct. 3, Atlanta, Ia.; Nov. 14, Petoskey, Mich.

Rev. Jay J. Pease and party—Sept., Grand Junction, Mich.

Rayburn and Laraway—Sept. 12-Oct. 10, Menomonie, Wis.; Oct. 17-Nov. 21, Beloit, Wis.; Nov. 28-Dec. 26, River Falls, Wis.

Milton S. Rees—Boston, Mass., Dudley Street Baptist Church, Aug. 8-15; Port Jervis, N. Y., Sept. 12; Boston, Mass., Codman Square Group, Oct. 17; Malone, N. Y., Nov. 21; Danbury, Conn., Jan.

James V. Reid, Song Evangelist and Pianist—July 16-25, Mineral, La.; July 30-Aug. 8, Allenton, Ky.; Aug. 13-23, Hurlock, Md.; Aug. 27-Sept. 5, Oakland City, Ind., Camp.

Runyan-Rueckert—Oct., Oswego, Kan.; Nov. Columbus, Kan.; Dec., Vassar, Mich.

Harold F. Sayles—Until June 30, Flint, Mich.; Sept. 5-21, Flushing, Mich.

Chas. Cullen Smith and A. C. V. Gilmore—July 18-Aug. 8, Lexington, Ill.; Aug. 29-Sept. 19, Morris, Minn.

F. E. Smiley—July-Aug., Valverde, Colo.; Sept., Denver, Colo.; Oct., Guthrie, Okla.

Albert Turkington and party—Sept., Rossiter, Pa.; Oct., Burnside, Pa.; Nov., Punxsutawney, Pa.

E. B. Westhafer—Aug. 11-23, Gladwin, Mich.

Wheeler Evangelistic Party—Sept. 12-Oct. 20, Lincoln, Ill.

R. H. Willis and A. R. Lytle—July 30-Aug. 15, Glen Oak, Wis.; Aug. 17-Aug. 29, Dalton, Wis.; Aug. 31-Sept. 12, Detroit Harbor, Wis.

E. L. Woltslagel—July 1-11, Clayton, N. C.; July 12-13, Greenville, S. C.; July 20-27, Bristol, Va.; July 28-Aug. 7, Pelham Heights, Ala.

Wood and Brooks Party—July, Sauk Rapids, Minn.; Aug., Burr Oak, Ia.

Long Beach (Cal.) Assembly and Bible Conference, Aug. 2-29, 1915.

Lord's Day Congress, San Francisco, Cal., July 27-Aug. 1, 1915.

Martin Luther Quadrcentenary, October 31, 1917. Missionary Education Movement Summer Conferences for 1915, as follows:

Lake Geneva, Wis., Aug. 6-Aug. 15.

Montrose (Pa.) Bible Conference, July 30-Aug. 8, 1915.

Mountain Lake Park (Md.) Bible Conference, Aug. 1-8, 1915.

National Council of Congregational Churches of the U. S. Biennial Meeting. New Haven, Conn., Oct. 20-29, 1915.

Northfield (Mass.) dates for 1915:

General Conference, July 30-Aug. 15.

Oakdale Park (Ill.) Camp Meeting. Aug. 19-29, 1915.

Ocean Grove (N. J.) Camp Meeting, Aug. 27-Sept. 6, 1915.

Philadelphia School of the Bible:

Summer Bible Conference, Aug. 12-15.

Annual Bible Conference, Oct. 3-10.

Presbyterian Young People's Conventions for 1915:

Hastings, Neb., July 27-Aug. 3.

Hollister, Mo., Aug. 12-19.

Prison Sunday, Oct. 31, 1915.

Salvation Army Congress, San Francisco, Cal., Nov. 4-7, 1915.

Southwestern Missionary Conference, Cliffs, Ariz., Aug. 12-21, 1915.

Stony Brook (L. I.) Conferences for 1915:

Prophetic Conference, Aug. 8-15.

Sunday-school Conference, Aug. 16-20.

General Conference, Aug. 22-29.

Gospel Mission Conference, Aug. 29-Sept. 1.

Volunteers of America, San Francisco, Cal., Oct. 3-7, 1915.

Winona Lake (Ind.) dates for 1915:

Summer Bible School, July 6-Aug. 13.

Winona Assembly, July 6-Aug. 19.

Conference for Presbyterian Young People, July 13-16.

Church Efficiency Congress, Aug. 9-13.

Christian Citizenship Institute of National Reform Association, Aug. 9-19.

Conference on Pastoral Evangelism, Aug. 16-19.

Bible Conference, Aug. 20-29.

Women's Foreign Missionary Society of the M. E. Church, Los Angeles, Cal., Oct. 28-Nov. 4, 1915.

World Bible Congress, Panama-Pacific Exposition, San Francisco, Aug. 1-4, 1915.

World's Sunday-school Convention, Tokyo, Japan, Oct. 18-26, 1916.

World's Temperance Sunday, Nov. 7, 1915.

"AIN'T IT FINE TODAY?"

Sure, this world is full of trouble—

I ain't said it ain't.

Lord! I've had enough, an' double,

Reason for complaint.

Rain an' storm have come to fret me,

Skies were often gray;

Thorns an' brambles have beset me

On the road, but say,

Ain't it fine today!

What's the use of always weepin',

Makin' trouble last?

What's the use of always keepin'

'Thinkin' of the past?

Each must have his tribulation,

Water with his wine.

Life it ain't no celebration.

Trouble? I've had mine—

But today is fine.

It's today that I am livin',

Not a month ago,

Havin' losin', takin', givin'

As time wills it so.

Yesterday a cloud of sorrow

Fell across the way;

It may rain again tomorrow,

It may rain—but, say,

Ain't it fine today!—

—Douglas Malloch, in "American Lumberman."

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Christian and Missionary Alliance Summer Conferences for 1915 (probable dates):

Old Orchard Beach, Me., July 30-Aug. 8.

Lancaster, Pa., Aug. 6-15.

Beulah Park, O., Aug. 13-22.

Green Lake (Wis.) Bible Institute, July 28-Aug. 10, 1915.

Grove City (Pa.) Bible Conference, Aug. 3-13, 1915.

Laymen's Missionary Movement, Boston, Mass., Nov. 18-20, 1915.

The Moody Bible Institute of Chicago

DR. GRAY'S ENGAGEMENTS

During July Dr. Gray preached and conducted the Bible hour during a state convention of the Ohio Endeavorers at Toledo. He also supplied the pulpit of the Buena Park Presbyterian Church, Chicago, on one Sunday. He preached at the Chautauqua, Bloomington, Ill., and conducted the Bible hour at the Sunday-school Institute held in connection with it.

A Welcome Meeting

The Faculty, Business Staff and students of the Moody Bible Institute often have impromptu gatherings when the Spirit of God seems to fill up the whole assembly with unusual sweetness and power; but seldom do they experience a more gracious time than that of Saturday morning, July 10, when from 9 until after 11 o'clock they were gathered in the



EXTENSION DEPARTMENT STAFF

Top row (left to right): C. P. Meeker, E. B. Buckalew, G. E. Guiley, B. B. Sutcliffe.
Bottom row: Elinor Stafford Millar, J. C. Page, Frances C. Allison (Angy Manning Taylor, absent).

EXTENSION DEPARTMENT

We have to record that Miss Angy Manning Taylor, of our Extension Department, suffered the bereavement of her father who died July 8. We quote from a letter in which she says: "I am grateful for the prayers and tender thought of the faculty and student body of the Institute at this time of need. God has answered prayer and His sustaining presence has been constantly with me. The flowers you sent filled full their mission in our home."

Moody Church, as no auditorium of the Institute itself was sufficiently large to receive them.

The occasion was a kind of inaugural to Mr. E. B. Buckalew who has recently accepted the office of Secretary of the Extension Department. But it was made all the more memorable by the fact that most of the field workers of that department were present to participate in it, including Miss Eleanor Stafford Millar, who had just returned from Australia after her year's furlough for recuperation of her

health. There was one absentee for whom deep sorrow was felt, Miss Angy Manning Taylor, whose father had recently died, and who that day was engaged in the sad task of laying away his body in the grave until the resurrection.

The Dean presided, all the members of the Faculty being with him on the platform, as well as the members of the Business Staff. Brief addresses, every one of them telling and impressive, were given by Miss Millar, Mr. Guille, Mr. Page, Mr. Meeker, and Mrs. Allison, in this order; and then before asking Mr. Buckalew to speak, Dr. Gray called on Mr. Norman H. Camp to refer to a special conservation work he had recently done in Millville, N. J., under the auspices of the Extension Department. Mr. Camp while not officially connected with that department has done extension work for the Institute for years and has been much blessed both as an evangelist and Bible teacher. Mr. Buckalew closed this part of the exercises with an address that pleased, both with its clean humor and its deep spirituality. He brought the feelings of the whole assembly to the point of renewed dedication of themselves to God, which was seized upon by Dr. Gray as a suggestion for the closing prayers of the holy and happy occasion.

These petitions and thanksgivings were offered by Mr. Hillis and Mr. Shipp, workers in the field, representing the Financial Department and by Mr. Gaylord, the head of that department. It was a happy providence that permitted these brethren to be present on the occasion, which contributed to their encouragement and spiritual uplift, as their presence and prayers contributed to the same blessing in the hearts of all who saw and heard them as they led in prayer. Before presenting them, Dr. Gray spoke of the arduous and delicate nature of their work, and emphasized the fact that the spirit in which they did it was the same as that animating the evangelists and Bible teachers in the Extension Department. It was regretted that Mr. Campbell and Mr. Steen were not present, but they were affectionately remembered in prayer.

The singing throughout the meeting was more or less spontaneous, and the morning closed by joining in the fellowship song composed by Dr. Gray and Dr. Towner for such occasions:

"God bless the school that D. L. Moody
founded;
Firm may she stand, by foes of truth sur-
rounded!
Riches of grace bestowed may she never
squander,
Keeping true to God and man her record over
yonder!"

Extension Department Workers

The regular workers of the department were engaged during the month as follows:

Mrs. Frances C. Allison has been resting. George E. Guille after close of campaign at Pittsburgh went to his home in Athens, Tenn., and since reaching the Institute has been lecturing. Charles P. Meeker is engaged for part of the months of June and July in Open Air Work under the direction of our Practical Work Department. Miss E. Stafford Millar reached Vancouver from Australia on July 1 and came directly to the Institute for the Field Workers' Conference. John C. Page closed his work at the Sunshine Mission, Denver, Colo., on July 4. Miss Angy Manning Taylor had been teaching at Winona Lake until the death of her father.

One of our present students has been located in evangelistic work during part of the month of June, and Mr. H. W. W. Allen has been called to fill a pastorate at Lexington, O.

CHRISTIAN ENDEAVOR VISITORS

The Moody Bible Institute was greatly honored with visits from more than a thousand delegates in attendance at the International Christian Endeavor Convention, held in Chicago, July 7-12. These came from more than 30 states and two foreign countries—Germany and China. A very large proportion of them were officers, several being state presidents. Many expressed the deepest interest in Bible study and considered themselves fortunate in having the opportunity of visiting the great Bible Institute founded by D. L. Moody. Each visitor carried away with him or her a beautiful picture of Mr. Moody and a small package of information about the Institute.

The dormitories, lecture halls, the missionary museum, the correspondence and "Christian Workers Magazine" departments and the business offices were visited, besides a glance at various other provisions for the great work of the Institute. Probably the point of greatest interest to the visitors was Mr. Moody's room in the Men's Building. They were deeply interested in his table, his chair, his sofa, the large pictures of himself and Mrs. Moody and that of their burial place on Round Top, at Northfield, Mass., and the motto over the mantel. Many of them wanted to linger and enjoy the spiritual atmosphere that seemed to cling to the room occupied by the great man of God.

The opinion was freely made by many of the visitors that there were few Christians throughout the world who had any idea of the magnitude of the work of the Institute, which is now caring for more than 600 day students, nearly 200 in the evening classes and 2,300 in the correspondence courses.

REUNION AT ST. LOUIS.

A reunion of M. B. I. students of St. Louis, and near-by towns was held June 7, at 3:00 p. m., at the Jefferson Memorial Hall, Forest Park, where a delightful outing was enjoyed. Luncheon was served at the Young Women's Christian Association at St. Louis.

After luncheon the following topics were discussed: Is evangelistic work meeting with greater favor than formerly? Is the unparalleled success of the Institute and the fewness of students in many theological seminaries a protest of the people against the new or liberal theology? What relation, if any, exists between the great world war and the near approach of our Lord's return?

T. Bertrand Frary introduced the subjects, appointed the speakers and presided over the discussion. It was a refreshing and enjoyable evening. The following students were present: T. B. Frary, '99; James R. Smith, '90, and wife; S. D. Goodale, '97; R. L. Evans, '92, and wife; J. F. Rake, '03; Charles T. Wheeler, '92; H. Heinecke, '08; C. P. Meeker, '99; L. M. Aldridge, '12; F. K. Moss, '12; W. L. Swartz, '13; Misses Ora Hopkins, '04, Margaret E. Tarrant, '10, Clara B. Grunert, '14, and Cettie Rees, '96.

PERSONALIA

John W. Bostrom, '12, is pastor of the M. E. church, Springfield, Minn.

William Graf, '06, is pastor of a German Baptist church, Portland, Ore.

Edward L. Reiner, '07, is pastor of the Waveland Avenue Church, Chicago, Ill.

S. Cowes Noxon, '94, is pastor of the St. John's Church of England, Winona, Ont.

Wade Pinckney, '02, of Grand Marsh, Wis., has accepted a call to Embarrass, Wolfe, Me.

John Best, '11, is pastor of the Millard Avenue Congregational Church, of Chicago, Ill.

Martha S. Colburn, '02, is Bible-school visitor for the Ruggles Street Baptist Church, Boston.

E. C. Hise, '11, has charge (until Sept. 1) of the Hancock Circuit of Methodist churches, Hancock, Wis.

J. D. Taylor, '97, known as the sailor evangelist, is now pastor of the First Baptist Church, Astoria, Ore.

William A. Mennike, '04, of Bellaire, Mich., is engaged in evangelistic work and at present is holding tent meetings in Iowa.

R. B. Fisher, '02, is pastor of a Presbyterian church at Monticello, Ill., and also has charge of a rural church five miles from Monticello.

The Rev. William E. Briery, '07, who was with Dr. Torrey for some time as singer and player, visited the Institute for several days in July.

Albert Johnson and Samuel Martinez, present students, recently closed a two weeks revival meeting in the Baptist mission church, Western Springs, Ill.

Anna M. Campbell, '10, has been in Y. M. C. A. work in Cleveland, O., for the past twelve years, organizing and carrying on many departments of the work.

Percy C. Packer, '09, has a pastoral charge in Garner, Ia. A very encouraging report of his work has appeared in "The Advance," a progressive religious weekly.

Prof. A. L. Wolf, acting president of Parkville College, Mo., was a visitor at the Institute June 29. He courteously acted as critic for the Oratorical Club on the evening of that day.

S. D. Goodale, '97, evangelist, of Webster Groves, Mo., is being assisted in his meetings by his brother, B. W. Goodale. The latter, acting as musical director, has been doing splendid work the past year.

Ida B. Vibbard, '01, is general secretary of the League (women's department) of the Euclid Avenue Baptist Church, Cleveland, O.; superintendent of the Union Christian Endeavor for intermediates and president of the Parish Workers Council, which includes workers from the various churches and missions of the city.

Milo H. McMillen, '10, was called to Blooming Prairie, Minn., as pastor of the Presbyterian church, shortly after leaving the Institute. He and his wife, '11, have been blessed in their ministry, and the church built up and souls saved. He writes: "As I continue in the work, I am appreciating more and more the training I received at the Institute."

Olive Jensen, '07, Evanston, Ill., although not directly engaged in Christian work herself has assisted her brother in getting his training for the ministry at a theological seminary; helped her sister get a training at a Bible school in Rushford, Minn.; has given \$100 for tent mission work, and has made other contributions out of her earnings as a dressmaker.

Grant Chambers, '02, pastor of the First Baptist Church, Okmulgee, Okla., has written a pamphlet entitled, "The Financing of the Kingdom," in which he sets forth the scriptural foundation for tithes and offerings. He is also encouraging the sale of the Moody colportage books, and says he greatly enjoys reading about the good work at the Institute in the "Christian Workers Magazine."

J. Calvin Leonard, '10, was ordained on Friday, July 2, 1915, by Bismarck Presbytery, the Rev. Charles Mutchnick of Belfield, moderator of this presbytery, presiding. On the following Sunday he was regularly installed as pastor of the Presbyterian church of New Salem, N. Dak.

The Rev. Henry W. Stough, D. D., evangelist, and head of the Stough evangelistic party, recently conducted such a successful campaign in Reading, Pa., that a special "Tabernacle Edition" of "The Reading Herald" was issued to describe the campaign. On its pages appeared the pictures of four former M. B. I. students who assisted Dr. Stough in his meetings: Prof. D. L. Spooner, '11, chorus director; Miss Hanna Mae King, '14, secretary; Miss Florence Saxman, '14, head of the women's department of the campaign; and Miss Dora Cain, '06, director of personal work.

BORN

To Mr. and Mrs. Jephtha Dale Stentz, '03, Knoxville, Ia., June 19, 1915, a son, Jephtha Dale, Jr.

To Mr. and Mrs. Otis D. Ironmonger, '13, Sansalito, Cal., June, 1915, a son, Donald Otis.

MARRIED

George Milton Tweedel, '09, to Miss Esther Caroline Harrison at Richards Landing, Ont., February 24, 1915.



Mr. Kimura Speaking to Japanese On the Pacific Coast in March

H. S. Kimura, '99, is an ordained minister of the Church of Japan. He knew Dwight L. Moody, and after his ordination sought to carry Moody's evangelistic spirit into all his work. In Japan he has been unusually successful in drawing his unevangelized countrymen into the Christian church. Coming to this country he heard Mr. Sunday preach in Denver last autumn, and was overpoweringly impressed by the force of the sermons. He then followed him to Des Moines and heard him in every sermon of his campaign there for three weeks. He then started back to Japan and in April began work on a new basis. In a great tent located in the immediate vicinity of the houses of parliament in Tokyo, he has since been engaging the constantly increasing attention of the people of Tokyo. Those who have heard both Sunday and Kimura say that the latter has accomplished a very striking reproduction of Mr. Sunday's manners and for this reason he is now being styled the Japanese "Billy" Sunday.

DIED

The Passing of Miss Content Patterson

Content Patterson, '02, passed away on the morning of June 21, 1915, leaving a gap in the Christian ranks that will be hard to fill. For the past five years she has been director of Bible teaching in the Moody Church Sunday-school of Chicago, was a member of the Adult Bible Class Committee of the International Sunday School Association and was in constant demand as a speaker at conferences and conventions. At the Moody Sunday-school, she was in charge of grading, and of teacher-training classes, and taught a young women's Bible class. She was also president of the Young Women's Home of the Moody Church. Her life has been teeming with activities in our Lord's name. Services held in the Moody Church in her memory were impressive, and all present felt that her life had been a great blessing.

The Bible Institute Colportage Association

LEAFLET EVANGELISM

By Rev. Howard W. Pope.

The indiscriminate use of tracts by those whose zeal exceeds their wisdom has led many good people to question their value. It is foolish, however, to allow our prejudice against poor tracts to blind us to the value of good ones, and good ones can be had. The choicest thoughts of some of the best writers can now be found in leaflet form, and many a soul has been awakened by one of these silent messengers which God has put into the hand at just the right moment.

A man stepped into a street-car in New York, and before taking his seat gave to each passenger a little card bearing the words, "Look to Jesus when tempted, when troubled, when dying." One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver: "When you gave me this card I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good day, and may God bless you."

There is no such thing as chance in this world, and those who seek to be led by the Spirit often find themselves messengers of mercy to some weary soul. A lady once travelled two hundred miles to tell the writer personally how a card which he had given her had led to her conversion. It lay in her bureau drawer, bearing its silent testimony from time to time as she read it, until finally it led her to Christ.

Some ministers make constant use of leaflets in their pastoral work. They open the way for conversation, and often they are better than words, for a soul under conviction is sometimes disposed to quarrel, but one cannot quarrel with a tract. It never loses its temper, never answers back, and it sticks to what it has said. Besides, you can send a leaflet into many places where you cannot go yourself.

People in sorrow or sickness love to be remembered, and boys think more of a minister who occasionally gives them a bright leaflet. A man wrote me that in a town where he had used, "Why a Boy Should Be a Christian," forty-five people on their examination for church membership testified that they attributed their conversion mainly to that leaflet.

Housekeepers can use tracts to good advantage. Lay them on the parlor table that callers may read them while waiting. Often

there is time enough for one to be converted while a lady is finishing her toilet. Give them to the milkman, the grocer, the postman; enclose them in letters, library books and packages.

Business men have fine opportunities for this kind of work. A man once said, "I cannot speak in meeting, but if you will supply me with choice reading matter, I will pay for it and inclose it in the packages which go out of my store." Recently a customer uttered an oath in a New York business house. The proprietor quietly handed him a tract entitled, "Why Do You Swear?" The man read it, tears came to his eyes, and he said "I beg your pardon, sir." "Never mind me," said the other, "but don't you think you had better ask God's pardon? It was His name that you profaned." "I will do it," said the man, and he shook his hand warmly. It is not an easy matter to rebuke a swearer, but anyone can say, "Here is a leaflet which you may find helpful," or he can mail one to every profane person whom he knows.

Teachers can make good use of leaflets. Those who cannot talk with their pupils can put into their hands the wise words of others. Old-fashioned tracts will not do for boys. They want something which sparkles with life, which rivets the attention, and which stops when it gets there.

This is a busy age, we all know. People have not time, or think that they have not, to read books on religion, but if you put into their hands something which is attractive, interesting, and which can be read in a few minutes, it is sure of attention. I am convinced that anyone can easily multiply his influence twentyfold by a wise use of printer's ink.

Rev. J. Hudson Taylor, the founder of the great China Inland Mission, was converted by a leaflet when he was fifteen years old. Dr. R. A. Torrey, dean of the Los Angeles Bible Institute, said that there were two kinds of ammunition which he always carried with him, the Bible, and a package of leaflets.

A ticket agent who gave away a tract with every ticket sold, said that over twenty persons wrote him saying that the leaflets which he gave them had been blessed to their conversion.

One of the greatest secrets of success in Christian work is to have something to give away. Thus you can always secure attention, even among strangers, and open the way for

conversation. You can hand one a leaflet with a kindly smile, saying, "Would you like something to read?" After it is read the most natural thing is to talk about it. By offering a tract I have often detained people at the close of a service, and thus obtained an opportunity for Christian conversation. In this way nine people recently remained to get a leaflet, and finally all of them knelt with me and accepted Christ.

Never give away a tract unless you know its contents. Use all the tact you have, and pray for more. An old man said to a train boy, "No, I don't want your pop corn, don't you see I haven't any teeth?" "Buy some gum drops then, nice fresh gum drops." That boy knew how to adapt himself to his customers, and so should we. Occasionally select a good tract, and printing on it the name of your church or Sunday-school with an invitation to attend the services, canvass the whole neighborhood, leaving a tract at every house.

A physician told me recently that three times in three different cities, and at intervals of about a year, someone put into his pocket without his knowledge a little blue card containing the words, "Have you a home in heaven, where the angels are, and where your mother is, etc?" The first two cards set him thinking, but the third came at a time when he had just lost his mother, and it led him to Christ. No one of the three people knew that they were supplementing each other's work, and yet they were. None of the three ever knew that any good came from the card which they dropped into the stranger's pocket, but he knew and God knew, and that was enough. We shall never know all the good that comes from this kind of silent preaching, but we know enough to make it almost criminal for us to neglect it.

THE INFLUENCE OF A TRACT

A young Frenchman who had been wounded at the siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. You may see the monument of that man before the Church of the Consistory in Paris, standing with a Bible in his hand. He is known in history as Admirable Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a "sister of mercy," who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it. She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reached out into the Reformation on the entire continent of Europe, for he was William of Orange.

"How far yon little candle threw its beams!"
Who knows what the power of a tract may be?
—D. J. Burrell.

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North Carolina, 17 books, 15 gospels.	
Ohio, 125 books, 55 gospels.	
Illinois, 10 books, 10 gospels.	
Texas, 20 books, 35 gospels.	
Oklahoma, 25 books, 25 gospels.	
Colorado, 160 books, 160 gospels.	
Missouri, 30 books, 30 gospels.	
Maryland, 480 books, 450 gospels.	
Georgia, 15 books, 15 gospels.	

Mountain Book Fund:	
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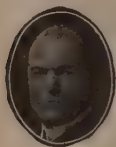
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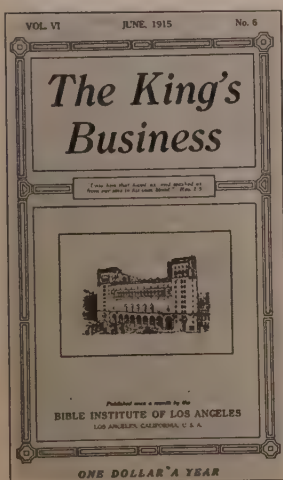
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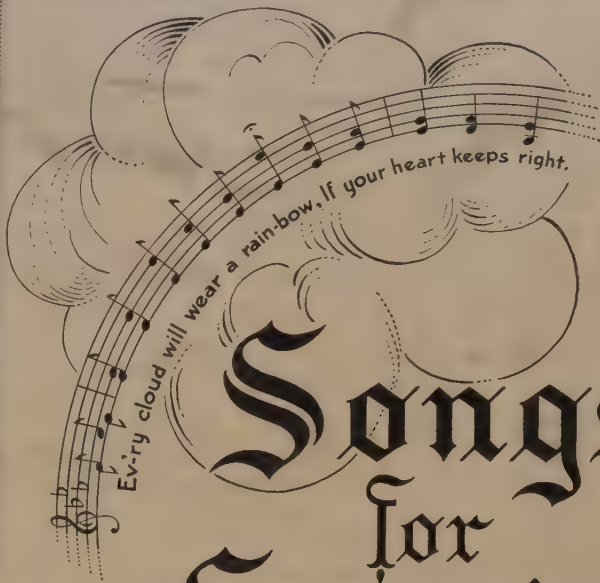
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Vol. XVII

DECEMBER, 1916

No. 4

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To thank thee for the riches of thy days,
For all the golden light which thou didst send
That glistens still in shadow and in haze.
Not always did thy face wear smiles, 'tis true;
And fickle, sometimes cruel, wast thou not?
But God's transforming grace, the whole way
through,
Has made thy worst but blessings in my lot.
The flower thou didst seem to pluck too soon,
The love thou didst so ruthless take away,
Are immortelles where glows an undimmed
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They still are mine, and I am safe, and they.

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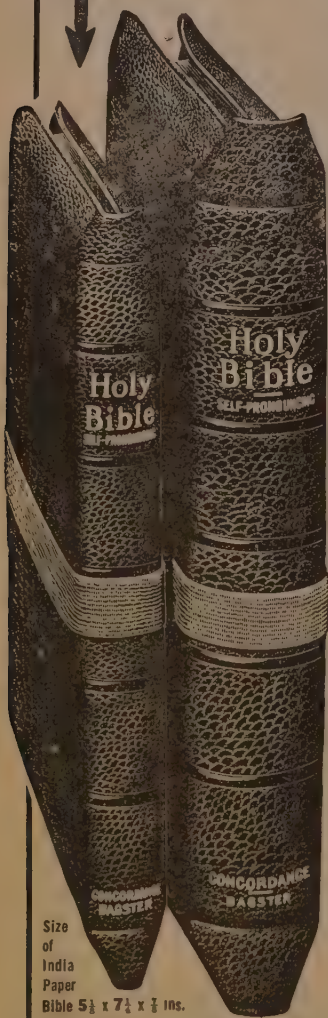
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19 1 K. 8. 15

20 De. 27. 15;

Ne. 8. 6;

1 Co. 14.

15

21 2 Ch. 1. 8.

13

d in the

morning

and in the

evening

22 Ex. 29. 38;

Nu. 28. 3, 4

CHAPTER 17.

355

NOW¹ it came to pass, as Dā'vid sat in his house, that Dā'vid said to Nā'than the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.

2 Then² Nā'than said unto Dā'vid, Do all that is in thine heart; for God is with thee.

3 And it came to pass the same night, that the word of God came

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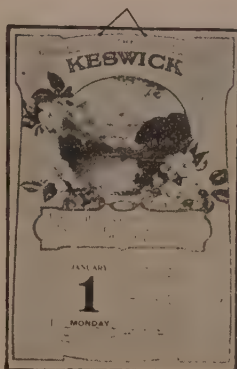
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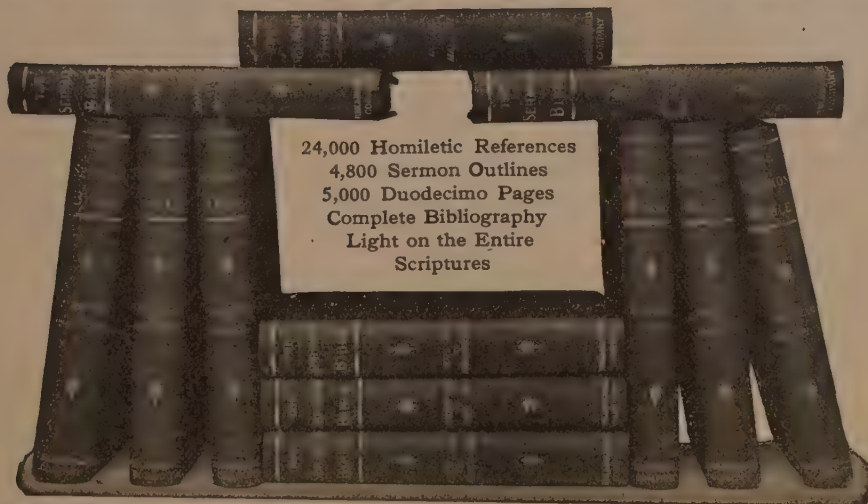
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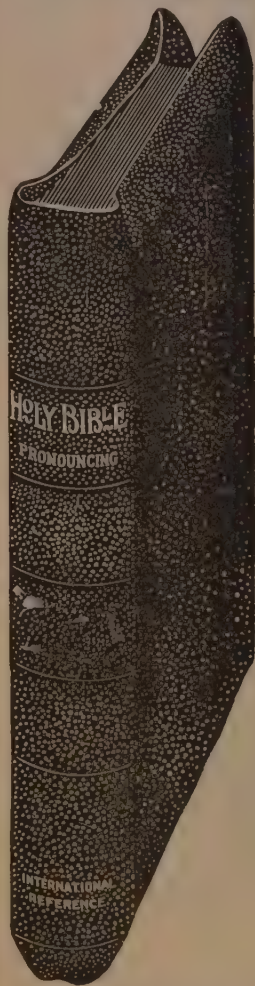
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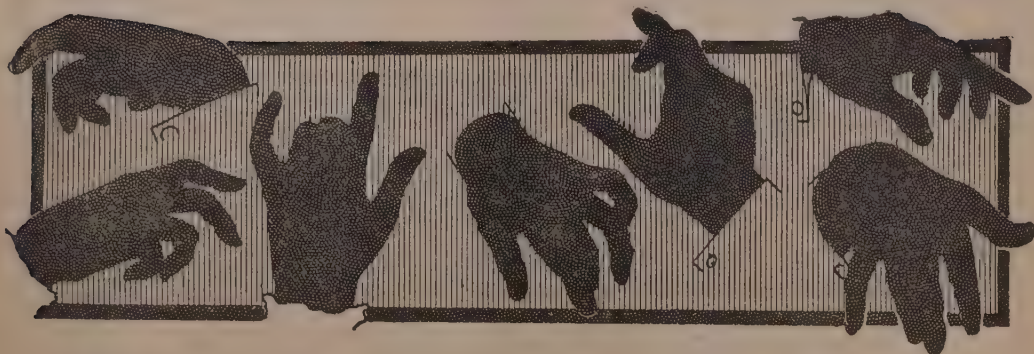
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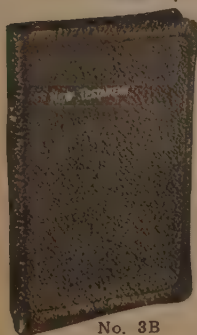


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The Williamsburg Mission at Work

EXPOSITION NO. 2

Last month we gave you a summarized statement of the work of the Williamsburg Mission to the Jews. We now go into detail and in this advertisement consider the first activity of our work as mentioned last month, the Gospel Preaching Department.

Here, in a hall holding about 200 Jews, we conduct a popular Gospel service on Friday night and on Sunday night. It is the rule to find our hall filled, and many times filled to overflowing. Of course you know what such a statement means in Jewish mission work. We quote from a well known Jewish missionary in London who, after having visited one of our meetings unexpectedly, wrote, "The hall was full of Jews, mostly men, but a good sprinkling of women were also there. They all sat very still and orderly as though they had been brought up to do so. I confess that all I saw and heard that night rejoiced my heart. Here was a good work done indeed in a way that must command respect from every Jew even of the educated ones."

Situated as we are, in the world's greatest Jewish Ghetto, you will not be surprised, nor will we be accused of assumption when we say that in our Mission building there are gathered together week after week more Jews to hear the Gospel of Christ than there are thus gathered in any other place in America. The inspiration of such a meeting is great, the Lord Jesus Christ is being upheld as the only Saviour of Jew and Gentile alike; the audience itself joins in the singing, and order prevails throughout.

Next month we hope to tell you of another department of our work. In the meantime we again bespeak your help, your prayers and your friendship. Our monthly publication "The Chosen People" is sent to all contributors to our work. Write us for specimen copies and other literature today.

WILLIAMSBURG MISSION TO THE JEWS

STATION A

BROOKLYN, N. Y.

THE Christian Workers Magazine

December, 1916

Editorial Notes

"And the world passeth away, and the lust thereof." 1 John 2:17.

As a comment on this passage we quote a brief dialogue between Mark Twain at 71, and H. H. Rogers, the Standard Oil magnate who was perhaps a little younger.

Cut Mark Twain did not know the God of the Bible, but we can not speak
Loaf as intelligently of Mr. Rogers.

Clemens (Mark Twain): "Well, Rogers, I don't know what you think of it, but I think I have had about enough of this world, and I wish I were out of it."

Rogers: "I don't say much about it, but that expresses my view."

Twain's biographer adds: "This, from the foremost man of letters and one of the foremost financiers of the time was impressive. Each at the mountain-top 'of his career, they agreed that the journey was not worth while—that what the world had still to give was not attractive enough to tempt them—to prevent a desire to experiment with the next stage."

"One could remember a thousand poor and obscure men who were perfectly willing to go on struggling and starving, postponing the day of settlement as long as possible; but perhaps, when one has had all the world has to give, when there are no new worlds in sight to conquer, one has a different feeling."

We pass this on to our readers as not unsuited to reflection as the end of another year draws near. Most of them are Christians, but some, it may be, have been thinking too much of the world of late. What does it amount to in comparison with that "which God hath prepared for them that love Him"? (1 Cor. 2:9).

Would these two "foremost" men "experiment with the next stage"? Thank God it is no experiment to the true believer, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

Are some of our readers still unsaved? The time is short. "Today, if ye will hear his voice, harden not your hearts" (Heb. 3:7, 8).

Religion in itself has no saving power. Paul told the Athenians they were too religious. Religion has been made a cloak for many crimes, and the very word is sometimes a synonym for hypocrisy.

Religion
Vs.
The Gospel Frederick J. Haskins reminds us that, "while the Spanish conquerors, the French filibusters, and the English buccaneers, who took their turns in pillaging Panama, were cruel beyond imagination, they were always famous for their outward evidences of religion and piety. The Spanish were always chanting hymns and honoring the saints; the French would shoot down their own soldiers for irreverent behaviour during mass; the English pirate captains never failed to hold divine services on Sunday, and often prohibited profanity and gambling."

It is the gospel of Jesus Christ that saves, and that is not a religion but a gift of eternal life. Get this fact before the people. Preach it, testify to it. Take their minds away from church, and sacraments and works of every kind and fasten them upon the Babe of Bethlehem. Exalt Him, His incarnation, His death and sacrifice, His resurrection and exaltation, His coming again. "Where there is no vision the people perish," but the vision which saves them from perishing is Christ and Him crucified.

This is what makes foreign missions a duty. Hinduism, Mohammedanism and all the other "isms" are good enough in their place. That is, there is moral teaching enough in them to talk about, but what good is it either now or at the day of judgment? Humanity is lost, and must be shown the way home through the Cross. May God make us to be clear, and then faithful.

There is a large industrial concern in Chicago which employs over one hundred boys around fourteen or fifteen years of age. These have their own school-room in the building where they work, with teachers presided over by a former superintendent of schools. Arithmetic and English are their principal studies,

but with these go personal hygiene and good manners.

They have also a comprehensive library of good fiction and reference books, and they are offered inducements to enroll themselves in the various available evening schools in the city. One of these inducements is a summer outing at the concern's expense in their own camp, where the boys can fish and row and sail, and get instruction in swimming free of cost.

Their inner man is thought of too, and they are provided with cards which entitle them daily to soup, chocolate and cocoa in the cafeteria at one cent a serving. This keeps them from filling up on injurious eatables at outside stands.

Who shall say that the world is not looking out for its own? This is social service indeed, and of a praiseworthy kind, but what is the motive behind it, and what are its limitations?

We would not say that Christianity has nothing to do with it, but it is not distinctively Christian, not even altruistic in fact. It is broad business statesmanship, there is civicism in it if you please, but pure selfishness may inspire it.

And how far does it go? Physical health, mental development, polite behavior, excellent are they all. But is there nothing more?

No, there can be nothing more in that environment. Society would not stand for it. Let that concern be never so anxious for the salvation and spiritual welfare of those boys, they dare not attempt a propaganda of the gospel.

This is the mission of the church, and that is the reason why the church should let the world care for the bodies and the minds of men, and devote itself to their souls.

We believe in social service of course. We would go much further than the example furnished by this business concern. It would be difficult to put a limit to the social service in which we believe. But the business of the church is to make Christians. True Christians mingling in the world will furnish all the stimulus and motive power for social service that the world needs. Indeed in this day of "efficiency," paganism would do that. Making better boys is good, but saving them is better.



She was a widow with a moderate competency, who resided with two female relatives. They had always been very kind and attentive to her although limited

She more than she in this world's Neglected goods. It was her intention To Sign It frankly expressed, to leave them her property as a token of appreciation of their many kindnesses.

However she was always postponing the making of her will until, under pressure, one day she secured a lawyer to draw it up. But even then with the pen in her hand she hesitated to sign it. Her excuse was that it would be time enough to do it when she was taken ill. Subsequently she went south to spend the winter and took the unsigned document in her trunk.

One day she unexpectedly became unconscious, recovering only long enough to hand an attendant the visiting card of a friend whom she wished to be notified of her condition. Then she relapsed into unconsciousness and never rallied.

The will still being unsigned, her property passed to a relative whom she had not seen for forty years, an inmate of an Old Men's Home. He was a person who had led a disreputable life, and for whom she had no respect. To him she would not willingly have left a penny.

How often this story is repeated, and deserving and needy friends and relatives disappointed and injured by such neglect. What grief it would cause those guilty of the neglect were they conscious of it in the life beyond!

In the same way how frequently has the work of the Lord suffered because Christians have not made and signed their wills in time! Many a Christian has sincerely purposed to further some precious cause by his means after he has left this world, and failed to do it by this neglect. How sad that the greater loser is not the cause for which the money was intended, but the person who failed to have it so applied.

Have you made your will, and signed it?



The most interesting piece of news to us during the past few weeks was the statement of Prof. Münsterberg, of Harvard, that he had been reliably informed that Russia and Germany would sign terms of a separate peace before Spring; and that after this there would be an alliance among Germany, Austria, Russia and Japan.

We cannot speak about the time, we know not whether it will come before Spring, but we do know that it will come sometime. Whose word Prof. Münsterberg is taking we do not know, but that which we are taking is the Word of God. Readers of the Bible are way ahead of Harvard's professor in this matter. They have made a scoop on him. And they can give him still another point; viz., that the whole of Austria will not be in that alliance. There is to be a division at the Danube one of these days.

Hundreds of hearts felt a deep pang of sorrow at the news of Bishop Cheney's death on November fifteen, but when they learn the manner of it they will say, "How Charles blessed!" and, "Was not that just Edward the way He would like to have been Cheney called home!" Octogenarian though he was, he made eleven pastoral calls on the day previous, and passed the evening at home reading aloud in his family circle. After awakening the next morning he fainted twice. Subsequently he remarked to a friend at his bedside, "Perhaps this is the last, and I am so happy!"

For fifty-six years he served as pastor of Christ Reformed Episcopal Church in this

city, a record doubtless without a parallel, as the parish never knew any other pastor. For perhaps thirty-five years of that period he added to his duties those of a Bishop in his denomination. He was a good administrator, a faithful shepherd, a preacher of unusual eloquence and power, a charming personality, a lover of children, a patriotic citizen, a warm friend, a humble and sincere Christian.

This issue of our Magazine is already on the press and we can say no more, save that we expect to meet our beloved brother in that blessed day for which he longed, when "the Son of Man shall come in the glory of his Father," and "reward every man according to his works."

"Who Is Jesus Christ?"

A Christmas Editorial

A CHRISTIAN worker and a soul-winner, was dictating a brief story of her life to a typist, when the latter suddenly interrupted her with the question, "Who is Jesus Christ?"

His name frequently had been referred to in the narrative, and in such a deeply important way, and in such engaging terms, that the question could not be withheld.

When her employer explained who He was, the typist, twenty-six years old, replied: "I never knew before that He was the Son of God, or anything but a good man. Ministers and Sunday-school teachers take too much for granted and think we young people know these things, but I am not the only one who does not know them."

We are telling this for what it is worth, and it ought to be worth a good deal not only to pastors and Sunday-school teachers, but Christian parents, and Christian people of all classes who come in contact with the young.

"So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

This was what was done for the people of Israel in Nehemiah's and Ezra's time (Neh. 8:8). How many are following their example today? How much of the Bible is being read by Christians even in the church itself, to say nothing of other places? What attention is being paid to the way in which it is read? How much pains is being taken to explain it to the people and to cause them to understand it? O, what a day of reckoning awaits the church on this question!

The employer in this case herself knew nothing about Christ till she reached womanhood. None of God's people whom she met, ever spoke to her about being a Christian or

invited her to church, but her worldly acquaintances used their influence to interest her in worldly pleasures.

One day, while at work in an office, she turned to a friend, saying, "What do you do with yourself Sundays?" The reply was that, as she usually went to the theater Saturday evening, she rested until noon, and in the afternoon either read, took a car-ride to Franklin Park, or received and returned calls, etc.

"Why, that is just the way I do, too," said the other; "and do you know I am tired of this way of living. Have you always lived in this manner?"

"Oh, no," was the reply, "I used to attend church and Sunday-school, but I have not done so now for some time."

Then followed a long, earnest conversation between the two young women, revealing their dissatisfaction with their manner of life and the desire for something better and more satisfying. As a result, both of them attended a "Social Song Service" at a certain church the next Sunday.

It was not long after this before the one we have called the employer found Christ, and subsequently devoted all her time to His service and to the saving of other souls.

The simple story is told in a little pamphlet, "An Easter Awakening," which can be had for ten cents by addressing Miss E. R. E., 101 Rock Street, Fall River, Mass.

When we began we had no thought of turning this editorial into a book advertisement, but our publishing agent will not object, but rejoice rather, if it shall be the means of quickening any of the Lord's servants in soul-winning, or add one more jewel to His crown.

But here is another thought, in which there

is great encouragement. God is working even when man is not working. None of His people was speaking to Miss E. R. E. about her soul and its need of higher and better things, but He Himself was doing so. He was making her dissatisfied with her worldly life, and urging her to take the initiative which eventually led to her salvation.

How awe-inspiring the thought is! What profound mysteries it brings before the mind! We can not dwell upon them, but we may find comfort in the fact that God is interest-

ed in saving souls more than we. Therefore let us keep simply and faithfully sowing the seed, for we know not "whether shall prosper either this or that" (Eccles. 11:6).

And let us keep praying for those who are lost and indifferent, even though they are separate from the ordinary means of grace. God has ways of reaching them beyond our ken. How we should praise Him for this grace!

This is who Jesus Christ is, and this is why we worship Him at this Christmastide.

Topics for the Week of Prayer

DECEMBER 31, 1916, TO JANUARY 6, 1917

Suggested by the World's Evangelical Alliance

SUNDAY, DECEMBER 31

TEXTS FOR SERMONS AND ADDRESSES

"Another year's respite."—Luke xiii. 8, 9.

"Christ the Head of the Church."—Eph. i. 22, 23.

"The triumph of faithfulness in national life."—Hab. ii. 4.

"The only 'if.'"—John xii. 31, 32.

"The God of our fathers."—1 Chron. xxviii. 9.

"The constraint of Christ's love."—2 Cor. v. 14.

MONDAY, JANUARY 1

THANKSGIVING AND HUMILIATION

THANKSGIVING—For the witness of the living Church and of the Holy Scriptures. For the two eternal facts: "He hath made Him to be sin for us Who knew no sin." "He . . . liveth, and was dead." For the spirit of sacrifice that has been purging human life. For the deepening of spiritual thought and life within the Church.

HUMILIATION—For our failure to live in "the communion of the Holy Ghost." For worldliness and the spirit of compromise in the Church. For the desecration of the Lord's Day, the neglect of the sanctuary, the contempt of God's Word, and the decay of family piety.

SCRIPTURE READINGS: Psalm ciii. 1-5; Romans viii. 31-39; Psalm li.; Revelation iii. 14-32.

TUESDAY, JANUARY 2

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

PENITENCE—For the failure of the Church to bear such faithful and united witness as would make its influence more deeply felt among professedly Christian nations.

PRAYER—For such a realization of the presence and power of the Holy Spirit as may lead to revival. For the purification of the Church in every community throughout the world. For the growth of a spirit of unity amid diversity of operations. For the love that embraces all mankind.

SCRIPTURE READINGS: Isaiah liv. 2-5; John xx. 19-23; Acts ii. 1-4; 1 Cor. xii. 4-7.

WEDNESDAY, JANUARY 3

NATIONS AND THEIR RULERS

PRAYER—For the world-wide recognition of the supreme law of love. For the development of brotherhood among the nations. That the growing spirit of

nationalism may be guided by Christian ideals. That righteousness, mutual consideration, and forbearance may prevail, and lasting peace be established. That men of integrity, full of faith and of the Holy Ghost, may rule the nations.

SCRIPTURE READINGS: Psalm xxiv.; Psalm ci.; 1 Timothy ii. 1-8; 1 Peter ii. 13-25.

THURSDAY, JANUARY 4

MISSIONS AMONG MOSLEMS AND THE HEATHEN

PRAYER—That the Church may give the gospel in its fulness to the human race. That evangelical doctrine may not be surrendered by missionaries in order to compromise with false teaching and systems. That a tactful, faithful, and fearless presentation of Christ may be made to Moslems. That wisdom may be given in dealing with mass movements in India, racial problems in Africa, and tendencies toward materialism in China and Japan.

SCRIPTURE READINGS: Psalm ii.; Luke iv. 40-44; Romans xvi. 25-27.

FRIDAY, JANUARY 5

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

PRAYER—That family altars may be multiplied, and parents be influenced to pray with their children as well as for them. That true religion may have first place in all education. That teachers may be able to instruct with knowledge, moral force, and spiritual power. That young people may be led to Christ and experience "the joy of salvation" through full consecration. That the movement in colleges and schools may be further widened and deepened.

SCRIPTURE READINGS: 1 Kings iii. 5-15; 2 Timothy iii. 14-17; Matthew xix. 13-15.

SATURDAY, JANUARY 6

MISSIONS AT THE HOME BASE AND AMONG THE JEWS

PRAYER—That Christians may no longer remain unconcerned while sin is working death among their neighbors. That an "atmosphere" may be created that will make men ashamed of intemperance and lust, of gambling and selfishness, of luxury and pride. That ministers and lay workers may be more intent on individual conversion. That Christians may remember their debt to the Jews, and for Christ's sake seek to help them into the light.

SCRIPTURE READINGS: Psalm ii.; Luke x. 25-37; Romans xi. 13-24.

Some Thoughts on Predestination

By Rev. Benjamin B. Warfield, D. D.

Professor of Didactic Theology in Princeton Theological Seminary

We had been asked to enlighten our readers on this deep subject, and we felt that no living theologian could do it better than Dr. Warfield. We think it not inappropriate to publish his article in the month which closes the old year. May its instruction strengthen our confidence in God, comfort our hearts, allay our fears, revive our spirits and deepen our submission. The God who controls things is the Babe of Bethlehem who came into the world "to seek and to save that which was lost."—Editors.

A GREAT man of the last generation began the preface of a splendid little book he was writing on this subject, with the words: "Happy would it be for the church of Christ and for the world, if Christian ministers and Christian people could be content to be disciples—learners." He meant to intimate that if only we were all willing to sit simply at the feet of the inspired writers and take them at their word, we should have no difficulties with Predestination. The difficulties we feel with regard to Predestination are not derived from the Word. The Word is full of it, because it is full of God, and when we say God and mean God—God in all that God is—we have said Predestination.

Our difficulties with Predestination arise from a, no doubt not unnatural, unwillingness to acknowledge ourselves to be wholly at the disposal of another. We wish to be at our own disposal. We wish "to belong to ourselves," and we resent belonging, especially belonging absolutely, to anybody else, even if that anybody else be God. We are in the mood of the singer of the hymn beginning, "I was a wandering sheep," when he declares of himself, "I would not be controlled." We will not be controlled. Or, rather, to speak more accurately, we will not admit that we are controlled.

God and Control Are One

I say that it is more accurate to say that we will not admit that we are controlled. For we are controlled, whether we admit it or not. To imagine that we are not controlled is to imagine that there is no God. For when we say God, we say control. If a single creature which God has made has escaped beyond His control, at the moment that he has done so he has abolished God. A God who could or would make a creature whom He could not or would not control, is no God. The moment He should make such a creature He would, of course, abdicate His throne. The universe He had created would have ceased to be His universe; or rather it would cease to exist—for the universe is held together only by the control of God.

Even worse would have happened, indeed, than the destruction of the universe. God would have ceased to be God in a deeper sense than that He would have ceased to be the Lord and Ruler of the world. He would

have ceased to be a moral being. It is an immoral act to make a thing that we cannot or will not control. The only justification for making anything is that we both can and will control it. If a man should manufacture a quantity of an unstable high-explosive in the corridors of an orphan asylum, and when the stuff went off should seek to excuse himself by saying that he could not control it, no one would count his excuse valid. What right had he to manufacture it, we should say, unless he could control it? He relieves himself of none of the responsibility for the havoc wrought, by pleading inability to control his creation.

To suppose that God has made a universe—or even a single being—the control of which He renounces, is to accuse Him of similar immorality. What right has He to make it, if He cannot or will not control it? It is not a moral act to perpetrate chaos. We have not only dethroned God; we have demoralized Him.

Of course, there is no one that thinks at all who will imagine such a vanity. We take refuge in a vague antinomy. We fancy that God controls the universe just enough to control it, and that He does not control it just enough not to control it. Of course God controls the universe, we perhaps say—in the large; but of course He does not control every thing in the universe—in particular.

Did God Make a Universe to His Liking?

Probably nobody deceives himself with such palpable paltering in a double sense. If this is God's universe, if He made it and made it for Himself, He is responsible for everything that takes place in it. He must be supposed to have made it just as He wished it to be—or are we to say that He could not make the universe He wished to make, and had to put up with the best He could do?

And He must be supposed to have made it precisely as He wished it to be, not only statically but dynamically—considered, that is, in all its potentialities and in all its developments down to the end. That is to say, He must be supposed to have made it precisely to suit Himself, as extended not only in space but in time. If anything occurs in it as projected through time—just as truly as if anything is found in it as extended in space—which is not just as He intended it to be—

why, then we must admit that He could not make such a universe as He would like to have, and had to put up with the best He could get. And, then, He is not God. A being who cannot make a universe to His own liking is not God. A being who can agree to make a universe which is not to His liking, most certainly is not God.

But though such a being obviously is not God, He does not escape responsibility for the universe which He actually makes—whether as extended in space or in time—and that in all its particulars. The moment this godling (not now God) consented to put up with the actual universe—whether as extended in space or as projected through time, including all its particulars without exception—because it was the best He could get, it became His universe. He adopted it as His own, and made it His own even in those particulars which in themselves He would have liked to have otherwise. These particulars, as well as all the rest, which in themselves please Him better, have been determined on by Him as not only allowable, but as actually to exist in the universe which, by His act, is actually realized.

That is to say they are predestinated by Him, and because predestinated by Him actually appear in the universe that is made. We have got rid of God, indeed; but we have not got rid of the Predestination, to get rid of which we have been willing to degrade our God into a godling.

We have passed insensibly from the idea of control to the idea of Predestination. That is because there is no real difference between the two ideas at bottom. If God controls anything at all, of course He has intended to control it before He controls it. Exactly the control which He exerts, of course He has intended to exert all along.

Providence and Predestination

No one can imagine so inadvertent a God, that He always acts "on the spur of the moment," so to speak, with no manner of intention determining His action. Providence and Predestination are ideas which run into one another. Providence is but Predestination in its execution; Predestination is but Providence in its intention. When we say the one, we say the other, and the common idea which gives its content to both is control.

It is purely this idea of control which people object to when they say they object to Predestination; not the idea of previousness, but purely the idea of control. They would object just as much if the control was supposed to be exercised without any previous intention at all.

They ought to object much more. For a

control exercised without intention would be a blind control. It would have no end in view to justify it; it would have no meaning; it would be sheerly irrational, immoral, maddening. That is what we call Fate. Say intention, however, and we say person; and when we say person we say purpose. A meaning is now given to the control that is exercised; an end is held before it.

And if the person who exercises the control be an intelligent being, the end will be a wise end; if he be a moral being it will be a good end; if He be infinitely wise and holy, just and good, it will be an infinitely wise and holy, just and good end, and it will be wrought out by means as wise and holy, just and good as itself.

To say Predestination is to say all this. It is to introduce order into the universe. It is to assign an end and a worthy end to it. It enables us to speak of a far off divine event to which the whole creation is moving. It enables us to see that whatever occurs, great or small, has a place to fill in this universal teleology; and thus has significance given it, and a justification supplied to it. To say Predestination is thus not only to say God; it is also to say Theodicy.

No matter what we may say of Predestination in moments of puzzlement, as we stand in face of the problems of life—the problem of the petty, the problem of suffering, the problem of sin—it is safe to say that at the bottom of our minds we all believe in it. We cannot help believing in it—if we believe in God; and that, in its utmost extension, as applying to everything about us which comes to pass.

Take any occurrence that happens, great or small—the fall of an empire or the fall of a sparrow, which our Lord Himself tells us never once happens "without our Father." It surely cannot be imagined that God is ignorant of its happening—nay, even if it be so small a thing as the fall of a pin.

Not Taken by Surprise

God assuredly is aware of everything that happens in His universe. There are no dark corners in it into which His all-seeing eye cannot pierce; there is nothing that occurs in it which is hidden from His universal glance. But certainly neither can it be imagined that anything which occurs in His universe takes Him by surprise. Assuredly God has been expecting it to happen, and in happening it has merely justified His anticipations.

Nor yet can He be imagined to be indifferent to its happening, as if, though He sees it coming, He does not care whether it happens or not. That is not the kind of God our God is; He is a God who infinitely cares, cares even about the smallest things. Did not our Saviour speak of the sparrows

and the very hairs of our heads to teach us this?

Well, then, can it be imagined that, though infinitely caring, God stands impotently over against the happenings in His universe, and cannot prevent them? Is He to be supposed to be watching from all eternity things which He does not wish to happen, coming, coming, ever coming, until at last they come—and He is unable to stop them?

Why, if He could not prevent their happening any other way He need not have made the universe; or He might have made it differently. There was nothing to require Him to make this universe—or any universe at all—except His own good pleasure; and there is nothing to compel Him to allow anything which He does not wish to happen, to occur in the universe which he has made for His own good pleasure.

Clearly things cannot occur in God's universe, the occurrence of which is displeasing to Him. He does not stand helplessly by, while they occur against His wish. Whatever occurs has been foreseen by Him from all eternity, and it succeeds in occurring only because its occurrence meets His wish.

It may not be apparent to us what wish of His it meets, what place it fills in the general scheme of things to which it is His pleasure to give actuality, what its function is in His all-inclusive plan. But we know that it could not occur unless it had such a function to perform, such a place to fill, a part to play in God's comprehensive plan.

And knowing that, we are satisfied. Unless, indeed, we cannot trust God with His own plan, and feel that we must insist that He submit it to us, down to the last detail, and obtain our approval of it, before He executes it.

Least of all will the religious man doubt the universal Predestination of God. Why, what makes him a religious man is, among other things, that he sees God in everything.

Two Ways of Looking at Things

A glass window stands before us. We raise our eyes and see the glass; we note its quality, and observe its defects; we speculate on its composition. Or we look straight through it on the great prospect of land and sea and sky beyond. So there are two ways of looking at the world. We may see the world and absorb ourselves in the wonders of nature. That is the scientific way. Or we may look right through the world and see God behind it. That is the religious way.

The scientific way of looking at the world is not wrong any more than the glass-manufacturer's way of looking at the window. This way of looking at things has its very important uses. Nevertheless the window was placed there not to be looked at but to be

looked through; and the world has failed of its purpose unless it too is looked through and the eye rests not on it but on its God. Yes, its God; for it is of the essence of the religious view of things that God is seen in all that is and in all that occurs. The universe is His, and in all its movements speaks of Him, because it does only His will.

If you would understand the religious man's conception of the relation of God to His world, observe him on his knees. For prayer is the purest expression of religion and in prayer we see religion come to its rights.

Did ever a man pray thus: "O God, Thou knowest that I can do as I choose and Thou canst not prevent me, Thou knowest that my fellow men are, like me, beyond Thy control, Thou knowest that nature itself goes its own way and Thou canst but stand helplessly by and watch whither it tends?"

No, the attitude of the soul in prayer is that of entire dependence for itself, and of complete confidence in God's all-embracing government. We ask Him graciously to regulate our own spirit, to control the acts of our fellow-men, and to direct the course of the whole world in accordance with His holy and beneficent will. And we do right. Only, we should see to it that we preserve this conception of God in His relation to His world, when we rise from our knees; and make it the operative force of our whole life.

I know, it is true, an eminent theologian who will shake his head at this. God cannot control the acts of free-agents, he says, and it is folly to ask Him to do so. If we go gunning with an unskilful friend, he may awkwardly shoot us; and it is useless to ask God to protect us; He simply cannot do it. If we are at work at a dangerous machine by the side of a careless companion, he may destroy us at any moment, and it is useless to ask God to avert the mishap; God cannot do it.

If this were so, we certainly would be in a parlous case. Or rather the world would long ago have broken down into chaos.

All is Well

Every religious man knows full well that it is not so. Every religious man knows that God can and will and does control everything that He has made in all their actions, and that therefore—despite all adverse appearances—it is all well with the world.

All well with the world, which is moving steadily forward in its established orbit; and all well with us who put our trust in God. For has He not Himself told us that all things—all things, mind you—are working together for good to those that love Him? And how, pray, could that be, except that they all do His bidding in all their actions?

How Much Are You Giving?

By Fred L. Rosemond, Esq.

An abbreviated report of a talk at the Mountain Lake Park Bible Conference, prefaced by Proverbs 11:24; 13:7; Matthew 6:19-21; Luke 6:38, and 1 Timothy 6:9, 10, showing forth a considerable part of the scriptural philosophy of giving and withholding.—Editors.

HOW much are we giving? The fact is that we do not know and cannot tell. Most givers keep no accounts. Such statistics as are available are for particular channels only. Nothing but an estimate can be made of the aggregate gifts from all Christian givers, and there is scant reason to believe such an estimate reliable. At the same time, many of us think we give more than we do. Appeals come from all directions and accumulate about us, and we are apt to remember that we were besought to give even when we forget that we did not give in response to them. As Dr. Jowett has written, in substance, we sweat as much under our recollection of the burden of the many requests for money as if we had given money in answer to every one. However, that Christians as a whole are not giving either as much as they should or as much as they could, is nevertheless evident. A Christian nation that spends for chewing gum in one year three-fourths of what it gives to foreign missions must admit this.

Reasons for Not Giving

Why do we not give more? Only two considerations out of many are mentioned, but two which are sometimes forgotten. A pastor, or a representative of a worthy cause, solicits one of good standing as a Christian for a gift to such a cause, and is answered: "I do not have the money." The solicitor is not only disappointed, but is apt to go away with the feeling that he has not been told the truth; that the truth is that the money was in hand, but unwillingness to give dictated the answer. Yet the answer is often true; the individual did not have the money; it had been spent for something else. Get to them before the money which should be given to Christian activities has been spent otherwise. This points in the direction of previous education in giving, which will be mentioned more than once.

Another refuses to give because, he says, "I do not know where all this money goes." That is not only often the fact, but much of the time the criticism implied is well founded. Contributors to a church, to a mission, to any organized Christian activity, are absolutely and unqualifiedly entitled to know what is done with what they give. Periodical exhibits of outlays and income should be made, and these should be voluntary, should be forthcoming without being asked for. It is always important, as we are frequently told, to have re-

ligion in business, but the other side of it is that we should also have business in religion. Lay the financial condition before givers and consult them; show them that they are more than purses, that they are integral parts of the undertaking. Hence the importance of a budget, of systematic giving, of the "Every Member Canvass," rightly conducted. In this direction the pastor, as the leader, must move first and oftenest; it is "up to him" to start it and to keep it going.

Education in Giving

This need of education is found, in part, in a wrong education. In many Christian families the child is started off to Sunday-school regularly, and, if the parents are quite anxious to train the child to give unto the Lord, is throughout its early years sent with a penny in its hand. This is education, to be sure, but only part of it. This happens, when it does happen, only once a week, but how is it on the other six days with the same child? On week days, for a glass of soda water, father or mother gives him, not one cent, but five cents. So for a package of chewing gum. The child is trained to give to the Lord one penny, and to the confectioner five times as much. The Sunday-school only is on a penny basis.

And there is also a sad lack of education. Here are representatives of numerous denominations, so interested in the affairs of the kingdom of God that they have left their homes and have come here to attend this Bible Conference, and yet it is a fair question how much information even you have about the benevolent works of your own denominations. How many separate boards have you? What work does each board carry on? How much money do they handle per year altogether? How much does each one handle? What are the results? Does their record invite confidence or criticism? May we imagine that there is not a person here, in even this select company, who can answer these questions about his own denomination with certainty? Yet knowing just what is going on is what ties men up to undertakings in other walks of life. Business men are suspicious of generalities about income and outgo and returns in business life; they want to know. It is an oversight not to tell our church people more about such things from our pulpits, and in personal interviews as well as by publication.

What specific effort has been made to educate and inform the men, except by the "Lay-

men's Missionary Movement"? Yet the church realizes that to the men it must look if its needs are to be fairly met. Such things unmistakably point to general mission study, and to general study of your church's activities. Here let the pastors lead; it is their place to do so. One fact of recent origin and of unmistakable significance is that a few weeks ago, at a missionary conference in the Moody Church in Chicago, no less than two hundred persons publicly volunteered for service in mission work, abroad if necessary, and no money was in sight or forthcoming with which to send them; there is a supply of workers ahead of a supply of means. That is a sample of the many facts that education would bring before our people.

Channels for Giving

That much is given outside of the church naturally suggests the question whether Christians should give through their churches only. Some should and some should not. The individual who knows nothing of work or workers in the mass, who knows of no channel except this one, or who lacks the ability or the interest to investigate and discriminate among the many claimants upon one's bounty, will doubtless do best to give through the church only. So with one who conscientiously believes that course the best. Those who know of various opportunities through various agencies do not stand in the same case. The Lord's work can and does make progress in spite of our follies and mistakes, but can any one doubt that the Lord prefers us to be wise rather than foolish, and judicious rather than thoughtless? "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 17:11). What would you think of me if, as a lawyer, I would be more careful to make a good investment for a client than to make a good investment for the Lord with my gifts? As between a large but dead church somewhere and a live, growing rescue mission,—one scarcely, if at all, holding its own, and the other steadily saving souls,—as between two such propositions in the Lord's business, which is the better investment? In which place will money do the most good? There are many organized activities, doing Christian work, directly and indirectly helping even the church itself, outside of the church, and which it is a real privilege to help.

What Shall Christians Give?

"Give to him that asketh thee," our Master said (Matt. 5:42). What are we to give? Not necessarily what is asked. Such a question is made necessary by that love of money which leads us to consider this command as applying to money only, and some, if they lack money, feel excused. But the Master had no such narrow vision as that. What we can give would

include things, sympathy, service, money, prayer, children, self. When we speak of giving most of us think of giving money only. One may give things. That is what the laborer did the other day, in London, on the day of the king's progress through the city, when he quietly emptied his dinner pail in the lap of the beggar who slept, thin and haggard and hungry, on a bench on the Thames embankment, and passed on without awaking him. These are oftentimes easier to give than money, and sometimes more acceptable. Keep your eyes open for opportunity to give things for the help of men and the glory of God. One may give sympathy. Have we not forgotten this? Where do people, good people, even such people as attend these Bible conferences, keep their sympathy nowadays? Is it kept in a safety-deposit box? Must a human being have a set of burglar tools, and use them, to get access to Christian sympathy? Even in such gatherings as these is not there sometimes not only a lack of sympathy, but of even ordinary good-will? Let us, my friends, be on our guard against omissions to give sympathy, sometimes invaluable. None is so poor as to despise honest sympathy. Give it to pastor, Sunday-school superintendent and officers, teachers, and to all the brethren and those without as well. And then we may give service. Listen, now, you laymen, if you please. Some things have been addressed to pastors, here is something for you. For instance, what service are you giving? What are you willing to give? You say you do not know what to do, or where to start. Very well; here is the opening: As soon as you get home hunt up your pastor and tell him that you are at his service to help him in any possible way you can, and make your word good. Service is needed, and the service of laymen is needed; but it is up to them to give it, and give it freely. And we may give our children. Have we forgotten this? Think, all of you, about this. How many homes do you know in which prayer is offered to God Almighty that He will make use of the children of that home in the work of His Kingdom? Not long ago there was occasion in a town of fifteen thousand population, with numerous churches, to look back over more than one hundred years of church history and inquire how many missionaries in the foreign field could be pointed out and claimed, whether dead or alive, as the product of any one of its many churches, and not one such could be identified. Do you believe that town and its churches stand alone in this sorry record? When, pastors, have you preached to your people, or prayed before your people, that missionaries should come out of your congregations? When, people, have your pastors laid this obligation upon your hearts and held it up in your presence before the Lord? In the as-

cending scale, we next come to the giving of self, the greatest gift of all. "Not what we give, but what we share, for the gift without the giver is bare." Bare, indeed, it is. "Who gives himself with his alms, feeds three—himself, his suffering neighbor and Me."

The giving of money, the gift of which we oftenest think, may be the easiest gift of all to make. We may give money impatiently, merely to be rid of the proposition. It is the most sordid gift of all. Yet beyond any doubt money is power. It "makes the mare go," not because it is a whip, but because it commands power. "Means" is a fine name for money. And here is more need for education, education of the people in how to give, and in what money will do. For Christians it is not only power, but their God multiplies its power. You can use it foolishly; of course you can. You can throw it away, if you like; it is yours. That is what the rich fool in the parable thought about it. You know how it ended with him. But it is one of the tests from God in a Christian's hands.

And finally, for the present, is what I fear is the most neglected and yet one of the worthiest of gifts, that of prayer, intercessory prayer, which really earnest Christian workers in really difficult places desire more than they desire any other one thing; the greatest power which our good God has placed at the command of His children. Yes, "give to him that asketh thee," for there is no excuse for sending him away without one or more of these Christian gifts.

These hints at what many regard as a great problem lead to what answers all questions.

The way to reach the individual's money for God is to first get the individual to give himself to God. There is great need for that full salvation today which saves not only men, but their pocketbooks. It was so with the givers in the early churches in Macedonia: "First they gave their own selves to the Lord" (2 Cor. 8:5). The Christian standard of giving is not the worldly one. "Not as the world giveth give I unto you" (John 14:27). Christians must learn to "make friends by means of the mammon of unrighteousness." They need, and accordingly have been promised, a guide into all truth. They must learn to trustee what they possess instead of treasuring, as somebody has pointedly said. The way to these positions is the way of regeneration and salvation for service.

Scripturally, giving is a grace (2 Cor. 8:7). Is our God one who gives or who receives? When our God gives does He give bountifully or scantily? Does He give to one only, or to a few, or to His own, and not to others? Yea, verily, "He giveth to all"—the just and the unjust, to His children and to His enemies also,—“life, and breath, and all things” (Acts 17:25). Use Romans 8:32, as a spot light, and turn it on this proposition: "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?" And there is the root of this Christian standard. To give as the Scripture directs is to give, in our feeble fashion, as He does; "It is more blessed to give than to receive," because that is like Him; giving, ungrudgingly, cheerfully, bountifully, is a grace because this is to give as He gives.

TO HIS FRIENDS UPON HIS BIRTHDAY

By J. A. Richards

O friends of Him who lived to die,
Who lives to die no more,
Have we forgot how death pursued
His infant life, before
He knew His mother's face or smiled
Back at the joy it wore?

Have we forgot?

While heaven flooded earth with song
And night shone as the day,
Have we forgot how when He died
The song had passed away,
And midday, as of night begot,
Grew black with sin's display?

Have we forgot?

Nay! Ring ye bells within our hearts,
Ye bells of hope and praise,
We've not forgot the Christ who died
And lives beyond our gaze,
He's coming back and yet will bless
A thousand Christmas days.

And while the night of sin and war
Broods o'er the world today,
Have we forgot the angel's song
In "Merry Christmas" play,
And for the birth of peace on earth
Have we forborne to pray?

Have we forgot?

And while the news of grace to all
Is heralded away,
Have we forgot the absent Lord,
(The King is still away)
Shall naught be said of bringing back
The King on Christmas day?

Have we forgot?

We've not forgot.

Anti-Christian "Vagabonds"—A Christmas Meditation

By Rev. A. C. Dixon, D. D., London, England

THE Greek word translated "deceiver" in 2 John 7 means primarily a "wanderer," a "vagabond." And this wandering vagabondage is defined as going along two lines:

1. **A Refusal to Confess that Jesus Christ Is Come in the Flesh.** It says that the man Jesus was born and lived like other men. To maintain this it must of course deny the virgin birth, for that marks Him off as unique among men, "the only begotten of the Father." It is willing to give Him a high standing as teacher and exemplar, and even crown Him as a martyr to a noble mission, while it denies everything supernatural in His life, and therefore intimates that His body did not rise from the dead, though there was some sort of spiritual resurrection.

The movement which would lead the people to wander in this path of theological vagabondage is called "The Vagabond and the Anti-christ." John tells us in his first epistle that in it were many leaders (1 John 2:18). In holy jealousy for the honor of his Lord, John asks, "Who is a liar, but he that denieth that Jesus is the Christ? He is an antichrist that denieth the Father and the Son. Whoso denieth the Son, the same hath not the Father" (1 John 2:22). These words plainly teach that the vagabondage of thought which leads to a denial of the claim that Jesus is the Christ, which certainly includes the fact of His incarnation and deity, leads also away from the true fatherhood of God and leaves the theological vagabond in the desert darkness of godlessness. Any god apart from the incarnate Son is a mere idol, the product of intellectual and spiritual wanderings.

2. **A Claim That We May Progress Beyond the Teaching of Christ.** "Whosoever goeth onward (R. V.) and abideth not in the teaching of Christ hath not God; he that abideth in the teaching, the same hath both the Father and the Son" (2 John 9).

Whether "the teaching of Christ" be interpreted as Christ's teaching or the teaching concerning Christ, the meaning is much the same. What He taught concerning Himself is the loyal Christian's standard of appeal, and this carries with it the supreme authority of His teaching concerning all other subjects. The spirit which in any age would make progress, that is, "goeth onward" beyond "the teaching of Christ" on any subject is intellectual vagabondage, which should be curbed and constrained into paths of more solid and useful thinking. It is the intellectual prodigal of the centuries, which sooner or later finds itself

among the swine of unbelief seeking to feed itself with the husks that do not satisfy.

"Look to yourselves," says the loving, loyal John, "that ye lose not those things which we have wrought among you by the teaching of Christ, but that ye receive a full reward." Only loss eternal will come from the workings of the "vagabond" spirit which would set you wandering from the teaching of Christ, though you may think that you are making progress by keeping step with the forward march of the centuries. With all your progress, there is one thing you can never go beyond, and that is "the teaching of Christ" concerning Himself and every other subject.

This intellectual vagabondage is so poisonous and withal so contagious that it is best not to keep company with the "vagabonds," if they should come your way. "If any one cometh unto you and bringeth not this teaching (of Christ), receive him not into your house and give him no greeting; for he that giveth him greeting partaketh in his evil works" (2 John 10, 11). Do not abuse him. Do not wrangle with him. Simply let him alone. Have no fellowship with him.

The "vagabond" will denounce this as narrow, bigoted, intolerant, unworthy of a Christian. Bear it lovingly and patiently. The Master's "well done" is for faithfulness and not for popularity. Please Him by loyalty to His teaching, even though by your refusal to "go onward" along lines of progressive, intellectual and "scientific" vagabondage, you should be stigmatized as the old-fogiest mossback that ever lay asleep in the sunlight of modern civilization. Time or eternity will vindicate you; and you can afford to wait.

HUMILITY

"Let every day be a day of humility; condescend to all the weaknesses and infirmities of your fellow-creatures, cover their failures, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distresses, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowest office to the lowest of mankind.

"Love humility in all its instances; practice it in all its parts, for it is the noblest state of the soul of man; it will set your heart and affections right toward God, and fill you with every temper that is tender and affectionate towards men."

—Paternus to his son.

The Two Brothers, or the Carnal Vs. the Spiritual Mind

By Mrs. George Soltau, Tacoma, Wash.

CAIN and Abel, the first two men born into this world, are typical in more ways than one of all mankind. In their persons they show the unavoidable conflict that must ensue between those who serve God and those who do not; while their offerings picture the only two religions the world has known—that of redemption by shed blood opposed to that of culture or “doing my best.” The apparent success of the great enemy of souls down to the close of this dispensation is also foreshadowed in the first martyrdom.

The brothers started out to work on the two lines which meet man's first needs—food, the fruit of the ground and the milk of the flock; and clothing, from the skins of animals offered in sacrifice and the wool which no doubt they early learned to spin and weave.

“In process of time” each brother brought his offering to Jehovah, no doubt to the place where with their father they may often have been before for the same purpose.

The First Righteous Man

At first sight it may seem as natural that Cain should offer his fruits and vegetables as Abel a lamb; and we recall that later God expressly ordained offerings of wheat ears and flour (Lev. 2). But these could never be offered without a preceding burnt offering, for the shedding of blood as a confession of sin was the only way of approach to God.

Abel's offering shows how carefully Adam had taught his sons, for he “brought of the firstlings of his flock and of the fat thereof.” So this record is that of the first truly righteous man, according to the definitions in Hebrews 11:4 and 1 John 3:12. He recognized his own sin, but had the full assurance of faith that he was forgiven, the acceptance of the lamb meaning justification. He would not have used this language, but we cannot doubt that, though later on men had little understanding of the meaning of sacrifice—in that early day when the revelation had just been given there was a clear understanding of the way of salvation.

Moreover, in the conversation that followed (v. 8), it would seem that Abel bore witness to his brother, reminding him of what they had been taught. The English word “witness” comes from the Saxon “witan,” to know—(a man, who tells what he knows), while the Greek “marturia” implies that he does it at the cost of martyrdom; so it is correct to call Abel the first martyr.

It appears very clear that Cain's action was not in ignorance, but in defiance of God; inspired by the same great adversary who had tempted his mother to her fall.

“The Lord had respect to Abel and to his offering” undoubtedly means that He sent fire to burn up the sacrifice, as we read in Judges 6:21; 13:19-23. Do not we also “have respect” to a gift by stretching out the hand to take it? But Cain's beautiful trophy lay just as he had placed it, probably on a little altar of rough stones near that of his brother. Abel's offering had been taken, but his was disregarded, and had he not a right to be angry if that which represented so much labor in the careful cultivation of the fields was refused?

The Lord condescended to reason, even plead, with him, asking why he was so angry and so depressed, for the way was still open. “If thou doest well, shall it not be lifted up?” (R. V. Marg.). The whole of verse 7 is recognized as difficult, and there are various ways of interposing this phrase; the simplest would seem the best. If Cain would but bring the right offering, his also should be accepted and lifted up, or burned by fire from heaven. “And if thou doest not well, sin lieth at the door,” or as translated in the R. V., “sin coucheth at the door,” which is often taken to be a figurative way of saying that, like a wild animal, sin was seeking to spring upon Cain. The word “sin” is, however, translated “sin offering” in nearly one hundred passages in Exodus, Leviticus and Numbers, and the meaning would seem very plain that Cain had but to go outside to find a lamb for a sacrifice that would be acceptable.

Whether the last part of the verse applies to the former part does not seem clear. The A. V. makes the division of a full stop, not so the R. V., which reads, “and unto thee shall be its desire, but rule thou over it.” Mr. Pratt, in his valuable “Notes on Genesis,” suggests that Cain was fearful of losing his primogeniture, but that God told him this was not necessary. We must be content to leave it without clear understanding now.

Trying to Get Away from God

In verse 8 the two versions are again different. “Cain told Abel,” according to R. V., but in the margin it is, “Let us go into the field.” If this is correct, it is surely just what every unrenewed heart wishes to do, to get away from the place where the presence of God is manifested, away from the altar and sacrifice, where perhaps the cherubim and flaming sword

still spoke of holiness and justice. In that neighborhood not even Cain could slay his brother, as jealously impelled him to do.

But he did not get out of the sight of God, and the searching question came, "Where is Abel, thy brother?" His insolent reply, "Am I my brother's keeper?" has echoed down through the centuries if not in words, then in thought, as evidenced by neglect to care for the suffering and needy. How many today are content to enjoy every material blessing while shutting their hearts to the cries of the poor, which we are assured enter into the ears of God!

Now Cain's sentence must be pronounced. Compare it with that of his father. On account of Adam's sin the ground was cursed, so that he would have to toil to win from it subsistence for himself and his family, but Cain was cursed, "from the ground" which hath opened its mouth to receive thy brother's blood from thy hand." He was doomed to be a wanderer, for the ground in whose cultivation he had so prided himself would no longer respond to his care. He had used the fruits of his skill to defy God, and must reap the consequences of his wicked folly.

"And Cain went out from the presence of God," a presence that must always have made him ill at ease, but how awfully dreary and hopeless it sounds.

In the far country of the prodigal he built a city, he founded a family and some of them had the name of God put upon them (Me-hu-jah-el and Me-thu-sha-el) a formal recognition of Elohim but naturally there was no knowledge of God as Jehovah.

Six generations only of his descendants are mentioned, but it is very apparent that they walked in the ways of their father. Lamech, the fifth in descent, is the first who is recorded to have broken the purity of marriage by taking two wives. The first fragment of verse that has come down to us is Lamech's "Song of the Sword," in which it may be that he was boasting of his successful use of a weapon forged for him by his son, Tubalcain; so early in that family was skill used to fashion instruments of warfare!

The Curse of a False Culture

Now to see how this story applies to our day and generation. We have seen that Abel is a picture of believers, not only of those who lived under the dispensations of the Old Testament, but also of those who have accepted salvation through the atoning sacrifice of Jesus Christ our Lord, and who are willing to witness for Him even at the cost of life.

But Cain! Has not culture been the cant phrase of the twentieth century? Has it not been taught in colleges and even in theological schools that man is born innocent, that he

only needs the careful training and culture of this advanced age to be fitted for the Paradise above?

What about the land that has made the loudest boast about culture of this kind, the land whose halls of learning attracted men from all countries, there to be taught that the reign of the crucified One was over, and that Woden, god of war, should be followed? Is not this indeed a recrudescence of the Cain spirit and does it not speak to us of the near approach of the last Gentile world emperor so often foretold in Scripture? That superman whose skill and power shall dwarf the greatness of his predecessors from the time of Nebuchadnezzar onward?

Turn to Revelation for his picture. We see him first as the rider on the white horse (6:2), the emblem of peaceful rule, wearing a crown not inherited but "given to him." Speedily, however, as all men are not willing to submit to his pretensions, the white horse is changed to a red one, the color of blood, for he has really come "to conquer," and famine and pestilence follow as ever in the wake of war.

We see the magnificence of his imperial capital, which will combine the glories of ancient Babylon with the luxuries of modern great cities and will dazzle the world. Read Revelation 18, which describes its fall.

See the details of its marvelous riches which minister to the selfish indulgence of the wealthy. But note also what they will not heed, but that which God will take strict account of—the oppression of the bodies and the souls of men—the awful poverty, which is inseparable from the possession of enormous fortunes by a few.

The unequal conditions of humanity, which are so striking today, will undoubtedly increase, notwithstanding all efforts to the contrary, until He comes whose right it is to reign. He is the only one able to use absolute power for blessing to all who acknowledge Him.

"I cannot escape the influence that surrounded me in the days when I went to college. I cannot while I live cease to be grateful, not that I fell into the hands of someone specially designated to do it, not that I fell into the hands of an Association secretary who had in his hands the whole working of the Christian life of the institution, but that in those old days at Ohio Wesleyan I fell into the hands of a faculty, which faculty felt itself under a divine compulsion to do what it could do to induce young fellows like me, who had come to college without having given themselves to Jesus Christ, to give themselves to Jesus Christ."—Bishop McDowell.

God and One Man

The Story of America's Greatest Revival

By Henry W. Adams

DID you ever notice that when God has a great plan for the world, He generally speaks in the ear of some one man or woman? There was only one Moses, one Martin Luther, one Lincoln, one Frances Willard, one D. L. Moody.

And so in the time of which we are now speaking, God picked His man. He was tall, slim, with pleasant face and manner, about the style of Uncle Sam. Just a modest business man, and no one but God would pick him out, to turn the world upside down. It was in the fall of 1857, and a tremendous financial panic was sweeping over the land. In the large cities thousands were out of employment, and great distress prevailed.

Nowhere did these conditions rest more heavily than in the lower part of New York City, but the old North Dutch Church, (located corner of Fulton and William Streets) in place of moving up town had already thought of a better plan. They employed, some weeks before the panic came a lay missionary, Mr. Jeremiah C. Lanphier. My father-in-law was his special chum and bosom friend, so I often met him. His picture stands graphically before me today.

Putting into use his business methods, Mr. Lanphier divided his field into districts, prepared a neat leaflet describing the church services, and handed them personally, with kind words of welcome to everybody in that region. The hotels and boarding houses were not overlooked, and in addition, special card notices were displayed on their walls.

When a man commences a real work for God he is often driven to Him in prayer, for courage and strength. It was at such a time that Mr. Lanphier thought of establishing the Fulton Street Noon Prayer Meeting, destined to become famous throughout the world. In all his visits thereafter he announced the date of opening, "Twelve o'clock, Wednesday, September 23, 1857." Handbills were liberally distributed in hotels, factories, mercantile establishments and residences. Notwithstanding all this, at the appointed hour he was the only one present. Thirty minutes later the next man appeared, and the whole gathering finally numbered only six persons. At the second meeting, September 30, twenty were present, and on October 7, forty. At that meeting a proposition was carried to hold the services daily.

From that time on all classes began to attend. Capitalists and laborers, professional men, merchants, clerks, "butchers and bakers and candlestick makers," all were represented.

Beginning with men only, finally a fair proportion of the gentler sex attended.

How the Holy Fire Spread

By the middle of January, 1858, all three of the lecture rooms of the church were overflowing. Already a Daily Prayer Meeting had commenced in Plymouth Church, Brooklyn, and before long twenty different noon meetings had been established in New York City alone. Even the fire and police departments had opened their doors for services of prayer, and merchants had assigned rooms where their clerks could gather for communion with God.

Preaching services were also held at Burton's theater on Chambers street, and in other public places. Henry Ward Beecher, Theodore L. Cuyler, and other great preachers, spoke to thronging multitudes. Everywhere religion had become the leading topic of thought and conversation.

The newspapers were not slow to catch the great theme of the day, and with big headlines reported the "Great Awakening." Thus the revival spirit soon spread to the principal cities, specially throughout the north.

On November 23 a Daily Noon Prayer Meeting was started in the Union Methodist Church, Philadelphia. Later, one of the smaller rooms in James Hall proved more central. At first, slowly, then more rapidly, the interest and attendance increased, until the large hall was engaged, and filled to overflowing. Every day about three thousand gathered and similar meetings were held in other large halls. It was estimated that in Philadelphia alone, ten thousand were converted during the revival.

Among the foremost leaders in that city was Dudley A. Tyng, an Episcopal clergyman. God called him home, in the midst of the revival and on his dying bed, with the eyes of his soul filled with the scenes so dear to him, he gave to the world the war-cry,

"Stand up, Stand up for Jesus!"

Shortly after, this was sent to all lands through the famous hymn of another clergyman, Dr. George Duffield, beginning with those words. How wide-spread the revival became, is well shown by the remarks of a gentleman in one of evangelist Finney's great meetings in Boston. He said, "I am from Omaha, Nebraska. On my journey east I have found a continuous prayer meeting all the way. It was a prayer meeting two thousand miles long."

In Chicago two thousand people daily

crowded into the Metropolitan Theater, and many churches were also thus used. One of the results of this revival in Chicago, was the organization of the Young Men's Christian Association. Dwight L. Moody's hearty co-operation in its work was largely the school which developed this mighty leader of men. Later on the revival's influence led him to throw up all worldly ambition and devote himself entirely as a winner of souls.

God alone knows what it meant thus to develop Mr. Moody. His evangelistic work for years here and beyond the sea; his labors in the United States Christian Commission, during the Civil War; his magnificent work in the Northfield seminaries and conferences; in the Chicago Y. M. C. A., Moody Bible Institute, and Moody Church; his galvanizing into new life and power thousands of dormant Christians until they became flaming torch-bearers for God; all this, and much more, which never will be known, until the day when we arrive at the home land, dates back to that kneeling layman, in the Old North Dutch Church.

Nor did the work cover America alone. In 1858 a delegation of Irish Presbyterians visited the Fulton Street Daily Prayer Meeting, and through newspaper articles, by letters and in various ways, tidings were carried to England, Scotland, and Ireland. During 1859 a great revival spread all over those countries,

doubtless in large degree, the result of these influences.

Is it not a tremendous thought, that under the overruling power of God, this is

The Mighty River of Influence

which has widened and widened. It began in the little spring, where one every-day man, Jeremiah C. Lanphier, knelt in the chapel of the "Old North Dutch Church," September 23, 1857. But he was not alone—Jesus Christ was by his side.

Here, my reader, is the moral of this simple story. God is whispering into your ears and mine. If we will listen to His voice, and stop to hold converse with Him, day by day, we shall become His partners and fellow-workers, in His plans for the redemption of the world. Perhaps He may suggest to some of us the very thing which Jeremiah Lanphier heard, the establishment of a Daily Noon Prayer Meeting. Who can tell?

Millions of men and women are wondering, "What is the lesson of this world catastrophe?" The greatest Bible students of America and Europe are asking, "Are we not nearing the end of this age?"

Jesus tells us, "I must work the works of Him that sent me, while it is day; the night cometh when no man can work."

It may be nearer than we think!

A Remarkable Christian—A Story of an English Farmer

The following letter from an English correspondent was recently received by the Business Manager of the Moody Bible Institute. He thought it so unusual and so worthy of further attention that he turned it over to us. Being equally impressed by it, we now turn it over to our readers, and ask them thoughtfully to peruse it and the comments we make upon it. We believe it will lead them to do some thinking, and prove an inspiration to them, and a blessing to the cause of Christ.—Editors.

DEAR Sir:

The time is coming again when I should send you my subscription. I am pleased to say that we are all fairly well and still contending for the faith which was once delivered unto the saints.

You will be glad to know that our missionary enterprise this year has been a great success although we have only a small village, with about six farmers and the workmen. Besides what we have done for the Red Cross, and Servian and Belgian Funds, which amounted to about £ 30, we raised £ 20 or a little over, for the missionary work.

Instead of having the missionary meeting on a cold and probably wet November night, we had it in the summer, in the shape of a garden party at one of the farmer's houses, and we considered there were about two hundred people there. We had a very good

speaker, a returned missionary from India, and a lovely day. As we had such a good day we were able to hand the missionary £5 for his hospital work in India, and give £15 to the general missionary funds.

I am sending you my subscription now, as I have had notice to join the army soon, if I cannot give good reasons why I should not do so. But as I am a farmer and over age, I think I shall get off.

If, however, I have to go, I shall still need an interest in your prayers, also for my wife and little girl, who, I have always hoped since she was born, would go as a missionary to the poor heathen.

It is my wish if anything happens to me, that my wife will still continue to subscribe to the Moody Bible Institute, and that you will always send her "The Christian Workers Magazine."

If I should require any colportage books later, I hope you will send them on at once. I am sending for some now. I think I like "Heaven" better than any. I have given them all away and I think they are greatly appreciated.

I sent an extra subscription last year in case I did not send any more on account of the war. But as the relationship with us and the United States of America is at times, to my thinking, rather precarious, I am sending you another one.

Are you sending any literature to the German prisoners we have in England? If so, I should like to send a little towards it. I do not know whether we are doing much for their spiritual welfare or not. I enclose check value of £3.3.0 for items on the back of this sheet.

Your sincere friend,

* * *

This man is a remarkable Christian not merely because he is contending "for the faith which was once delivered to the saints," but because his contending is so thoughtful and intelligent, so unselfish, so hopeful, so confident, so expansive in its outlook, and so loving in its spirit.

There is a terrible war in progress in his country, the most terrible the world has ever known, every home in every little hamlet is feeling it; it has forced its way to his own hearthstone; and yet his mind is set "on things above, not on things on the earth." His country, and one would think his own loved ones, would need every shilling he could command, for evidently he is not a wealthy man, and yet he is giving to others.

And the breadth of his giving, notice it. The foreign field is named first, but the need at home has not been forgotten. The spiritual side is paramount, but the material is remembered also—the Red Cross, the Servian and Belgian funds.

And see the calculating and the planning that the "King's business" may get every advantage—the lovely summer day, not a wet November night; a garden party, not an overheated little hall. "A very good speaker" also. O, the Lord has a wise and faithful servant here!

The next thing that impresses us is his fidelity to his promises. Under such circumstances many a man would have felt justified in "forgetting" his annual pledge to a Christian institution four thousand miles away. And that too in a land of peace and plenty! "O, they have enough money in the United States, let them take care of their own affairs," would have been the common argument. "And they are making their money at our expense" would have been the added

plea, "and their relations with us in Great Britain are 'to my thinking, rather precarious,' I guess I will cut out that little pledge."

No, he will do nothing of the kind. He will pay his subscription ahead of time, lest it should be difficult to attend to it at the front, or lest he should be killed. Killed! He will arrange that his wife continue the subscription. And, inasmuch as with a donation of that size, "The Christian Workers Magazine" is sent free, the woman he loves will have that monthly blessing coming to her after he is gone.

But there are still others to be thought about, even though life and drum are bidding him to hasten. Before he exchanges the sunlight of the farm for the damp and darkness of the trenches, let him remember his neighbor worse off in a spiritual sense. He has been giving away the Moody colportage books, let him have some more out of the balance of the money he is sending. Their gospel messages are appreciated in this day of trial as never before. That one on "Heaven," O, the people want that these days. Send an extra supply of "Heaven."

If we rest on our mercies instead of on the God of our mercies, we shall become unstable, perplexed, and insecure. God does not withdraw His loving care and cancel His promises because of failures, though He gives us to eat of the fruit of our doings. Prov. 1:31, 32. 1 Cor. 1:9.—Mrs. Anna Shipton.

God calls us alone when He would show us His counsel; He knows how to hedge up our way to Himself by the thorns of the wilderness. We are called alone with God in all His personal transactions with us, both in blessing and in trial—as Abraham in the blessing promised him (Genesis 15:12, etc.), and in the trial of offering up his only son to the God who gave him; as Jacob in his desert dream and his conflict at Penueil; as Joseph in prison and at the court of Pharaoh; as Elijah by the brook Cherith and under the juniper; as Daniel in the lion's den and before kings, the recipient and exponent of the mysteries of God; as the beloved John, prisoner at Patmos; Paul at Athens (1 Thess. 3:1) and before Caesar; yes, and as Bunvan in Bedford Jail, Mme. Guyon in the Bastille, Rutherford in Aberdeen, and many others less known, but whose works proclaim that to be alone with God and satisfied with Him is to bear witness through all the ages of God's power and love,—a great cloud of witnesses to the life of faith.—Mrs. Anna Shipton.

Prophecy and the Lord's Return

L. W. Gosnell

LIGHT ON THE PRESENT CRISIS

By Rev. Leonard Newby

It would be impossible to answer a tithe of the questions which men and women are asking concerning the European war. But I will try to answer five questions, out of the "word of truth" rightly divided.

I.

Our first question shall be this: Does not this war justify us in fearing that there may be no God? If there was a God would He not stretch forth His mighty hand and confound the politics and frustrate the tricks of those whose creed is that might is right, and that the weakest must be crushed? What is the answer?

This, that the children of God have been looking for a war like this for many a year, and if it had not come sooner or later God's Word would have been falsified. Those who have studied the prophetic Scriptures know that the "times of the Gentiles" are rapidly running out: then, we are told, shall nation rise against nation and kingdom against kingdom. Instead of this war proving that God does not exist, it is rather a testimony to His faithfulness, and an overwhelming reminder that not a word He has spoken shall fail to come to pass. The European war writes the fact in large letters, "Heaven and earth shall pass away, but my words shall not pass away."

But if there were a God, would He not intervene at a crisis like this? My answer is, He Will. Read the second Psalm and a multitude of other passages of Scripture and you will discover that God will not always keep silence. The time is coming when He that sitteth in the heavens shall laugh and the Lord shall have the nations in derision: He shall break them with a rod of iron, and dash them in pieces like a potter's vessel. "But why," you may ask, "does He not do it now?" For three reasons at least. First, because He has world-wide purposes to fulfil through this present disaster. Secondly, because He is long-suffering, and will restrain His wrath until the last moment. Thirdly, because He knows His postponed intervention will be more for our ultimate good and His glory. We may not think so, but our vision is very limited; but God sees the end from the beginning.

"Known unto him are all his works from the beginning of the age." Let us therefore rest in the Lord, and wait patiently for Him. He may tarry, but He will never come too late. "Blessed are all they who put their trust in him."

II.

Here is the second question: Is it not an awful thing for one Christian nation to be fighting against another Christian nation?

Yes, it would be indeed, but that is not the case. There is not, and never has been, such a company of people as a Christian nation, and never will be until the Lord comes. The nations, in God's sight, are regarded as great antagonistic world powers, who act at the instigation of Satan, and whose authority will be terminated by the sure and certain coming of His Christ. The people of God are one company, the Gentile nations of this evil age are quite another. The identification of the two is unscriptural, illogical and confusing. The people of God who form the mystical body of Jesus Christ are a small company of people scattered among the nations—among nations which, in God's sight, present the aspect, not of Christian communities but that of wild beasts ready to devour one another; at least that is what we learn from the vision that the Lord vouchsafed to Daniel in the seventh chapter of his prophecies.

In this great European war the strife is not between two companies of God's people, but between various world powers whose doom is sealed; those true Christians who are engaged in it are simply doing their duty in that state of life in which God has called them. Although engaged in war they hate bloodshed, and if all men were as they are (and this shall be the case some day, Isa. 2:4) there would be no war. A little clear thinking, accompanied by an intelligent knowledge of God's Word, will easily dispose of the fallacy that this war is being waged between Christian nations, for it is impossible for us to find in this dispensation a whole Christian town, village, or congregation, not to mention a Christian nation.

A third question is this: Will not this present devastating war hinder God's work?

The answer is, No, and for two reasons. First, by means of this war God is fulfilling His purposes, and secondly, by means of this

war God is preparing for the second coming of our Lord and Saviour Jesus Christ. How is God fulfilling His purposes? In two ways. He is punishing the nations for their iniquities just as he always does and as He did in olden times in the cases of Babylon, Assyria, Egypt and others. Think of the atrocities for which Belgium was, comparatively recently, responsible on the Congo. Think of the infidelity, the legalized prostitution, and blatant atheism of France! Think of the awful persecution of the ancient people by Russia, not to mention the opposition to the spread of God's Word by the Greek Church there! Think of the godlessness, the covetousness, the worldliness, the opium traffic, the neglected opportunities of the British Empire. Think of the estimate that seventy-five per cent of people never enter a place of worship. We could tell things about the city of London, the world's great capital, too terrible to mention, that would make every righteous soul cry out, "shall not my God avenge His soul on such a nation as this?" Germany's turn will come for its greed and cruelty and unlawful ambition. God could punish nations directly, but He is a great economist, and He uses the crimes of sinful men for fulfilling His purposes without endorsing the crimes, and makes the wrath of men to praise Him. For another thing the territory of the Old Roman Empire must correspond with the picture given of it by Daniel's image (see Daniel 2) before the times of the Gentiles are fulfilled, and Babylon, that greatest of all cities, must be built in the East according to the prophetic word. Time will show how this present war will contribute towards bringing about the necessary redistribution of territory. The way, too, is being cleared for the second advent. Before the Lord can return to Israel, the Jews must be in Palestine, assembled as a nation in unbelief with their temple rebuilt. The war is materially affecting the political situation of the Jews, and probably will set them free for their own land, which in some way must be theirs, for God has sworn to give it to them.

IV.

A fourth question is this: Does not this war shew the failure of Christianity? The Word of God replies, No. Christianity is one thing, civilization is quite another. The records of ancient Egypt prove that a high state of civilization existed centuries before Christianity was born. Past ages and this age prove the utter failure of civilization apart from regeneration. What men and women need is not civilization merely, although God knows how much in some quarters that is needed), but they need to be born again (John 3:3), not to

be veneered, but to become the subjects of a mighty spiritual revolution from within.

Christianity is not a failure. In every dispensation God's purposes are carried through in spite of all the opposition man or devil may offer, and this present dispensation will be no exception. Had it been God's purpose to convert the world in this dispensation then we should have to acknowledge that God had been thwarted, but that is not His purpose. His purpose is to gather out from amongst all nations a number of persons who shall form the body of Christ. No power in earth or hell can thwart that purpose. That number is referred to in Scripture as "the fulness" (or complement, as Bishop Lightfoot interprets the word) of the Gentiles (Rom. 11:25). The order of events in God's programme is clearly stated in that very remarkable passage written in Acts 15:13-17, where the Apostle James affirms:—"Simeon hath declared how God at the first visited the Gentiles, to take out of them a people for his name. . . . After this (saith the Lord through the prophet) I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof and I will set it up." In other words, God will resuscitate Israel as a nation. Why? That the residue of men might seek after the Lord, and "all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." As a matter of fact, numbers of men and women are trying to fulfil a purpose which appears in God's programme for the next age. No wonder they are disappointed. They are preaching the gospel of the Kingdom instead of the gospel of the grace of God. Men pray today for the extension of a kingdom which is in abeyance, because rejected by Israel, and which cannot even commence until the Lord comes. The right thing to pray for is what is prayed for in that beautiful Church of England collect contained in our incomparable burial service. "That it may please Thee shortly to accomplish the number of Thine elect, and hasten Thy kingdom." The accomplishing of the number of God's elect is the first event. That is being carried forward. The present war is actually helping it, for the Word of God is now gathering out from the ranks of the conflicting armies a great number who are definitely accepting the Lord Jesus as their Saviour. When the elect are gathered out and removed from this benighted sphere of conflict, then (at least after a dark interval), the kingdom of Christ will be established, and no power shall be able to hinder it, and it shall extend north, south, east, and west, and all nations shall do Him service, "and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

(To be continued.)

THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

SECOND EPISTLE TO TIMOTHY

PERSONAL TO TIMOTHY

Chapter 1

When Paul addressed his earlier letter to Timothy, the latter was in Ephesus, and there are reasons to believe he was still there.

Paul was now a prisoner in Rome for a second time, awaiting a hearing before the Emperor, and he was not being treated with the consideration shown him on the earlier occasion (Acts 28), but like a common prisoner. The immediate occasion for this letter grew out of this, for he is anxious to have Timothy and Mark as his companions (1:4, 4:9, etc.). He is conscious that his death by martyrdom could not be long delayed, for these were the days of wicked Nero, and not knowing whether he should see Timothy again, or not, he was desirous of adding still further to the instructions he had given him.

There is reason to believe that Timothy required these encouragements in a marked degree. His character was not of the stuff that went into Paul's. He suggests the diffidence of Jeremiah in the Old Testament, without some of the redeeming qualities he possessed. For references to the lack of courage of Timothy, see 1:5, 7; 3:10.

1. Salutation, 1:1, 2.

2. Thanksgiving, vv. 3-5.

In this thanksgiving on Timothy's behalf, there is a reference to his spiritual history, which seems to have come down in his mother's line.

3. Exhortation, vv. 6-14.

The exhortation which follows, and which has grown out of the remembrance of Timothy's past life and the piety of his ancestors, contains three or four natural divisions.

(1) An exhortation to firmness in the faith (vv. 6-8). This can be cultivated, stirred up. It is inherent in the spiritual gift he received from God at the time he was set apart to the ministry, and is not consonant with fearfulness, the moral cowardice to which he seems to have been addicted, but is evinced rather in the exercise of suitable discipline in the spirit of love (R. V.) and in boldness of testimony even to the point of suffering.

(2) This exhortation enforced by the character of the gospel and the mercy of God (vv. 9-11).

(3) Finally, the apostle cites his own example (vv. 12-14). He suffers for his testimony, and is not ashamed of it; he is willing to suffer, he counts it worth while, in the light of his

faith. Let Timothy profit in word and deed by what he sees in him.

4. Description of False Brethren (vv. 15-18).

This exhortation to Timothy gathers force from the circumstance that some who professed fealty to Christ have been guilty of defection, if one may judge by their desertion of Christ's servant in his trial (v. 15). Their action, however, serves to bring out the stronger the love of another brother, for whom he prays (vv. 16-18).

Questions

1. Locate both Paul and Timothy at this time.
2. State the possible reason for this epistle.
3. Analyze Timothy's character and temperament.
4. Divide the chapter into four parts.
5. Analyze the exhortation in the chapter.

INSTRUCTING A TEACHER OF TEACHERS

Chapters 2-4: 8

The instruction may be divided into three parts.

1. He is instructed concerning his duty as a teacher of teachers (2:2), but in that connection is again exhorted to firmness, or rather to strength and "hardness," which are practically the same (vv. 1, 3). What figure of speech does Paul use to illuminate his theme? What particular lesson would be drawn from it (v. 4)? What second figure does he use at verse 5? Here is a reference to the Olympian games. How must a man have contended in order to win a crown? What third figure is used at verse 6? What reward does the faithful husbandman receive? It is easy to see from these illustrations the direction in which this young minister required encouragement and warning. He must separate himself from the world, strive faithfully and obediently, and work diligently to receive the blessing. In this connection, what fact was he to keep in mind (v. 8)? Note how Paul once more digresses to his own example. He was not laying upon Timothy any burden he did not himself bear. Indeed, on behalf of the gospel just spoken of, he suffered "hardships," (for so the word "trouble" should be translated in v. 9), and he also endured (v. 10). For whose sake was it done? And why? Speaking of the "eternal glory" the elect were going to obtain, was it an assured experience for them (vv. 11-13)?

2. Again, in this instruction to Timothy as a teacher of teachers, he is directed to caution them about idle and foolish words (v. 14). But no sooner is this dictum laid down than he is once more exhorted as in the other case, to be the kind of teacher he would have others be. To what is he exhorted in verse 15? What do you suppose that expression means, "Rightly dividing the word of truth?" In reply, note the three classes of peoples into which Paul divides mankind in 1 Corinthians 10:32. Do you not think that "rightly dividing the word of truth" must mean giving to each of these their "portion of meat in due season"? But how can this be done where one is ignorant of the dispensational teaching of the Bible, which we are trying to emphasize in this commentary? What is to be avoided in this teaching (v. 19)? To what physical disease is that kind of foolish teaching likened in the next verse? How careful we need to be not to allow our study of dispensational truth to become fanatical gangrene! How much we need the wisdom from above, the balance of mind and heart which the Holy Spirit alone can supply!

But we need not pursue our inquiries into this chapter further. The same mingled exhortation, instruction and warning continue throughout, and can be brought out by the student through questioning and patient waiting for the answer to suggest itself as above.

3. Proceeding to chapter three, Timothy receives instruction concerning the last times, i. e., the times at the end of the present age. What kind of times does the spirit of God say they will be (1)? The word "perilous" is in the Revised Version "grievous." What shall constitute their grievous character (vv. 2-5)? What class of persons are designated as influenced by these things, and why (vv. 6, 7)? How does the apostle seek to strengthen Timothy against these things by his own example (vv. 10-13)? And what exhortation does he now receive (vv. 14-16)? What tribute to the Holy Scriptures is in verse 15? And how is their authority and infallibility affirmed in the following verse? The Revised Version renders this verse a little differently, but this is one of the places where the King James translation is to be preferred not only as the stronger, but also the more scholarly of the two. To what "charge" to Timothy does this allusion to the Holy Scriptures lead (4:1, 2)? What consideration adds solemnity to that charge (v. 1)? What consideration makes that charge to be necessary (vv. 3, 4)? What office is Timothy to exercise in addition to that of an overseer and teacher in order to "make full proof" or fulfill his ministry (v. 5)? What consideration personal to Paul adds solemnity to this exhortation (vv. 6-8)?

Questions

1. How many of the questions in the text of the lesson have you answered?
2. How often does Paul allude to his own example?
3. Can you quote 1 Corinthians 10:32?
4. Can you quote 2 Timothy 3:16?
5. What was Timothy to be besides an evangelist?

PERSONAL TO PAUL

Chapter 4:9-22

We have now passed beyond the portion of the epistle devoted to instruction and reached that in which the writer deals with personal matters (4:9-22). An aged prisoner in Rome, awaiting trial, and almost certain execution, he is, alas! forsaken by many who should have stood by him. Demas has left him, Crescens, and even Titus. He wishes Timothy to hasten to his side, and to bring Mark with him. It has all been made up with Mark since the sad affair in Acts 13. He needs his cloak, too, and parchments. He can not at this moment forget that man Alexander. Is he the Alexander named in Acts 19? Doubtless. Timothy is warned against him, for he is still in Ephesus.

Paul has had one hearing before Cæsar and another is coming. At the hearing, however, he was sadly deserted by his friends. O! the grief of defection! Nevertheless, the Lord stood by him, and He will continue to do so. Friends are saluted at Ephesus. Hasten, Timothy, I want you.

No questions are called for as following this lesson.

EPISTLE TO TITUS

HIS COMMISSION

Chapter 1

The epistle to Titus was written prior to the second to Timothy. Alford, and others, suppose that after Paul's liberation from prison (see Acts 28), he journeyed eastward as anticipated in Philemon 22 and Philippians 1:26, 2:24, and visited Ephesus again. Other journeys to the West followed, occupying three or four years, during which time he visited Crete in company with Titus, leaving him there to complete the organization of the church in that neighborhood. This church had probably been founded prior to this time, and now the same heresy is beginning to show itself as in the church at Ephesus over which Timothy had been set.

The epistle to Titus was probably written from some point in Asia Minor where Paul was stopping on his way to winter at Nicopolis in Greece (3:12). Crete is a small island to the west of Cyprus, and where the waters of the

Mediterranean and Aegean seas meet. No account is found in the Acts as to the circumstances under which the church originated there, but it is probable the gospel was borne to the island by the Jewish converts at Jerusalem on the Day of Pentecost.

Of Titus himself little is known. The earliest references to him are in Galatians, where we learn that he was a Gentile, probably one of Paul's converts, who accompanied him and Barnabas to Jerusalem at the first council (Acts 15). See Galatians 2:1-4. He is mentioned again in 2 Corinthians, where he seems to have been sent by Paul on a mission to Corinth from Ephesus (2 Cor. 8:6; 12:18). See other references to him in that epistle, in chapters 2 and 7. For a number of years he is lost sight of after this, until we now find him at Crete. His later career does not seem to have been all that it might have been so far as his loyalty to the apostle is concerned, if we may judge from 2 Timothy 4:10. During Paul's second imprisonment at Rome he seems not to have remained with him.

The epistle may be outlined thus:

1. The Salutation, 1:1-4.

2. The Commission to Titus, vv. 5-9.

In these verses it will be seen that the duties of Titus at Crete were substantially those of Timothy at Ephesus. Reference to that will throw light on this.

3. The Description of False Teachers, vv. 10-16.

The need of elders and overseers such as Paul had indicated, was seen in the heresies that were in the church, and which were of the same character as those mentioned in the epistle to Timothy. The errorists were chiefly Jews (v. 10). The language in verses 12 and 13 is striking, since Paul there quotes from one of their own poets against them (Epimenides), whose witness is borne out by Livy, Plutarch, Polybius and Strabo, who speak of the Cretan's love of gain, natural ferocity, fraud, falsehood, and general depravity. Titus did not have an easy place to fill, and his work ought to bring comfort to Christian workers under not very different surroundings today.

There is a statement in verse 15 that calls for particular attention. "To the pure all things are pure" is an aphorism greatly abused. To understand it, turn back to 1 Timothy 4:4. The reference here in Titus is the same as there, (and in Romans 14:20), to the eating of meats which the Jewish law forbade on ceremonial grounds. The Jewish professing Christians referred to previously as false teachers, were seeking to impose these customs upon the converts from Gentilism, and Paul was withstanding them by saying, as he had contended all along, and as God had taught Peter in Acts 10, that there was nothing of this kind unclean in itself. That is, it was not sinful for a Christian to eat such things. The

"pure" means those who are sanctified by faith, true believers on the Lord Jesus Christ. Such are not bound by the Jewish commandments in eating and drinking, but are at liberty to eat all the creatures of God set apart for their use, without sin. How monstrous in the light of the true meaning of the words, for people to employ them as a permission to look at obscene pictures in art galleries, and listen to lewd stories, and read impure books, and witness impure plays. These actions on their part testify that they are not the "pure" Paul has in mind, but the defiled and the unbelieving, referred to later in the same verse. "They profess that they know God, but by their works they deny Him."

Questions

1. Locate Crete.
2. Give the history of Titus.
3. Describe the Cretans.
4. Explain the phrase, "To the pure all things are pure."
5. How are these words frequently misapplied?

CONCERNING CHURCH MEMBERS

Chapters, 2, 3

Paul now enters upon instructions to Titus, as in the case of Timothy, concerning different classes in the church. Aged men are first spoken of, verses 1, 2. It is sound doctrine that these be of the character described. Aged women are next referred to (v. 3), and under cover of that exhortation comes an allusion to the younger women (vv. 4, 5). Titus does not exhort the young women directly on the themes indicated, but indirectly through the older women. A hint for Christian workers in our own time, and especially in slum districts, where discretion is to be observed between the sexes. The young men come in for treatment next (v. 6), to whom Titus, himself a young man, was to set the right example (vv. 7, 8). Then follows an exhortation for servants, where bond-servants or slaves are meant (vv. 9, 10). "The duties of these last, and indeed of all classes, are grounded on the moral purpose of God in the gospel concerning us" (vv. 11, 14). These last-named verses are full of strong meat, and will bear close analysis. See what the Christian's hope is, in verse 13. Observe the two-fold object which Christ had in view in the work of the Cross, verse 14, and the obligation it lays upon believers, verse 12.

Pastors will find a fine outline here for an expository discourse on "Four Great Things": (a) A great revelation (v. 11); (b) a great obligation (v. 12); (c) a great inspiration (v. 13); (d) a great salvation (v. 14).

All these classes are now put in mind of
(Continued on page 290.)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

December 10

The Message of the Glorified Lord to the Church

Revelation 2:1-17

Golden Text.—“Be thou faithful unto death, and I will give thee a crown of life.”—Revelation 2:10.

These epistles were addressed to seven historical churches actually in existence at that time in Asia. Out of the many churches then in existence, the Spirit selected these and made them representative and symbolical. They give us pictures of the conditions of church life throughout the successive stages of her history. They have a fourfold application:

1. To the local and historical churches addressed.
2. To the churches in every age, as touchstones by means of which they can test their spiritual condition in the sight of God.
3. To individual saints enabling them to discern their condition.
4. Prophetically. To disclose phases of the spiritual history of the church from the apostolic age to the present.

I. The Glorified Lord's Message to the Church at Ephesus (2:1-7).

This message exhibits the general state of the church at the close of the apostolic period.

1. The Lord's Title (v. 1). The appropriateness of this title is seen in that Christ is the One who has actually beheld their condition and therefore speaks from actual knowledge. Holding the stars in His right hand indicates His authority.

2. The Lord's Commendation (vv. 2, 3, 6).

- a. For its work (v. 2). it was diligent to maintain good works—a very important feature of right church life.
- b. For its patience (v. 2). Its persevering endurance; notwithstanding opposition the church steadfastly endured, patiently toiled on.
- c. For its efforts to maintain a clean membership (v. 2). Church discipline was rigidly enforced. This is essential to right church life.
- d. For the rejection of a false ecclesiasticism (vv. 2, 6). Those among them claiming to be apostles were tested; those among them who assumed superior authority and power were tested. The Nicolaitanes were condemned. The Nicolaitanes were ecclesiastical rulers, lording authority over the people. This is borne out by the

etymology of the term, meaning “People conquerors”, and the historical fact that at this period in the history of the church the Papacy began.

3. The Lord's Complaint (v. 4). Though outwardly all was right, orthodox and orderly, the enthusiasm of first love was wanting.

4. The Lord's Counsel (v. 5). This counsel was enforced by a solemn warning, “I will come quickly and remove thy candlestick.”

5. The Lord's Promise to Overcomers (v. 7).

II. The Glorified Lord's Message to the Church at Smyrna. (2:8-11).

This shows the persecution period of church history.

1. The Lord's Title (v. 8). This church was in the most bitter throes of persecution. The Lord presents Himself in this appropriate title, indicating His ability to comfort them. As He, because of fidelity, went down to death but still lives, so His followers should be faithful unto death assured that they shall also live.

2. The Lord's Commendation (v. 9). It is mainly a commendation by silence. It was a small and poor church, but rich in spiritual things.

3. The Lord's Counsel (v. 10). This is not a promise to those who remain faithful until they die, but to those who remain faithful in the face of death.

4. The Lord's Promise to Overcomers (v. 11). The second death is the burning in the lake of fire (See Rev. 21:8). All experience physical death, unless caught up to meet the Lord in the air; but only those who reject Christ experience the second death.

III. The Glorified Lord's Message to the Church at Pergamos. (2:12-17).

This shows the declension period of church history which began with the conversion of Constantine.

1. The Lord's Title (v. 12). This title is again most fitting, for this church was harboring evil. The word Pergamos signifies the thorough union of the church with the world.

2. The Lord's Commendation (v. 13). Satan has a particular throne from which he controls those who yield to him. How sadly true of the church today, having formed al-

liances with mammon and worldly powers. May this be a warning to her!

3. The Lord's Complaint (vv. 14, 15). According to Numbers, chapters 22, 25, 33, the doctrine of Balaam was the corruption of God's people by alliances with the heathen in marriage. Not being able to curse Israel, he taught Balak how to entice them in matrimonial alliances, thus accomplishing the same end.

4. The Lord's Counsel (v. 16). "Repent, or I will come quickly and fight against thee."

5. The Lord's Promise to Overcomers (v. 17). May this promise be an incentive to all to keep themselves unspotted from the world!

December 17 The Eternal State Revelation 21

Golden Text.—"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people."—Revelation 21:3.

This lesson gives us a forward look into things as they shall be in the final state—when the redemptive work of Christ shall have been completed.

1. A New Heaven and a New Earth (v. 1).

This does not mean another heaven and another earth, but the original ones purified, rejuvenated. Sin has polluted both the heaven and the earth, but both shall go through a process of renovation (2 Pet. 3:10, 12). There is no foundation in Scripture or nature for the notion that the earth shall be annihilated. It is true that it shall go through a process of burning, but Peter guards against this false doctrine of annihilation in verse 13, "Nevertheless we, according to his promise, look for new heavens and a new earth." Besides, there is no evidence that an atom of matter has ever become extinct. In this renewal of the universe the sea disappears. "There was no more sea." In the catastrophe which befell the earth it was buried beneath the waters; in this renewal the waters depart forever. The sea shall give up her dead, and no more tragedies shall ever take place there.

II. The Holy City—The New Jerusalem (vv. 2-27).

1. What It Is (vv. 2, 9). The church must be meant; it is the fulfilment of Ephesians 1:7. God has now really come to dwell among men. 2. From Whence It Came (vv. 2, 10). It descends from God out of heaven. That which was taken up when Christ came for His church now descends from God to make known His glory. The "pearl of great price" (Matt. 13:46) now lies

on the bosom of the eternal God, making manifest His glory to the universe.

3. Blessedness of Those Who Abide Therein (vv. 3, 4). (1). Shall be God's people (v. 3). Shall be blest and protected by Him. (2). God shall dwell with them (v. 3). Before sin entered the world men had fellowship with God; now this privilege is restored. He is their God; all His infinite power and love are theirs. (3). Every tear wiped away (v. 4). How many are the tears which flow from the eye, but then God shall dry them up and shall remove the grief and sorrow which caused them. (4). Death shall no longer exist (v. 4). Where has not death done his awful work? What joy there will be when death shall be no longer! (5). Sorrow and crying cease (v. 4). (6). Pain will be no more (v. 4). Who has not had pain? 4. The Guarantee of Its Realization (vv. 5-7). The sincere soul asks, "How can this be?", but this faithful Word of the Alpha and Omega gives us the absolute guaranty. That which God promises is as sure as though it had already come to pass. 5. Those Who are Excluded from This Blessed State (v. 8). After all that God has done, some will not share this blessedness. (1) The cowardly (v. 8). Those who will not, through shame or fear, confess Christ here. (2) The unbelieving (v. 8). Those who set at naught the testimony of God and reject the crucified Saviour. (3) The abominable (v. 8). Those who degrade themselves with pollutions. (4) The murderers (v. 8). Whether by outward act or inward hate. (5) The fornicators (v. 8). Whether committed by outward act or cherished in the soul. (6) The sorcerers (v. 8). Those who exercise powers which God has forbidden. (7) The idolaters (v. 8). This means the worship of anything not God, whether the worshipping of idols or covetous selfishness. (8) All liars (v. 8). Whether by word or act. These are cast into the eternal fire which is the second death. 6. The Temple of the Holy City (v. 22). The Lord God Almighty and the Lamb are the temple. The space where the temple was is now occupied with the presence of God Himself. 7. The Illumination of the City (v. 23). The glory of the Lord and the Lamb is the light thereof. There will be no gas and electric light trusts there. 8. Relation of the Holy City to the World (vv. 24-27). (1). The nations shall walk in its light (v. 24). War will be impossible when nations walk in the Light of the New Jerusalem. (2). The kings shall bring their glory and honor to it (v. 26). (3). The gates wide open all the time (v. 25). Only those whose names are in the Lamb's book of life are permitted to enter.

December 24

The Coming Reign of Christ

Isaiah 9:2-7

Golden Text.—“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”—Isaiah 9:6.

In the last lesson we had a glimpse of the eternal state. It is fitting on this Christmas occasion that we note how it shall be consummated. It is to be through the Messianic Kingdom; Christ is to come and reign until all enemies are put under His feet (1 Cor. 15: 24, 25).

I. The Blessedness of That Reign (vv. 2-5).

1. A Reign of Light (v. 2). The darkness and gloom of the world will not continue forever. The historic background was the darkness and anguish which was upon the nation through the Assyrian oppression pictured in chapter 8. This darkness shall be dissipated by the rising of the “Son of Righteousness.” The “great light” which “shined” was Jesus of Nazareth, the Light of the world (John 8:12), who manifested the glory of God in His earthly life in Galilee (John 2:11). A double perspective of prophecy is to be noted here: the first and second comings of Christ are blended into one continuous event; one day the whole world will see the “great light,” when the “Son of righteousness shall arise with healing in his wings” (Mal. 4:2). 2. A Reign of Joyful Prosperity (v. 3). The coming of the Lord will arrest the dwindling process which is in operation among God’s people, and cause men to flock to Him. The glory of the Messianic Kingdom will draw the Gentile nations to it, and they will give allegiance to the King of kings (Zech. 8:20-23; Mal. 4:2). This revival will bring the joy of the increase of the harvest field, and also that of the division of the spoils after the victory is won, which indeed will be true of the conquering King (Rev. 19:13; Isa. 63:1-4). 3. A Reign of Freedom from Bondage (v. 4). Just as Gideon freed Israel from the bondage of the Midianites, so shall Christ free Israel from the yoke of the Gentile oppression. All in that kingdom shall be free from the bondage of sin (Mat. 11:28). 4. A Reign of Peace (v. 5). So complete will be the victory of Christ that He will utterly destroy the implements of warfare and bring in an everlasting peace (Mic. 4:3-5). This is the only hope for world peace.

II. The Person Through Whom This is to Be Accomplished (v. 6).

The conquering Messiah shall come and accomplish this work. The hope of the world is not in laws, principles and civilization, but

in a person in whom all these are incarnate. There absolutely can be no deliverance until the Deliverer shall come.

1. The Nature of This Deliverer. He is to be a “child born,” a “son given.” He is to be “Emmanuel” (Matt. 1:23), God revealed in humanity. Any being less than God could not accomplish this mighty work. 2. His Names: (1) Wonderful (See Judges 13:18). Wonderful in His nature as God-man, really God and as really man. Wonderful in His character—sinless. Wonderful in His teaching, in His death, in His resurrection and ascension. (2) Counsellor. In Him are all the treasures of wisdom (Col. 2:3). He will give counsel to all who ask Him; no one will regret having followed His counsel. (3) The Mighty God. He is absolute deity. (4) Everlasting Father. Or, Father of eternity. Though His earth life had a beginning He is eternal (John 1:1, 2). (5) The Prince of Peace. He brings peace to the individual, and will eventually bring peace to this earth. May we on this Christmas pray that He will come speedily and bring peace to the earth!

III. The Perpetuity of This Kingdom.

It is to fill the whole earth. Righteousness and equity shall prevail forever. It will be on the Davidic line, the fulfilment of 2 Samuel 7:8-16.

IV. The Guarantee of Its Realization (v. 7).

It will be accomplished in the energy of the Lord of Hosts. The Lord has undertaken to bring harmony and peace into the world through the establishment of a Kingdom. For the accomplishment of this His own reputation is at stake. If He had no love for His people, still we would be sure of this, for the jealousy of His own honor assures of the performance of all He has promised. It is not a kingdom established through human energy, peace-treaties and international courts of arbitration, but through divine energy. The God of heaven will set up a Kingdom upon the ruins of the world empires (Dan. 2:44,45; Rev. 11:15). Hasten that day, O Lord!

December 31

Review

One good way to handle the review would be to take a bird’s-eye view of the book of Acts from which the year’s lessons are mainly taken, fixing in mind the essential parts of the outline of the book in their logical relation to each other, thus seeing the progressive unfolding of God’s plan in the formation of His church.

Another good way would be to confine attention to the lessons of the Quarter which have been taken from the book of Acts. In

such case Paul should be made the center, noting his character, conduct and teaching in the several trying crises. The most profitable way would be to complete the study of Christ's messages to the seven churches of Asia, three of which were studied in lesson 11.

The Messages of the Glorified Lord to the Churches. Revelation 2:18-3:22.

I. Thyatira, 2:18-29.

Historically, Thyatira carries the declension period of church history to its full development—full-fledged Romanism.

1. Christ's Title (v. 18). 2. Christ's Commendation (v. 19). 3. Christ's Complaint (vv. 20-24). 4. Christ's Counsel (v. 25). 5. Christ's Promise to Overcomers (vv. 26-28).

II. Sardis 3:1-6.

Sardis gives us a moral picture of the Protestant Reformation in its arrested development. This movement made a glorious beginning, but the Reformers themselves became intolerant of others so that the persecuted became the persecutors. The elementary doctrines which had been gained from Rome became crystallized into hard creeds not allowing for further growth.

1. Christ's Title (v. 1). 2. Christ's Commendation (vv. 1, 4). 3. Christ's Complaint (v. 2). 4. Christ's Counsel (vv. 2, 3). 5. Christ's Promise to Overcomers (v. 5).

III. Philadelphia, 3:7-13.

This church represents a phase of church life and history in the Reformation period. Philadelphia means "brotherly love"; it stands as the badge for all that is real in Protestant churches.

1. Christ's Title (v. 7). 2. Christ's Commendation (vv. 8-10). 3. Christ's Complaint (v. 8). 4. Christ's Counsel (v. 11). 5. Christ's Promise to Overcomers (v. 12).

IV. Laodicea, 3:14-22.

Laodicea gives us the last phase of church life. This condition prevails to the end as it will be just before the church is caught up to be with Christ. It is the "perilous times" of which Paul spoke.

1. Christ's Title (v. 14). 2. Christ's Complaint (vv. 15-17). 3. Christ's Counsel (vv. 18-20). 4. Christ's Promise to Overcomers (v. 21).

months the teachers should get John's central purpose and make their lessons bend to it. His purpose is declared in chapter 20:30,31, namely, to prove that Jesus is the Christ, the Son of God, that eternal life might be obtained through faith in Him. With this purpose before him, he proceeds lawyer-like by laying down his propositions, then introducing his witnesses one by one to establish them. Between the prologue (1:1-18) and the epilogue (chap. 21) is found the main part of the book which is composed of three parts as follows:

1. The Manifestation of the Son of God to the People (1:19-12:50).

2. The Revelation of the Son of God to the Disciples (chaps. 13-17).

3. The Son of God Shown to be the Fulfiler of Prediction and Prophecy (chaps. 18-20.)

I. Jesus Christ the Word of God. (vv. 1-4).

He is called the Word of God because He is the expression of God to man; He utters to men the Father's will (v. 18, cf. Heb. 1:1, 2).

1. He is a Person, Separate and Distinct from the Father (v. 1). At the same time inseparably united with Him.

2. He is Eternal (v. 1). He was with God in the beginning; He did not begin to exist when the heavens and earth were created; neither did He become the Son at His baptism, but was before all things (Col. 1:17).

3. He is divine (v. 1), being equal with God.

4. He is the Omnipotent Creator (v. 3). All things were made by Him. The One who made us died to redeem us.

5. He is the Source of Life (v. 4). He is the eternal fountain from which all life has been derived, and all life is dependent upon Him for its maintenance.

6. He is the Light of Men (v. 4). This light includes man's reasoning power, his conscience and the illumination of the Holy Spirit. To Him we must go for the truth concerning our origin, nature and destiny.

II. The World's Attitude Toward the Word of God (vv. 5-13).

1. Men are insensible to the presence of the true light (vv. 5-10). The very Lord of glory Who created the world and is in the world governing it is unrecognized by it. In this awful state God in His grace sent John the Baptist as a witness that all men might believe (vv. 6, 7). 2. The desperate wickedness of men's hearts (v. 11). He was rejected by His own chosen nation; they would not receive the One whom God had anointed to be their King. With a self-revealing light,

January 7

Jesus the Life and Light of Men

John 1:1-18

Golden Text.—"In him was life; and the life was the light of men."—John 1:4.

In teaching the lessons for the next six

the earnest testimony of John, and the glorious privilege of becoming the sons of God, the rejection of Christ reveals the perversity of the human heart. 3. Some received Christ and thus became the sons of God (vv. 12,13). Though the nation rejected Him, some among the nation embraced Him and were crowned heirs of immortal glory. In this verse we are shown how men become children of God. It is not by blood relation with the covenant people, not by the efforts of their natural hearts, nor by the acts and deeds of others, but of God. The new birth is God's work;

no man has the power to change his own nature.

III. The Word of God Made Flesh (vv. 14-18).

Jesus the eternal Son of God became a man. He was born of woman, passed through childhood and youth into manhood; was tested, suffered and died in order that He might become identified with the race and lift it to God, and thus restore the broken fellowship. It is in this capacity that He revealed God. Only as God makes Himself known in Christ can men know Him.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

December 10

A Call for Faithfulness

Revelation 2:1-17

"These things saith he that holdeth . . . who walketh." (v. 1). There is modern need of realizing that the exalted Christ holds His messengers in His right hand, and that He walks in the midst of His churches to tend their lights, and to discern with piercing gaze their works.

"I know thy works, and thy labor, and thy patience" (v. 2). Christian activity involves intensity of effort, involving work that reaches the severity of life taxing labor and calling for the persistency of patience. "Be not weary in well doing," should be a motto of Christian life.

"And didst try them that call themselves apostles" (v. 2). The Word of God furnishes the touchstone for the test of all religious claims. Any form of theology which does not recognize the deity, resurrection and future coming of Christ may be branded as false.

"Thou didst leave thy first love" (v. 4). The message to the church at Ephesus was for the most part that of commendation, but there was this chiding that it had lost the honeymoon gladness of its espousal to Christ. What too often takes place in the homes of men had taken place in the church life of Ephesus. Life had become commonplace and formal without the gladness of a great love.

"Remember . . . repent, and do the first works" (v. 5). The pathway of reform is that of remembrance, repentance and the rousing of the will to original duties. We find peace and power at the place where we lost it. To right the wrong and to take up the neglected duty is to find the light of God again in the soul.

"I come and will move thy candle stick out of its place" (v. 5). The only use of a candle is to burn and shine. The only use of a Christian is to give light for God in a dark

world; to fail is to risk removal.

"Thou hatest the works of the Nicolaitanes" (v. 6). The Holy Spirit coined a new word to describe the early tendency in the church to have a ruling class. The word "Nicolaitanes" is from two Greek words "Nikao," to conquer, and "Laos," the people. The first heresy in the Christian church was that of making a division of an equal brotherhood into "priests" and "laity."

"To him that overcometh will I give to eat of the tree of life" (v. 7). Man lost access to the tree of life by sin. In the restored Paradise the tree of life is accessible to all. This is the promise of deathless existence.

"I will give to eat of the hidden manna" (v. 17). Here is promise of satisfying food for the soul. Manna was the food furnished Israel from heaven for the wilderness march. Israel became weary of the heavenly bread, even as men are ever weary with present joys. The earth life is characterized by unsatisfied longing. Sad hearts have sung

"To seek is better than to gain
The fond hope dies as we attain,
Life's fairest things are those that seem,
The best is that of which we dream."

It will be different in the glory life. The hidden manna will satisfy.

"Will give him a white stone" (v. 17). Commentators have differed as to the meaning of the symbol in this verse. Some have thought it the white stone of acquittal in trial before the judges, or the white stone that gave the athlete entrance to the celebrating banquet. Tradition holds that ancient kings were accustomed to give a departing guest one fragment of a white stone on which both the names of king and friend were written. The stone being broken, each retained a part, and could establish a test of acquaintance after any number of years. It is a symbol of a friendship understood only by Christ and His own.

December 17

The Holy City.

Revelation 21: 1-4, 9-14, 22-27, 22: 1-5

"I saw a new heaven and a new earth" (v. 1). The Bible plainly teaches what science suggests as possible that present earth conditions will come to an end in a great cataclysm of destruction. The completeness of this is described by Peter when he says, "The heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works therein shall be burned up" (2 Pet. 3:10). How did John and Peter, men without scientific learning, come to record such a doom for the earth? There is but one answer, they spoke—"moved by the Holy Spirit."

"And I saw the Holy City, New Jerusalem coming down out of heaven from God" (v. 2). The ideal will yet be the real. This earth has never revealed the full plan of God as to the possibilities of world beauty and provision for human comfort. God's redeemed ones will doubtless return to this earth after its renovation, and here find the heaven that will in its glory and joy forever commemorate the redeeming love of God.

"And He shall wipe away every tear from their eyes" (v. 4). If this line were the only description of the heavenly life found in the Bible it would be enough to assure us of the glory of that life. Picture a world from which there is the removal of every tear-provoking circumstance, and you have a world that meets man's highest desire for excellence. We have now tears of physical pain, tears of ignorance, tears of disappointment, loneliness, and failure. Let all these tear-provoking circumstances be removed, and there would be the heaven desired by the soul.

"I will show thee the bride, the wife of the Lamb" (v. 9). The church of Christ in its unity and entirety is ever termed the bride of Christ. When the new earth and heaven have been organized, God's redeemed people will have the central place of glory.

"Having the glory of God" (v. 11). In the description of the heavenly Jerusalem, the writer makes use of the largest possible figures of speech to describe that glory. The things which are the highest in esteem on earth are made the most lowly in place in the Holy City. The things which constitute our personal adornments on earth are given place in the streets and walls of the new city. Perhaps indeed we should accept with literalness every word of the description given. Why may there not be a city with streets of gold, and walls of precious stones, and gates which gleam with the light of the pearl? Cannot God by one touch of creative power give to

the atoms of matter such new arrangement as shall produce every feature described?

"On them twelve names of the twelve apostles of the Lamb" (v. 14). Earthly service for Christ will have heavenly commemoration. Not only will the apostles be rewarded, but every servant of Christ.

"The city lieth four square, and the length, etc." (v. 16). The heavenly city should not be viewed as a great cube, but as the terraced hill of God, whose "length and breadth and height are equal."

"The glory of God did lighten it" (v. 23). The life of God lies behind all the light of the world. God's glory will not seem hidden by sunbeams in the future life.

"Bearing twelve manner of fruits" (v. 2). It is possible in modern horticulture to have trees fruitful at various seasons of the year. In God's new Paradise there will be perpetual and abundant provision for every appetite of the soul.

"There shall be night no more" (v. 5). Night is a blessing on earth for we need the rest of slumber. Night will not be needed in our glorified condition. Night is also the symbol of evil and sorrow. The Bible closes with promise of a day which shall never fade into twilight or darkness, and a service unmarred by weariness.

December 24

Unto You is Born a Saviour

Isaiah 9:2-7

"The people that walk in darkness have seen a great light" (v. 2). The promises of a coming world Redeemer that began in Genesis find their fullest expression in the prophecies of Isaiah. In Genesis we have the foot-hills of prophecy. In Isaiah we have the mountain peaks of prediction, gleaming with the glory light of the coming Sun of Righteousness. It was to a world truly under the shadows of ignorance and death that Christ came.

"Thou has multiplied the nation and not increased the joy" (v. 3). While men boast of the marvels of modern civilization, through its discoveries, inventions, arts and manufacture, it cannot be claimed that people are becoming more happy or contented. The sense of hurry seems to increase with every new invention for speed in travel. Inventions that ought to lift the burden of toil from the shoulders of thousands, simply serve to make competition more intense. While with our labor-saving machinery and the attendant productiveness of earth, all might have leisure and abundance, the struggle to secure a living is not being reduced. What the world needs is the presence of her true King. There will yet be an ideal world life, but we shall

have it "when He comes whose right it is" to reign.

"Every battle of the warrior is with confused sound" (v. 5). War has been one of the great scourges of humanity. World history is largely the story of war. The persistent tendency of humanity is to struggle for peace without effort for the righteousness which brings peace, and to dream of a world united in the bonds of peace without the presence of "The Prince of Peace." God has given the world no promise of peace until the second advent of His Son, our Saviour. World life scorns the divine promise, and even plans to make Palestine an international park at the end of the present war in commemoration of world peace begun. This is but the latest example of world optimism which will not recognize that world history is programmed in the Bible, and that Palestine shall witness the Armageddon of prophecy.

"Unto us a child is born" (v. 6). It has pleased God to reveal Himself to man through man. That God should reveal Himself by limitation does not contradict the laws of movement revealed in the physical world. The seemingly infinite force of electricity can only be recognized through limitation, as the currents leap from point to point on the arc light or shine forth in the electric bulb. God must have forever remained an unknown God had He not subjected Himself to limitation, and permitted the full currents of His life and power to be manifested in the human life of Jesus Christ, thus causing Him to be in deed and truth "The Light of the World."

"The government shall be upon His shoulder" (v. 6). Every form of earth government has so far failed to bring an orderly condition to human society. Both monarchies and democracies have been characterized by failure. The world needs a king but one of heavenly lineage. It needs a governor, but that governor must be of divine appointment.

"His name shall be called Wonderful, etc." (v. 6). The names given in prophecy to Jesus are far reaching in their significance. He is the Wonderful, the One commanding the worship and admiration of angels and men. He is the Counsellor, the intimate of the eternal God. Yea, He is the Mighty God, the Everlasting Father. He who comes to save is God Himself. "God manifested in the flesh" is the true title of Jesus. The crowning title of Jesus is "The Prince of Peace." God is termed "The God of Peace." Peace, with all its gladness and sense of satisfaction, is God's ideal for world life. His government shall yet be established. God's promises to the house of David will have fulfilment. "The zeal of the Lord of hosts will perform this."

December 31
Old Year Reflections
Revelation 22:6-21

"These sayings are faithful and true." (v. 6). All the words of God's book are faithful and true. "It is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners." It is also a faithful saying that he will come again to reward his saints and to receive them unto himself "That where he is we may be also." Happy is the man who accepts God's faithful work without controversy.

"Blessed is he that keepeth the sayings of the prophecy of this book" (v. 7). These words might be rendered, "Blessed is he who is mindful of the predictions of this book." God has programmed the ages to come in Bible prophecy. Prophecy is history written before the events occur. A blessed peace comes to the soul when we realize, among all life's confusions, that God's great plan will not fail.

"I John saw these things and heard them." (v. 8). The apostle John is ever emphasizing the reality of his gospel. That his message is not dream but true form is his assertion over and over again, "That which we have seen and heard declare we unto you" is his challenge to men's faith. Eternity will reveal that the gospel is factual, and that he who obeys it conforms life to the facts of life.

"Seal not the sayings of the prophecy of this book." (v. 10). Weymouth furnishes the translation, "Make no secret of the meaning of the prediction contained in this book; for the time of their fulfilment is now close at hand." Daniel was bidden to seal his prophecy because its meaning was to remain hidden until the time for fulfilment drew near. We are to strive for the understanding of prophecy. Of this last book of the Bible it is said, "Blessed is he who reads and blessed are those who listen to the word of this prophecy and lay to heart what is written in it."

"He that is unjust let him be unjust still." (v. 11). One of the plainest truths of God's Word is that character tends to move in definite lines either toward good or evil. The soft cement can be formed to any shape, but later it takes on adamant hardness. Character assumes permanent lines of growth through irrevocable choices. There are deeper depths of sin throughout eternal years for those who reject Christ, and loftier heights of holiness for those who accept Him. "Let the dishonest man act dishonestly still; let the filthy make himself filthy still; let the righteous practice righteousness still; and let the holy be made holy still."

"Behold I come quickly; and my reward is with me" (v. 12). The Lord's coming to re-

ward believers seems to be long delayed but it is not so in the eternal mind with whom "one day is as a thousand years, and a thousand years as one day." Christ's return is imminent in the divine mind. Before His thought is the record of every worker and the purpose of reward.

"Without are dogs and sorcerers and whore-mongers" (v. 15). Heaven will be a place of unmarred holiness. All forms of evil will be excluded. In cataloging forms of evil or classes of evil does a lie and a liar constitute the climax of abomination. A lie is the odor of decay and the stench of rottenness from a dead soul.

"The Spirit and the bride say come." (v. 17). The gospel is an invitation from God to come to God. Everything connected with it merges into an invitation of love. The Spirit who caused our Lord's incarnation, animates the

church which is his bride and voices the age long cry of redeeming love, come.

"Whosoever will let him take." (v. 17.) Salvation is God's free offer to sinful man. Man's will must respond to the divine will in order to receive salvation. Nothing will rob man of eternal glory except his refusal of God's offer. No man will be kept from heaven and its glory by any other cause than the choice of his own free and wicked will.

"Surely I come quickly." "Even so come." (v. 20). The last promise of the Bible is the word of Jesus saying that He will come for His own. The last prayer recorded in the Bible is the glad response "Even so, come, Lord Jesus." We can test the validity of our Christian experience through our attitude toward the last great promise of God's Word and our response of interest to that promise of yearning love.

Sunday-school Problems

By E. O. Sellers

THE HOME AND THE SUNDAY-SCHOOL

One of the most remarkable Sunday-schools to be found in the land is in the Mennonite Church at Berne, Ind. Berne is a place of about fifteen hundred inhabitants, and has four Protestant churches. The school in question has an average attendance of between nine hundred and a thousand, the same being upwards of ninety per cent of its membership. The architecture of the room permits the entire school to take part in the opening exercises, and then curtains are drawn, separating the various departments of the school.

A case of tardiness is rare. Attending this school on a recent Sunday, we failed to observe one case of actual tardiness. The school session is exactly an hour long, and the preaching service of one hour immediately follows, the whole service beginning at nine and closing at eleven. Such order and decorum and such promptness, and at the same time hearty co-operation, we have never before witnessed in a Sunday-school. Part of the service was in German and part in English. Some of the classes are taught in German and some in English. The secret of it is that the school has the undivided, hearty support of the church and of the homes.

There should be a more vital contact between the Sunday-school and the home. Some one has said, "As is the home, so the church and community," and we might with justice add that as is the home so is the Sunday-school. We all recognize in the Sunday-school the right arm of the church, and that it is the training ground for the children, where they shall be reached and trained for kingdom purposes. When children come from homes

where parents are members of the church we should naturally expect the Sunday-school teacher to have the cooperation of the parents. The Sunday-school scholar who comes from a home where the Bible is neglected, and prayers are never uttered, comes to the teacher as a distinct problem, and we are expecting her to perform a miracle if in the thirty minutes allowed her each Sunday she is to accomplish what the home is failing to accomplish. Add to this the irregularity of pupils' attendance, and we increase the difficulty of the problem. In some localities it is considered popular for young children to go to Sunday-school. It gives the parents more opportunity for visiting and for reading, and keeps the children occupied on that day of the week when it is hard to provide proper entertainment and interest for them.

On the other hand, where pupils come from homes where family altar fires are kept burning with the incense of devotion constantly ascending to God, we may expect them to be susceptible to divine truth. Such preparation of the soil, and the seed sown by the teacher find ready lodgment. How to secure this sort of cooperation between the parents and the school is indeed difficult, but it is a problem that is being faced, and in some localities is being solved. Home Department, parents' meetings and other methods of approach are producing results. When the homes of the land recognize that it is wrong to lay the whole task of religious education upon the Sunday-school, and assume that burden which rightfully belongs to them, we may expect results like that at Berne and other places, and will soon reach the ideal which ought to lie before every Sunday-school.

The Sunday-school is wasting time in trying to overcome the handicap of this lack of home cooperation before it can reach its real problem of decisions for Christ, and training for service. The fundamental problem is that of home religious training, for the home antedates the Sunday-school, and it is a mistake to conceive of the Sunday-school as supplanting the home in this important matter of the religious training of the child.

For a number of years religious leaders have faced this problem. The organization of the Adult Department in the Sunday-schools has in part helped to stem the tide, and the recently issued bulletin of information on the "Parent Department," issued by the International Sunday School Association, 5 South Wabash Avenue, Chicago, Ill., will help those who are looking for aid along this line. This is a regular department of Sunday-school work, with its own superintendent, but affecting this problem in particular. The most important work of such a department would be the organization and maintenance of parents' classes for the study of methods in the development of the moral and religious education of children. But there may be other activities also, such as providing for individual study for those parents who find it impossible to attend the class, to cooperate with the Home Department and Cradle Roll, to establish a Parents' Library with plans for distribution of books on these subjects, the observation of special days of honor to fathers and mothers, and the cooperation with the Intermediate and Senior Departments for the holding of "Father and Son" and "Mother and Daughter" banquets. The work of the Family Altar League is of highest value in this regard. We would advise any one who is looking for information and suggestive plans with which to face and attempt to solve this problem to secure a copy of this pamphlet. Beyond all, however, we must see to it that pastors, church officers and parents have a more adequate realization of their responsibility and privilege. We will then secure that cooperation with the schools which will enable the schools to produce their best results.

THE LAYMENS COMMENTARY

(Continued from Page 281.)

their obligations with reference to the civil powers, and to outsiders and unbelievers generally (3:1-3); an exhortation affording another opportunity of contrasting the present state and condition of believers with that in which they were prior to their salvation. Here we find a precious declaration of gospel truth which should be learned by heart (vv. 4, 7). The theme is salvation. How not was it effected? How was it effected? What period of time? What is the result? The eighth verse

might be included as showing the obligation of the saved growing out of their salvation.

Another sermon is suggested here on "Salvation from Start to Finish." (a) Our condition by nature (v. 3); (b) Our change from nature to grace (vv. 4-6); (c) Our condition by grace (vv. 7, 8).

Titus was to constantly affirm these things, avoiding other things and subjects that might come up (v. 9).⁴ What a lesson for the ministers of our own time! Finally, he is directed how to deal with these false teachers and their followers (vv. 10, 11).

The remainder of this chapter is taken up with personal directions and commissions.

Questions

1. What hint for Christian workers is found in this lesson?
2. Analyze 2:11-14.
3. Analyze 3:3-8.

GROWING OLD

A little more tired at the close of day,
A little less anxious to have our way;
A little less anxious to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds of gold,
A little more zest for the days of old,
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring down the way
That leads to the gates of a better day.

A little more love for the friends of youth,
A little more zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen;
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years.
The book is closed, and the prayers are said,
And we are part of the countless dead.
Thrice happy, then, if some soul can say,
"I live because he has passed my way."

—A. V. Barnes, in "Christian Advocate."

The American Sabbath is in danger of being crucified between two thieves—Irish whiskey and German beer.—Philip Schaff.

For Sermon and Scrap Book

FIVE POINTS FOR PREACHERS

1. Leaves Only, the Sign of our Ruin. (Matt. 21: 19).
2. Jesus Only, the Source of our Redemption. (Matt. 17: 8).
3. Faith Only, the Secret of our Restoration. (Luke 8: 50).
4. God Only, the Summit of our Rest. (Psalm 62: 5).
5. Faithfulness Only, the Sum of our Responsibility. (Phil. 1: 27). —Charles Edwards.

A CHRISTMAS SERMON OUTLINE

Gal. 4: 4, 5. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

The first Christmas gift was God's only Son, who was made of a woman. This text gives us three points about this Christmas gift to ever remember.

1. The gift was on time, "when the fulness of time was come." God never antedates anything and he is never tardy in action. For the spiritual good of man; God had done everything that could be done, humanly speaking, and the next thing was to give His Son.
2. God's first Christmas gift was not attractive externally. It was in the form of sinful humanity, "made of a woman." It was not in bright colors, had not the appearance of being a blessing—Jesus was "made under the law." But wait until the Christmas package is opened.
3. Never was there in all the world since, whether by the hand of emperor or queen, a Christmas present made of such intrinsic value as that one. It contained redemption to all that were "under the law," already and justly condemned. It was something far better than the reception of a pardon from a governor or president to a life prisoner or one sentenced to death; but far more than redemption; a card of admission to the very family of God besides, "adoption as sons."

How foolish to try to estimate the value of that first Christmas gift! Are you telling others about it? Are you telling the poor lost sinner that all that is contained in that Christmas package absolutely can be his?—J. H. R.

WATCH-NIGHT THOUGHTS

"This year also."—Luke 13: 6, 10.

Another year has ended. Paul in Philip-
pians 3: 13, 14, suggests a most valuable spiritual exercise for such a time.

1. Retrospection. The glance backward. The past year, our mistakes, our discontents, our successes, our failures, and our sins if not forgiven.

2. Introspection. There is right and and noble egotism, which is solemn and majestic, yet grave with its consciousness of responsibility, whose first thought is of duty and character, asking itself, How am I serving God and my generation? Note the seven "I's" of Paul in the three verses, "Not as though I had already attained," etc.

3. Prospection. Paul said, "I press towards the goal." Remember that "this year also" implies a limit. As to the past, it has gone; to the future, use it nobly, and consider that the new year ahead may be your last.

BEGINNING THE NEW YEAR RIGHT

"The beginning of months."—Exod. 12: 2.

1. Let us begin the year with solemn reflection. The season reminds us of the past—the irrevocable past. Another year of our "few years" is gone.

2. Let us begin the year with self-inspection. Looking within we see sins unrepented; resolutions made but, alas, broken; opportunities unimproved and talents left unemployed.

3. Let us begin the year with a new consecration. Shall our prayer be, "Lord, what wilt thou have me do?" And may our vows find expression in the lines of Frances Ridley Havergal "Take my life, and let it be consecrated, Lord, to Thee!"

FROM THE OLD YEAR INTO THE NEW

I can not know, and none can tell,

What coming days may bring to me;

But this—thank God!—I know full well,

That "as my day, my strength shall be."

This is enough! In this I rest;

It wraps me round and holds me close,

Like helpless babe on mother's breast,

In sweet content and calm repose.

For this I thank thee, O my God,

No matter what may come to me—

The soft caress, or chastening rod—

I know it shall be well with me.

—H. B. Hartzler, in "The Evangelical."

SEVEN REJECTORS OF CHRIST

1. His own world. John 1:10.
2. His own nation. John 1:11.
3. His own country. Mark 4:4.
4. His own city. Luke 4:29.
5. His own kin. Mark 6:4.
6. His own house. John 7:5.
7. His own familiar friend. Ps. 41:9.

THE LORD'S PEOPLE HIS POSSESSION

2 Corinthians 6:16, 17, 18

1. They are His People for Possession.....v. 16
 2. They are His Temple for Worship.....v. 16
 3. They are His Home for Habitation.....v. 16
 4. They are His Friends for Companion-shipv. 17
 5. They are His Family for Lovev. 18
- Charles Edwards.

TRUE BELIEVERS

Translated—Transformed—Transfigured

1. Translated to be Witness-Bearers. Sudden and complete (Col. 1:13).
2. Transformed to be Cross-Bearers. Thorough and continuous (Rom. 12:1; 8:29; Phil. 3:10; Col. 3:10).
3. Transfigured to be Fruit-Bearers. Refreshing and real (2 Cor. 3:18; Ps. 90:17; Acts 6:15; 4:13).—S.-D.

TWELVE GREAT TRUTHS FOR EVERY CHILD OF GOD

A Short Summary of the Teaching of the Epistle of James

1. Patience in all trials should mark him out.
2. He should be meek, humble, lowly, after the pattern of the Master.
3. Everything in his life should be founded on prayer.
4. His prayer should itself rest on faith.
5. His faith must ever be at work for God, neither grudging, nor ceasing.
6. His work should be one of obedience in all things.
7. In all, he should be unselfish, not only ready to give to others, but preferring them to self.
8. He should be separated from the world, in heart and aim.
9. Submission to God should be the constant keynote of his life.
10. Acceptance of trial in peace, and even praise.
11. No envy.
12. His tongue ever in restraint and curbed.

We may well ask: Who is sufficient for these things? The only answer is: Christ!

But may we not, nay must we not wonder at the picture drawn of a Christian by "James, the Lord's Brother"?—"The Christian."

CHRISTMAS JOY

"When they saw the star they rejoiced with exceeding great joy."—Matt. 2:10.

We who look for Jesus ought to be joyful; it is no credit to our Lord when we look as though we were seeking His grave. The dull looks of Christ's followers have injured Him in the sight of the world. Let us, then, smile as we go, for we have the star if we will look up and put ourselves in the right path.—Thomas Champness.

"Behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

It is true that these good tidings of great joy were to be "for all people," but not **first**. The message falls on our own ears, and is first for our own souls. Oh, ponder this well! Take all God's truths home **first** to thine own heart. Ask in earnest prayer that the Spirit may write them with the pen of heaven on thine own conscience. Then wilt thou be a vessel fitted for the Master's use, and carry His message with spiritual power to the souls of others.—F. Whitfield.

THE TWO "DUTCHMEN" ON TITHING

"Vel, Hinz, dis patch of 'taters grow to goot. I vas youst dinkings vat a goot times I vould haf fen I gif de Lord His part."

"Vel, Yacob, vat you dinks de Lord's part?"
"Vel, Hinz, I reat in His Book dat we shoult gif Him von 'tafer out of ten and den an offerings."

"Vel, Yacob, I dinks dat too much."

"Via goodness, Mister Hinz. I don't see how a man coult be mean enough to gib less—only von 'tater out of ten, den an offerings?"

"Vel, Yacob, vat you means by an offerings?"

"I means, Mister Hinz, dat ve are to gif de Lord one 'tater out of ten and as many of de rest as He vants."

"Vel, Yacob, vot if de Lord vants de rest?"

"I vould gif dem to Him, Mister Hinz."

"Vel, you vould haf no 'taters den, Yacob."

"Yes, I vould, Mister Hinz. I am de Lord's, and as long as de Lord has taters, I vil haf 'taters. If nobodys gif de Lord 'taters, de Lord voud haf no 'taters to gif de mans vot has no taters."

"Vel, Yacob, you talks like de Lord youst means vot He says in His Book."

"Means vot He says, Mister Hinz! Vot He says! Vot He says! He means vot He says! Von 'tater out of ten, den as many of de rest as He vants."

"Vel, Yacob, I youst guess you are right. I vil gif de Lord's von 'tater out of ten dis falls, and as many of de rest as he vants."

"Vel, Mister Hinz, Gott sigh dunk! (God be thanked). I feels so happy to know you are going to mind de Lord."—N. B. Herrell, in "Herald of Holiness."

THE MEASURE OF DEVOTION

Dr. John Timothy Stone relates how he saw Frank E. Higgins, the missionary to the lumberjacks, setting out for the hospital for his late desperate operation, and one of Higgins' converts—a former prize-fighter—with arms around the "sky pilot" sobbing: "Frank, maybe you're going to need a piece of bone or some skin or some blood. Just send me a wire, if you do. The minute you tell me to come, I'll fly to you. **Anything I've got you can call on me for.**" Such, said Dr. Stone, should be every Christian's word to Christ.

THE BASIS FOR TRUE JUDGMENT

During the trial of a case against a shoe-manufacturing company in the United States District Court in Boston, it was necessary to explain to the judge the working of the machinery and the process of manufacture. Instead of much technical testimony, counsel for the defense introduced moving pictures, showing every detail. The court expressed great satisfaction with the innovation, the presiding judge stating that the pictures conveyed a much clearer impression than any amount of verbal testimony, and also saved valuable time.

After awhile, when we stand before the Judge of all the world, it will not be what we have to **say** of ourselves, but what the records reveal of our actions in life. Our **deeds**, rather than our **words**, will tell the story.—"Busy Bible Student."

FIRST CHRISTIAN PRAYER MEETING

Acts 1:13, 14

After the Lord had ascended, the disciples, 120 in number, waited "for the promise of the Father," the bestowal of the Holy Spirit. All the disciples were there, not one absent; all were present in good time. They were there in a spirit of expectancy. The characteristics of that first meeting for fellowship and prayer are still the necessary conditions of a successful prayer-meeting. These were (1) unity, (2) continuity, or patience, (3) steadfastness. They waited for ten days. What a lesson for us in these days of hurried prayers and short services! It is a glorious thing to be privileged to talk with God, but we should also give the Lord a chance of speaking to us. These disciples **waited patiently** for the Lord. They waited **until** they were endued with power from on high. An all-night of prayer would do none of us any harm. See what it did for Jacob (Gen. 32:24-32). The habit of prayer is the secret of the fulfilment of the promise in these days. The decadence of the habit is the root-cause of present degeneracy, both in the church and the world.—George Coates, in "The Christian."

WINNING FORCES IN CHRISTIAN WORK

1. Faith, of the kind that moves things in the right direction. Study Rom. 10:17; Heb. 11:32-34.
2. Prayer, that believes God will give as generously as He promises. Mark 11:24, R. V.
3. The Holy Ghost, who makes soldiers of Christ efficient. Acts 1:8; Isa. 11:2.
4. The Word of God, the sword the Spirit uses. 2 Tim. 3:16, 17; 4:1, 2.

—Don O. Shelton.

A TEST FOR BENEVOLENCE

A rich Boston woman was taken one day to see a poor widow who was sick. She did not care for the widow, but she did not like to see suffering. So she said. "I shall order the charity organization to come up and help you." But the widow spoke up: "Thank you, ma'am, but although I am poor, I cannot take charity." "But," said the rich woman, "you have just told me that your neighbors help you; you take things from them." "Yes, but that is not charity. They are friends. They **care**. They know that if they needed help, I would do the same for them." This woman, poor as she was, measured gifts by the heart of the giver.—"Onward."

GENESIS AND REVELATION CONTRASTED

The Rev. Archibald G. Brown points out the striking balance which exists between Genesis and Revelation, as follows:

In Genesis I see earth created; in Revelation I see it passing away.

In Genesis sun and moon appear; in Revelation I read they have no need of the sun or moon.

In Genesis there is a garden, which is the home for man; in Revelation there is a city, the home for the nations.

In Genesis there is the marriage of the first Adam; in Revelation there is the marriage of the second Adam.

In Genesis there is the first grim appearance of the great enemy Satan; in Revelation there is his final doom.

In Genesis there is the inauguration of sorrow and suffering; you hear the first sob, you see the first tear; in Revelation there is no more sorrow, and no more pain, and all tears are wiped away.

In Genesis we hear the mutter of the curse which falls because of sin; in Revelation we read "there shall be no more curse."

In Genesis we see man driven out from the garden with the tree of life; in Revelation we see him welcomed back, with the tree of life at his disposal.

The Gospel in the World

One Bible woman in China visited eighteen hundred places during the year's service.

Chinese daily newspapers have accepted and printed articles on prophecy and the Jews.

There are said to be two thousand eight hundred Brazilian students in American institutions at present.

Kimura, the "Billy" Sunday of Japan, has registered one thousand converts in his recent meetings in Tokyo.

Four-fifths of the graduates of Hangchow College, China, have gone into Christian work. All those since 1910 have done so.

At a communion table in India recently representatives of fifty castes met who had been separated for three centuries.

Of the 47,000 Protestants in Brazil, 22,000 are Presbyterians, 12,000 are Baptists, and 7,000 are Methodists. In 1915 all the churches added a total of more than 4,500.

Presbyterians have a church in Rio de Janeiro, which was organized more than fifty years ago, and from which twelve preachers have gone forth. It now has 1,400 members.

The Hon. James Bryce, in a recent book on South America, says: "The absence of any religious foundation for thought and conduct is a grave misfortune for Latin America."

Christianity has taken a firmer grip on Korea than any other Oriental land. Since the first missionary landed there has been an average of one convert for every hour of the day and night.

One of the secrets of the wonderful growth of Christianity in Korea is the insistence that no convert shall be received into full membership who has not brought another soul to Christ.

Bishop Stunts reports that in South America "Religion is laughed at and ignored, especially by the 'intellectuals.'" At least eighty-five per cent of the 40,000 college students of South America are avowed unbelievers.

The Scotch Presbyterian Mission in Nyasaland, Africa, has 9,200 communicants and nearly as many ready for baptism. Of the church members 1,500, or more than sixteen per cent, are teachers in the schools of the mission.

The Roman Catholic Church in Brazil has kept the Bible from the people. Robert E. Speer says that South America is the only continent in all the world that has no sacred book. No country is more in need of real Christianity.

Schlegel has said of Islam that it has "a prophet without miracles, a faith without mysteries, and a morality without love, which has encouraged a thirst for blood, and which begins and ends in the most unbounded sensuality."

In Korea the Japanese officials require all mission workers to be registered. "Where is your permit?" asked a policeman. "Here it is," said the colporteur, pointing to Mark 16:15—"Go ye into all the world, and preach the gospel to every creature." He was allowed to pass.

Cockfighting and the Sunday-school go on almost side by side in the Philippines, and at San Leonardo it happened that the owner and his rooster actually went to church during a Sunday-school and evangelical institute. The man was converted, forthwith gave his rooster away, and was found at Sunday-school the next morning.

Mrs. Livingstone Wilson, only surviving child of Dr. David Livingstone, the explorer, recently spent a month in journeying from Cape Town to Old Chitambo, where her father's heart was buried under a Mulwa tree. From there she went to New Chitambo, fifty-five miles further on, to stay with her son, who is a medical missionary, and her daughter, who is a nurse.

Since the great war began, the British and Foreign Bible Society has supplied more than a million and a half of Testaments and Gospels for sick and wounded soldiers and sailors; for prisoners of war, refugees, and aliens; as well as for the troops of all the nations engaged in hostilities. These books have gone out in more than a score of different languages, and in a dozen different countries.

The Secretary of Agriculture in the Chinese government has become a Christian, as has the son of a famous governor, the owner of one of the largest cotton mills in Shanghai.

A missionary has perfected a Braille system in Siamese for the use of the blind in that country, where at least one in every four hundred of the population is sightless. By learning the new Braille shorthand and the touch system of typewriting stenographers have fitted themselves for return to the position which they held before going to the trenches.

The China Inland Mission work has not been seriously affected by the recent revolts, in fact, in some centers increased opportunity has been given for preaching the gospel. One sad result of the unsettled condition of the country, however, is that in several districts which were considered free from opium the poppy is again being planted and its cultivation encouraged by the officials.

The Salvation Army has established a "Silk Camp" near Lahore, India. It is a mulberry forest—perhaps the only one in the world—which covers 10,000 acres. In view of the disturbed condition prevailing in lands from which the world's silk supply has hitherto come, Commissioner Booth-Tucker got permission to use the foliage of this vast forest for silkworm culture.

"At Tagbilaran, P. I.," said Robert E. Speer, "we asked a group of the Christians who had come in from the different congregations what it was in Christ and His gospel which gave them most joy. 'It is the Holy Spirit who gives us most joy,' said one, 'and the study of the Bible that explains to me this doctrine of the Holy Spirit.' 'My joy,' said another, 'is the liberty of each soul to find the truth.' 'Mine,' said another, 'is the happiness of sharing the wealth of the gospel with others.'"

The Urbandale Federated Church of Des Moines, Ia., is an example of union among believers in Christ. It was organized in a district where no church existed and has in its membership representatives of thirteen denominations: A new convert is received through denominational lines, if he has any preference, if not, he is baptized by some Protestant minister and then received into the Federated Church. Missionary offerings are sent to a field under the care of an interdenominational board.

A Turkish boatman, fleeing with his family from Trebizond before the advancing Russians, met with a storm. He lost his family, his boat, and property, and barely escaped

alive to Samsoun. Here he ran up and down the streets, crying: "See the way the Lord takes revenge! Last year I drowned scores of Armenians in the sea at Trebizond. See the way the Lord takes revenge."

A great number of the Turks regard with horror the deeds they have been commanded to do to their Armenian neighbors, and believe that they sin in so doing and will receive punishment therefor.

Mr. F. S. H. Young, writing with regard to the Solomon Islands, says: "The Roman Catholics are increasing in activity and numbers. Their method is to land at a village and distribute medals with a figure of the Virgin Mary to all who will receive them. Every one of these natives are then claimed as Roman Catholics, although they have received no teaching whatever. At one large village the people had long been asking us to send them a teacher. We had at last secured a good man whom Mr. Deck took across the mountains from Wanoni to find they were just too late! The Roman Catholics had rushed around in a schooner, landed the day before, and adorned one hundred people with medals, and thus claimed the whole district. In some cases, however, the people reject the Roman Catholic claims, return the medals, and accept our teachers; and for this we pray."

Joseph Forrest, formerly a Salvation Army officer, but now a gunnery sergeant in the U. S. Marine Corps, writes from Port au Prince, Haiti, W. I., after a residence there of over a year:

"Before I came to Haiti I did not know what poverty was. When we arrived the country was in a terrible state; many were dying of starvation and disease. Some were literally covered with sores, and I have seen the dogs licking them in the same manner as they must have licked the sores of Lazarus.

"Because the people are very superstitious the Roman Catholic Church has prospered. Two-thirds of the population is of that faith.

"In the past the government has said, 'Let them eat stones,' and the Roman Catholic Church has said, 'We will give them prayers,' with the result that the poor people have died in the hedges like flies. Now, through the American Red Cross Society, food is given out to three hundred families every Wednesday.

"Dr. Turnbull, the Wesleyan Methodist missionary, has done a wonderful work during his seventeen years of service. Three times his mission has been entirely destroyed by bands of revolutionists, and each time he has buckled on the armor a little tighter and started in again. In addition to the church there is, on the same estate, a large college for boys, and another for girls."

Notes and Suggestions

CHICAGO Y. M. C. A. BRANCH NOW LARGEST IN WORLD

The Young Men's Christian Association of Chicago, at the close of a whirlwind campaign to add 5,000 members, has set a mark for all other cities. The total membership of the local organization is now 23,707, larger than that in any other city in the world.

The latest reports showed the membership of the New York Y. M. C. A. to be 22,500.

Y. M. C. A.'S WONDERFUL WORK

The Y. M. C. A. is one of the biggest and most efficient religious undertakings in the world. So practical is the nature of its work and so carefully are its finances administered by competent business men that it is easier to raise money for Y. M. C. A. than for any other religious work, remarks "Leslie's." Plans for its world-wide activities next year call for the expenditure of \$4,500,000. The war has enlarged its European field, and \$2,000,000 of the budget will be spent there. From Switzerland to central Russia the association is now maintaining 250 graded schools and colleges of which the instructors as well as students are prisoners of war. The total enrolment approximates 3,250,000 men. For the first time in its history the Y. M. C. A. has gained a foothold in Austria and Russia. There is no other religious organization that could have so promptly and so efficiently taken up the opportunities for service offered by the European war, ministering to Jews, Catholics and Protestants, all on equal footing. Along the Texas border where American troops have been stationed, the Y. M. C. A. has founded stations and nearly forty schools in which Spanish is the most popular course. Five hundred thousand dollars has been laid out for the work in Texas, and \$1,000,000 for the industrial department in various railroad centers throughout the country.—"Daily News" of Chicago.

A PESTILENT FELLOW

Young minister wants pastorate (east of Chicago preferred) where scholarly, impressive, evangelistic ministry and latest successful, dignified methods are appreciated. Experienced, winning pastor; powerful, attractive, gifted preacher; stirring, successful, experienced evangelist; energetic worker; liberally educated; finest recommendations. Would supply pulpits.—"The Advance."

HONOR TO DR. C. I. SCOFIELD

A testimonial meeting in honor of the Rev. C. I. Scofield, D. D., was held in the Marble Collegiate Church, 5th Ave. and 29th St., New York, on Thursday evening, October 26. Representative Christian workers were there from all the New York boroughs and from many of the adjacent cities of New Jersey as well as more distant states. Mr. William Phillips Hall presided, and addresses were given by the Rev. David James Burrell, D. D., pastor of the church, Dr. Howard Kelly, the eminent surgeon, of Baltimore, the Rev. James M. Gray, D. D., dean of the Moody Bible Institute of Chicago, and Dr. Scofield himself.

BALKAN RELIEF FUND

Two hundred thousand women and children have died since the war began in Albania. In that country corn is \$50 per bushel, flour \$80 per sack and macaroni \$5 a pound. Of these Albanians, 300,000 are Christians; they have not been in the war, but their country has been overrun by hostile armies. A ship to carry relief to this needy people is launched and ready, but before sailing there should be a relief cargo. The treasurer to receive contributions for that purpose is Rev. Frederick Lynch, D. D., editor of "The Christian Work," New York City. Any kind of contribution from a loaf of bread upwards can be sent to the Balkan Relief Fund, 70 Fifth Ave., New York City.

AWFUL CONDITIONS IN ARMENIA

Lord Bryce, former ambassador to Armenia, has sent the following telegram to the American Committee for Armenian and Syrian Relief, 70, 5th Ave., New York City:

All civilized nations able to assist Armenians today should know need still extremely urgent. Several hundred thousand exiles who survived horrors of deportation now perishing of exposure and starvation in Arabian desert. Latest reports neutral eye witnesses describe terrible conditions. Sick people throwing themselves into graves and begging grave diggers bury them; women going mad; eating grass, carrion; parents putting children out of misery, digging own graves and awaiting death. Future of Armenian nation depends on saving refugees in Russia, but this requires world wide assistance for feeding, clothing, housing, repatriation. Book telling whole story just appearing here with fuller statement by me. Feel sure American generosity will again respond to call of humanity.
BRYCE.

MISCELLANEOUS

In the bad industrial year of 1914-15, the United Charities of Chicago dealt with over 22,000 families, representing almost 100,000 persons in every sort of difficulty. Last year over 14,000 families came to it in their need.

On the one hundredth anniversary of the American Sunday-school Union, it reports having organized 120,000 Sunday-schools with 500,000 teachers and 5,000,000 scholars. Two hundred missionaries have been employed and the Sunday-school periodicals that have been issued have run into the millions.

During the recent massacres of Armenians by the Turks, which moved President Wilson to proclaim October 22 a day on which contributions for the victims should be received in churches here, a woman who had seen her child burnt alive, answered her would-be comforters: "Don't you see what has happened? God has gone mad."

Eben Eugene Rexford died at Green Bay, Wis., October 18, at the age of 68. He was the author of the famous ballad, "Silver Threads Among the Gold." He also was the author of a number of hymns that were popular many years ago, among which were, "Where are the Reapers," and "Crown Him, King of Kings," etc.

The year preceding October 25, 1917, is being observed by Lutherans throughout the country, quite generally, in connection with the 400th anniversary of the nailing of the 95 Theses on the church door at Wittenberg by Martin Luther.

The celebration is under the direction of a joint committee of the three chief bodies of Lutherans, the General Synod, the General Council and the United Synod South. The Lutherans in this country number about 2,000,000 of church members.

Not long ago a well-dressed but unassuming man, walked into the offices of the American Committee for Armenian and Syrian relief in New York City. He said he had \$5,000 that he might give to the work, but would like a few facts. When these were given, he signed a check for \$10,000. Shortly after this he was told of the sacrifices of an old woman, in order that she might give to this worthy cause, and he said he thought he ought to give \$15,000. Before leaving the office, he wrote his check for \$18,000. Not long after that, the same gentleman called at the office and left a check for \$25,000, but would not permit his name to be associated with any of these donations.

The celebration of the go-to-church Sunday in Brooklyn, October 29, is declared by Rev. S. Edward Young, D. D., of that city, to have been a great success. The attendance was twenty-five per cent above normal. The Protestant churches in New York have 186,380 members and on that day, the attendance on divine services was 168,200 or about 90 per cent of the whole.

The late Field Marshal, Lord Roberts, familiarly known in the British army as "Bobs," wrote an essay before his death that has attracted wide attention because of his thoughts on the war. He believed that war is as inevitable as death; peace begets over-civilization, and that in turn begets degeneracy. In war, if a nation has any health left in it, it revives and gathers itself together and rises like a phoenix. He believed Germany was the greatest friend of France, Russia and England when she declared war; the allied nations were fast falling into decay, he implied. The moment a country becomes over-civilized, there is an outbreak of twisted thoughts. When a country's press becomes full of articles urging vivisection, peace at any price, the criminality of corporeal punishment, etc., it is time for wise men to take stock.

The voting on prohibition at the National election on November 7, gave the temperance people great joy, as four states, Michigan, South Dakota, Nebraska and Montana, approved constitution prohibition. In Arkansas an attempt to go back to license failed. In California and Missouri it appears that the prohibitionists were not successful, but in the latter state the majority against prohibition was cut down from 200,000 to 75,000.

Miss Anna Gordon, the president of the World's Woman's Christian Temperance Union is reported to have said on Wednesday morning, November 8: "I have never been so happy in all my life. Nebraska, South Dakota, Montana and Michigan voting for state-wide prohibition: Arkansas, Colorado, Oregon and Washington maintaining their dry ground against the wets and California adopting the amendment that will close all public drinking places—doesn't that look like a saloonless nation by 1920?"

"By Michigan voting dry, Detroit, the fifth largest city in the country, becomes a dry city. I have telegrams from our workers all over the country, and they are all enthusiastic. At Indianapolis from the 17th to the 23d of this month we expect to hold the largest national convention we have ever had. Then on December 10 we all expect to be in Washington to witness the introduction of the constitutional amendment in Congress."

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS.

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

The Birch-Harris Evangelistic campaign at Belpre, Kan., closed Nov. 12.

Ray Palmer held a campaign in the First Baptist Church at Weldon, N. C., during September.

James H. Bennett, of Prescott, Ark., writes he has given up the pastorate, and returned to evangelistic work.

Hay Bell and Joe Lauderdale closed a successful union meeting at La Harpe, Kan., and next went to Antioch, Mo.

I. N. Parvin and helper closed meetings at Eskridge, and Lebanon, Kan. From the latter place they go to Little River, Kan.

Benjamin F. Butts writes from Caro, Mich.: "We are just closing a two weeks' meeting here. 107 persons have decided for Christ."

Edward F. Wood, pastor of the First Methodist Church, Ludlow, Vt., was assisted in a two weeks' series of meetings by E. A. Corbett.

Tilman Hobson has been conducting a campaign in Sioux Falls, S. D. He has associated with him this season, as chorister, Mr. A. T. Whitteker.

"The Burke-Hobbs Party closed a five weeks' campaign at Benton, Ill., with a sweeping victory. They next went to Frankfort, Ill." —Harry Dixon Loes.

Dr. W. E. Biederwolf has been conducting a campaign in the far west, this fall. He is now at Salt Lake City, Utah, and requests the prayers of our readers.

The Mealing-Leonard Party closed a campaign Sept. 18, at Wattsburg, Pa. They next went to Carrolltown, Pa., in a union meeting which was begun under favorable conditions.

John M. Linden closed a tabernacle campaign at Red Oak, Ia., Oct. 22, with a large number of decisions. He next went to Honoe Falls, N. Y., twelve churches cooperating.

Hart and Magann closed a campaign at Cripple Creek, Colo., and next went to Everett, Wash. The opening night the tabernacle was crowded and many could not gain admittance.

The McLendon-Pledger Party closed a six weeks' campaign at Greenville, S. C., Oct. 29, with a large number of decisions. They next went to Clinton, S. C., for a four weeks' campaign.

G. A. DeFlon writes: "Just closed a very successful meeting at Trumbull, Neb. God greatly blessed our efforts, and we had a glorious victory. The next field will be Freeport, Kan."

Leland W. Brignall, for several years a pastor in the Methodist Church, is giving his whole time to evangelistic work. He has some open dates, and may be addressed at South Wales, N. Y.

Mr. and Mrs. A. E. Laraway assisted J. Clarence Green in meetings at Porter, Ind., for four weeks. They next went to Humboldt, Ia., to assist the pastor in meetings at the Methodist church.

J. Milton Whisler writes: "I am doing evangelistic work for the winter under the direction of the Nebraska State Baptist Board." Mr. Whisler's address is 20th and H Street, University Place, Lincoln, Neb.

Rev. W. H. Sorrell, pastor of the Baptist church at Paso Robles, Cal., writes: "A great revival is in progress here. Hundreds are turning to the light; people are coming thirty miles to hear Dan Shannon preach the Word."

Edward D. Fellers, who was associated with Dr. H. W. Bromley, is now working independently. He reports having good meetings at West Liberty and Newton, W. Va., recently. Mr. Fellers' home address is Youngstown, O.

Mitchell and Preston write as follows: "The Lord is giving us a victory at Salem, Ill. After a hard battle, 135 have professed conversion so far, not including reclamations. We begin next at the Methodist church in Harrisburg."

Harold L. Stephens and party closed a six weeks' campaign in New Glasgow, N. S., Nov. 7, the first tabernacle ever constructed in the maritime provinces. The campaign was



Harold L. Stephens

planned for five weeks, but extended to six weeks, with the result that a remarkable break came among the church members. The party next went to Halifax, N. S., where extensive preparations were made for another campaign.

Floyd John Evans and party closed two successful union efforts in Kansas. After finishing his prohibition campaign at Sidney, this town and county voted "dry." Mr. Evans begins his next union campaign at Standish, Mich.

S. D. and B. W. Goodale write: "We closed our second tabernacle meeting for this fall. We had a good meeting, considering the difficulties we labored under. A tornado blew down the building at the beginning of the second week, and we rebuilt it. The storm occurred just after we dismissed a children's service, and no one was hurt."

C. B. Brooks, chorus director and soloist, assisted in a successful union campaign in Alma, Kan., during the month of October. Mr. Brooks was engaged in a union campaign of eight churches at Farmland, Ind., during November.

The Bromley Evangelistic Campaign closed with victory at Bay City, Mich. A large number decided for Christ. Miss Dora L. Cain, '06, and Miss Gladys Ditzell, '12, are associated with Dr. Bromley in the work. They go next to Webster City, Ia.

The Kadey Evangelistic Party write: "We just finished a successful union meeting in Salem, Mich. It was a small beginning, but the interest and attendance grew steadily. We are now at Columbiaville, Mich., where we look for a great work of grace."

E. Clare Harding assisted Thomas E. Thomas at Unionville, Mo., in a three weeks' meeting, and then went to North Tonawanda, N. Y. Mr. Harding is a singer, and has some open dates for January. He may be addressed at 417 E. Adams St., Jacksonville, Fla.

W. A. Burch writes from Powersville, Mo.: "I am in a meeting at the Mt. Hope Church here, and the Holy Spirit is with us, and has been from the first night. Souls are being saved at almost every meeting. We have open dates, and may be addressed at Crocker, Mo."

The Morning Star Mission, Joliet, Ill., of which P. H. McCarthy is superintendent, celebrated its seventh anniversary, Nov. 14-17. Mr. McCarthy reports that God has wonderfully blessed the mission this year; they having had the opportunity of leading 516 souls to Christ.

The Thomson Evangelistic Party of South Bend, Ind., consists of Dr. and Mrs. Harry A. Thomson, and David J. Williams, chorister. They left South Bend early in November, by automobile, for Florida, where they will hold evangelistic campaigns during the next six months.

Byron J. Clark closed his meetings at Neosho, Mo., Oct. 29, with the best service of the campaign. The congregations were large for all three services; and the seating capacity of the tabernacle was taxed before each service opened. The party next went to Ionia, Kan.

The Charles F. Weigle Party closed a union tent meeting at Matamoras, Pa., and Port Jervis, N. Y. Although the conditions were hard, and it was a little late for a tent meeting, there

were good results. The party next started a six weeks' campaign in a tabernacle at Lansdale, Pa., where they will close Dec. 10.

"We have closed a fine union meeting at Gresham, Neb., in a tabernacle seating 1,000; four churches united, and the spirit was splendid. A large number were converted. All the churches received a spiritual uplift, and a fine work was done in the high-school."—A. J. Fitt and party.

W. Taylor Joyce reports having conducted very encouraging meetings along the Soo Line in Wisconsin. At Gilman, Wis., he had a meeting with a union of five churches. Mr. Joyce has some open dates for meetings, and may be addressed at 2100 North Richmond St., Chicago, Ill.

"We held a union tabernacle meeting at Pleasanton, Kan., Sept. 17 to Oct. 18. Large delegations came from five to twenty-five miles, and the tabernacle was crowded. Almost the entire high-school was reached for Christ. We began at Iola, Kan., Nov. 8."—Haudenschield and Pugh.



R. C. Eddins

R. C. Eddins, who has been singing for the Phelps Party, has been helping J. Walter Morris, of Omaha, Neb., recently.

John T. Mason missionary of the Cuivre Baptist Association, Troy, Mo., writes: "I am very busy, constantly moving right out of one meeting into another. We just closed a fine meeting of great spiritual power at Ethlyn, and go next to begin a meeting at New Hope. The Lord is blessing us every day."

John W. Erskine writes: "Am now in a meeting in the First Congregational Church of Barneveld, Wis., with Rev. Homer Vreeland. The meetings are well attended, when the roads are passable. Some nights the church is full, extra chairs having to be brought in. God has given evidence of His presence and souls have been redeemed."

E. M. and H. C. Anderson closed a union campaign at Forest City, Ia., with the



E. M. Anderson

Methodist, Baptist, Norwegian Methodist, and Swedish Baptist churches.

"We just closed a meeting at Morley, Ia., and are now at Hudson, Ia. The Lord has been with us and blessed our work. At Morley we had the largest crowds the town ever had at church. Had a chorus choir of 60 voices. Outlook here at Hudson is fine."—Paige Evangelistic Party, D. E. Young, Chorister.

"John E. Brown and party closed a successful campaign in Sherman, Tex. Because of the fact that Sherman is a dry town and the pool halls abolished, it was called the 'Holy City,' but the evangelistic campaign revealed the great need of a revival. There were many that surrendered their lives for definite Christian service."—L. C. Smith.

A gospel tabernacle is to be erected in Pasadena, Cal., for the use of the colored evangelist, J. Gordon, McPherson. Mr. McPherson has won his way into the hearts of the people of Pasadena, and they contributed funds to assist in the erection of the gospel tabernacle. It was planned to give a big free Thanksgiving dinner in the new tabernacle for those not able to have a home dinner with their loved ones.

E. H. Edgar writes: "Mr. Stockton and I closed a two weeks' meeting in Wallula, Wash., with good results. We also spent one week at Attalia, where the pastor received thirty-two into the church. Our first meeting of the season was held at Doty, Wash., where we met with strong opposition, but we had victory, and forty-six made profession."

Mr. and Mrs. Myron J. Smith write: "We have just returned from an engagement at Luzerne, Pa. After only three weeks we were compelled to close on account of the illness of the pastor. We had only got started, but there were forty-six conversions, sixteen the last night." They are already planning a return engagement. They next went to Ludlowville, N. Y.

George Wood Anderson and party held a successful campaign at Ashland, O., for six weeks, ending Oct. 29. At the concluding service, Sunday night, the tabernacle was over-crowded at 6:40 o'clock. They had a choir of 500 voices. Owing to throat trouble, Mr. Homer Hammontree had to take a rest during part of the campaign. The party next went to Springfield, O., to begin services Nov. 12.

Mr. and Mrs. Richard T. Daeschner, of Preston, Neb., write that their time is all taken up to March, 1917, helping pastors. Mr. Daeschner does some preaching and is a song evangelist; Mrs. Daeschner is pianist and worker with children. They hope to engage with some evangelist after April 1, 1917. They have just closed meetings with the Evangelical church, at Derby, Kan.

"L. W. Braw, of Chicago, is assisting me as chorus director in a union meeting at Bronson, Kan. The two Methodist and the Baptist churches are in the movement, and at this writing there have been 100 reconsecrations and 24 conversions. The community is being greatly stirred. Our next date is at Mound City, Kan., beginning Nov. 13. We have open dates after January 1." C. V. Bryan, De Soto, Mo.

The Wheeler meetings in St. Louis, commenced Nov. 5. The tabernacle was crowded at the opening services. Dr. Wheeler made an impassioned attack on the Business Men's League and the Clearing House Association because of their stand with the breweries and the saloon. Dr. Wheeler has in his party, this season, Miss Helen K. Strain, women's worker; Miss Clara B. Grunert accompanist; Rev. E. F. Dillon, men's worker; "Dick" Branston, shop meetings; W. W. Weaver, chorus director; and G. F. Wheeler, associate.

"The meetings here in a country church five miles from Parkville, Mo., have been fruitful, in that people are coming to Christ at almost every service. Eighteen have professed faith in Christ the past eight days. The church is filled at every service. It is our purpose to go to the needy rural districts and hold evangelistic meetings. It is possible we shall be in this part of the state the rest of this year."—F. A. Geisenheiner.

The National Evangelists and Singers Bureau, organized the past summer, has now taken in nearly 100 members, and has appointed several committees, among them a committee on the organization of a personal workers circle.

It is expected a general meeting will be called soon, by the superintendent, to elect officers and organize a permanent organization. Mr. Llewelyn Williams, Downers Grove, Ill., is in charge of the extension department.

Ely J. Forsythe and party conducted a tabernacle campaign on the south side of Milwaukee, Wis., with a union of fifteen churches, during November. Upon the arrival of the party in the city, a reception was given, at which the mayor and district attorney both gave addresses of welcome. At the close of the campaign on the south side, Dr. Forsythe will go to the west side of the city. They ask for the prayers of our readers, as the campaign continues.

The "Lemon Hill Messenger," Philadelphia, has published a statement explaining that the Fairmount Park Commission refused to grant a permit for the past two years, to hold meetings at Lemon Hill, particular exception being taken to Dr. Ely personally. The Association states that no one knows any good reason for such drastic action being taken by the Park Commission; and term the action as un-American and unchristian; for which there seems to be no redress.

Henry Ostrom conducted a successful campaign in Pocatello, Ida. Owing to a ruling by the city council, it was necessary to build the tabernacle several blocks from the business section of the town. The pastors took hold of the work and the arch deacon of the Episcopal Church attended, occupying a seat on the platform and leading in prayer. John P. Hillis, of Pasadena, Cal., and Albert Simpson Reitz were the only assistants Mr. Ostrom had from outside the city.

"MEL" TROTTER AT PACIFIC GARDEN MISSION.

Rev. Melvin E. Trotter, better known as "Mel" Trotter, a convert under superintendent Harry Monroe at the Pacific Garden Mission,

Chicago, has been chosen to succeed Mr. Monroe, whose death was recently reported in "The Christian Workers Magazine." Mr. Trotter returned to Chicago, November 7 at the conclusion of the campaign in Michigan in behalf of prohibition. Mr. Trotter said: "I stayed in Michigan long enough to help the state go dry for 30,000." He returned to Chicago with a record of achievement in the mission field. Forty-six missions were organized by him in leading cities of the west and middle west, and he raises annually about \$200,000 to finance them. He spent many years in Grand Rapids, Mich., where, as head of the City Rescue Mission, he has instrumentally saved hundreds from drunkards' graves. A reception was given to Mr. Trotter on November 10 by ministers, mission superintendents and workers.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

L. M. Aldridge and party—Until Nov. 30, Wayne City, Ill.; Dec. 3-24, Falmouth, Ill.; Dec. 31-Jan. 21, Oakley, Ill.

L. E. Allison—Dec., La Crosse, Kan.

E. M. Anderson—Staten Island, N. Y.

Geo. Wood Anderson Party—Dec. 31-Feb. 12, New Brunswick, N. J.

J. F. Bailey—Nov.-Dec., Freeport, O.; Jan., Southport, Ind.

E. H. Baker & Barkman—Until Dec. 18, Hugo, Colo.; Dec. 31-Jan. 22, Nebraska City, Neb.

Hay Bell and Joe Lauderdale, Dec., Walnut Grove, Mo.; Jan., Wellsville, Mo.; Feb., McLeansboro, Ill.

W. E. Biederwolf Party—Jan.-Feb., Wilkinsburg, Pa.

W. A. Bodell Party—Nov., Oakland City, Ind.; Dec., Macomb, Ill.; Jan., Altoona, Pa.; Feb., Salem, Ohio.

H. W. Bromley Party—Nov.-Dec., Webster City, Ia.; Jan.-Feb., Washington Court House, O.; March, Dayton, Ohio.

Geo. W. Broome—Until Dec. 15, Calumet, Mich.; Dec. 15-Jan. 3, LaSalle, Ill.; Jan. 3-28, Coshocton, O.

John E. Brown Party—Tucson, Ariz.; Danville, Va.

E. J. Bulfinch Party—Jan., Tinton, Ind.

D. B. Bulkeley Party—Until Dec. 10, Overbrook, Kan.

Geo. E. Burgess Party—Until Dec. 18, Geneva, N. Y.

Mr. and Mrs. Benjamin F. Butts—Until Dec. 17, Midland, Mich.; Dec. 31-Jan. 21, Battle Creek, Mich.; Jan. 22-Feb. 4, Pontiac, Mich.; Feb. 5-18 Kalamazoo, Mich.; Feb. 20-Mar. 4, Menominee, Mich.; Mar. 6-25, Edwardsburg, Mich.

R. Sheeler Campbell Party—Dec., Beaver City, Neb. Chapman-Alexander Party—Nov.-Dec., Charleston, W. Va.; Jan., Charleston, S. C.; Feb.-March, Elizabeth, N. J.

W. S. Colegrove—Nov. 21-Dec. 24, Cedar Springs, Mich.

K. L. Cramer and son—Nov., Pittsburgh, Pa.

E. Davidson—Jan., Campbell, Mass.

Frank M. Dunk—Until Dec. 3, Morrison, Ill.; Dec. 6-24, Hoopole, Ill.; Dec. 29-Jan. 5, Elgin, Ill.

H. P. Dunlop Party—Until Dec. 4, Youngwood, Pa.; Feb., South Bend, Ind.

L. L. Dunn—Dec. 3-24, Perham, Me.; Jan., Gorham, N. H.

R. C. Eddings—Dec., Donora, Pa.

Edwin H. Edgar—Nov. 12, Kelso, Wash. Dec. 3, Wapato, Wash.

J. W. Erskine—Until Dec. 10, Coral, Mich.; Dec. 13-31, Ewart, Mich.; Jan. 7, Robinsdale, Minn.

Edward D. Fellers—Dec., Alexandria, W. Va.; Dec. 29-Jan. 15, Fairview, W. Va.; Jan. 17-Feb. 4, Cameron, W. Va.; Feb. 7-25, Weston, W. Va.

A. John Fitt Party—Dec., Overton, Neb.; Jan., Atwood, Kan.

E. J. Forsythe Party—Nov.-Feb., Milwaukee, Wis. Franklin-Leonard Party—Nov. 19, Monroe, Ia.; Jan., Deerfield, Mich.

Frazier Party—Until Dec. 10, Farmland, Ind.

S. D. and B. W. Goodale—Until Dec. 17, Hardin, Ill.

W. W. Hall Party—Nov. 26, Donora, Pa.

J. W. Hem Party—Dec., Broadway, N. C.

John S. Hamilton Party—Until Dec. 10, Frankfort, Ind.

O. E. Hamilton Party—Jan., Hobart, Okla.; Feb.-March, Lima, O.

Edward Clare Harding—Macon, Ga.; Jacksonville, Fla.

Chester F. Harris—Nov.-Dec., Hedrick, Ia.

Hart and Magann Party—Jan.-Feb., Phoenix, Ariz.

Haudenschild and Pugh—Nov., Iola, Kan.

Hendrick and Carter—Dec., King City, Mo.; Jan., Abilene and Orange, Tex.

J. Q. A. Henry—Jan. 11, Princeton, Ill.

C. E. Hillis Party—Until Dec. 10, North Baltimore, O.

Holderby-Gates Party—Nov.-Dec., Porterville, Cal.

Robt. E. Johnson Party—Until Dec. 18, Middletown, Ind.

Bob Jones Party—Until Dec. 17, Quincy, Ill.; Dec. 31, Bloomington, Ill.; Feb. 11, Zanesville, O.

C. G. Jordan Party—Dec. 31, Marshalltown, Ia.; Mar., Ft. Dodge, Ia.; Apr., Havana, O.

W. T. Joyce—Until Dec. 1, Homewood, Ill.; Dec. 3, Ashtabula, O.

P. H. Kadey and A. R. Shaw—Columbiaville, Mich.

H. D. Kennedy—Dec., Glidden, Ia.; Jan., Greenfield, Ia.

G. A. Klein Party—Until Dec. 10, Breckenridge, Mo.

A. E. Laraway—Nov. 12, Humboldt, Ia.; Dec. 24, Kings, Ill.

J. J. Lowe—Nov. 20, Schenectady, N. Y.

Oscar Lowry Party—Until Dec. 17, Pratt, Kan.

J. C. Ludgate—Until Dec. 17, Neponset, Ill.; Dec. 18-30, Wheaton, Ill.; Dec. 31-Jan. 21, Neoga, Ill.

Milford H. Lyon Party—Until Dec. 17, Camden, N. J.; Dec. 31, Portland, Me.

John H. McCombe Party—Nov.-Dec., Gouverneur, N. Y.; Dec. 31, Syracuse, N. Y.; Feb. 4, Paw Paw, Mich.

W. T. McCandless and the Bakers—Dec., Piper City, Ill.

W. E. McCoy—Until Dec. 3, Elwood, Neb.

J. B. McInn Party—Until Dec. 17, Brighton, Ia.; Dec. 31, Schuykill Haven, Pa.

W. C. Mealing—Nov.-Dec., E. Stroudsburg, Pa.; Jan., Harrisburg, Pa.; Feb., Enola, Pa.; Mar., Harrisburg, Pa.

E. C. Miller Party—Dec. 31, Cortland, N. Y.; Feb. 18, Ossining, N. Y.; April-May, Harrisonburg, Va.

L. J. Mitchell and G. Preston—Until Dec. 17, Harrisburg, Ill.; Dec. 31-Jan. 28, Bellville, Ill.; Feb., Alton, Ill.; Mar., Mt. Vernon, Ill.

W. C. Moorman—Dec. 10, Carleiro, Kan.; Jan. 1, Langley, Kan.

O. A. Newlin Party—Until Dec. 10, Ligonier, Ind.

Nicholson-Hemming Party—Nov. 12-Dec. 17, Bangor, Pa.; Dec. 31-Feb. 11, Tyrone, Pa.

Emma Paige Party—Dec., Lakota, Ia.

Dr. Frank N. Palmer—Nov. 26-Dec. 1, Circleville, O.; Dec. 3-8, Erie, Pa.; Dec. 10-15, Hopeville, Ind.

I. N. Parvin Party—Dec. 3-24, Little River, Kan.; Dec. 31-Jan. 21, Agency, Ia.; Jan. 25-Feb. 13, Minneola, Kan.; Feb. 18-Mar. 8, Sargent, Neb.

L. K. Peacock Party—Nov.-Dec., Fairfield, Ia.

Jay J. Pease—Dec., Minnesota.

W. A. Pugsley—Dec., Sharon Springs, N. Y.; Jan., Nyack, N. Y.; Feb., Ames, N. Y.

C. Fenwick Reed—Nov.-Dec., Huron, O.

Milton S. Reed—Nov.-Dec., Plattsburgh, N. H.; Jan., Worcester, Mass.

F. E. Rimanoczy—Jan., Elkland, Pa.; Feb., Jersey City, N. J.

Runyan-Rueckert—Nov. 26-Dec. 17, Herlington, Kan.; Dec. 31-Jan. 21, Beatrice, Neb.; Jan. 28-Feb. 18, North Platte, Neb.

Chas. Reign Scoville Party—Until Dec. 10, Ottumwa, Ia.

H. D. Sheldon Party—Nov.-Dec., Syracuse, N. Y.

Chas. Cullen Smith and A. C. V. Gilmore—Nov., Ainsworth, Neb.; Dec., Winnebago, Minn.; Jan., Mankato, Minn.

Myron J. Smith—Nov. 18, Ludlowville, N. Y.; Jan., Ashley, Pa.

Gypsy Smith, Jr.—Jan., State College, Pa.; Feb., Washington, D. C.; Mar., Pensacola, Fla.

Geo. T. Stephens Party—Until Dec. 10, Kankakee, Ill.; Dec. 20, Keyser, W. Va.

H. L. Stephen Party—Nov.-Dec., Halifax, N. S.

Geo. A. Stott—Dec., Martinsburg, N. Y.; Jan., New Amsterdam, N. Y.; Feb., Brookfield, N. Y.

Henry W. Stough Party—Until Dec. 19, Danville, Ind.

Wm. A. Sunday Party—Nov.-Jan., Boston, Mass.

W. A. Tetley—Until Dec. 17, Pilot Grove, Mo.

A. A. Walker—Tillatobia, Miss., McComb City, Miss., and Tula, Miss.

G. H. Wareham—Dec., Dollywood, Ia.

J. Roy Weakland Party—Nov., Erin, N. Y.; Dec., Breesport, N. Y.

C. F. Weigle Party—Until Dec. 10, Lansdale, Pa.; Dec. 31, Huntingdon, Pa.

Chas. T. Wheeler Party—Nov.-Dec. 17, West St. Louis and Wellston, Mo.

Owen O. Wliard—Dec. 10, Youngstown, O.; Dec. 17, Davenport, Ia.; Dec. 31, Indianapolis, Ind.

R. Hayes Willis—Nov. 28-Dec. 17, Sharpsburg, Ia.; Jan. 9-28, Grant Park, Ill.; Jan. 30-Feb. 13, Dalton, O.

E. L. Wolstlagel—Dec., Portsmouth, Va.

E. W. Wright—Dec., Oxford, N. J.

John Zoller and Sutherland—Nov.-Dec., East Side, Kalamazoo, Mich.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Helps to Happiness, by N. B. Cooksey.

This little book contains many good suggestions, but there are a number of good books on substantially the same subject, that have become standard, and should be preferred to this one by discriminating readers.

63 pages. $5\frac{1}{2} \times 7\frac{1}{4}$ inches. Cooksey Publishing Company, Olney, Ill. 25 cents.

J. H. R.

Doctrine and Duty Made Plain and Attractive, by N. B. Cooksey.

This is a collection of short addresses on many subjects, and for the most part, helpful. On the doctrine of the resurrection and the second coming of the Lord, the author is not satisfactory.

105 pages. $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Cooksey Publishing Company, Olney, Ill. 50 cents.

J. H. R.

Religious Rheumatism, by J. B. Baker.

This is a collection of sixteen sermons, the title of the first giving name to the volume. The treatment of the various texts is very original and abounds with illustrations and literary reference. If one may criticize the book, it is top-heavy with illustrations and figures, and the reader will be found enjoying the procession of fascinating pictures and will fail to do a bit of serious thinking. The teaching of the book is safe and certainly very stimulating.

220 pages. $5\frac{1}{2} \times 8$ inches. Sherman, French and Company, Boston. \$1.25.

J. H. R.

Bible Talk Outline, by N. B. Cooksey.

These 200 outlines should be used with care, not because they are unevangelical, but because they may be crutches with which men would try to walk, when they ought to be walking alone. We cannot approve the author's statement on page 66, that the Scripture says that the time of the Second Advent is fixed, for the Scripture says that the time is not known and has not been revealed to man.

77 pages. $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Cooksey Publishing Company, Olney, Ill. 35 cents.

J. H. R.

We have received a missionary calendar from Mr. A. W. Roffe, 274 Bathurst Street, Toronto, Canada, for 1917.

This calendar has thirteen sheets 12×17 inches, tinned at the top and suspended by a silk cord. The cover page is a work of art

and serves as a suitable introduction to the one dozen pages which follow. On each of the inside pages, there is printed a calendar for the month in large figures with appropriate daily messages, while a suggestive missionary illustration occupies the center of each page. One of the latter is by Mr. W. A. Hillis of the Moody Bible Institute.

J. H. R.

Weapons for Workers, by J. Ellis.

The author of this book has been prolific in sending out books of the same type. As a rule, these books are excellent of their kind, and this one is no exception. There is a danger that ministers may lean on such books as the furnishing of the staple of what they teach rather than looking to the Word of God, personal experience and observation.

These weapons are divided into illustrations, incidents, children's talks, Bible readings, Bible talks, temperance talks, temperance points, brief topics, etc.

174 pages. $5\frac{1}{2} \times 7\frac{1}{2}$ inches. Fleming H. Revell Company, New York. 75 cents.

J. H. R.

God's Family, by Mrs. Ralph H. Gaw.

With little children as her audience and missions anear and afar as her theme, the author correlates entertainment and instruction into a method after the manner of the complementing blades of a pair of shears. With sympathy and a fine understanding she pierces through mere entertainment to the germinal idea of sound, cumulative instruction in a meditated plan to develop in the child sufficient responsibility and imagination to touch the springs of action. It is her happy vision, through the intelligent wills of children, to open wider the door of missionary propaganda.

95 pages. 6×9 inches. Paper. Mrs. Ralph H. Gaw, Topeka, Kan., 50 cents.

J. R. R.

The Gist of the Lesson, by R. A. Torrey, D. D.

This is, as the title page indicates, a concise exposition of the International Sunday-school Lessons for the year 1917. It is now in its eighteenth year. It is needless to go into a review of its merits; all that is necessary is merely to bring to the attention of the Sunday-school world its continued publication. It is in a class by itself, since no competitor has ever approached it in merit.

The full text of the Sunday-school lesson appears, with the important words and phrases printed in black-face type to arrest attention.

Where an important change has been made in the Revised Version it is indicated in brackets. This is followed by from two to two and one-half pages of exposition.

155 pages. Vest-pocket size. Fleming H. Revell Company, New York. 25 cents net.

P. B. F.

Mary Slessor of Calabar, by W. P. Livingstone.

Peculiarly brutalized Africans of the hinterland of old Calabar furnished the dark background against which a frail woman, transfigured by a full consecration to her Lord, burned out her life with an ever increasing influence, radiant with the light of purity, and magnetic with the heat of power. Increasingly sin was shamed by that light and holy resolutions were driven on by that power, until, honored by government officials, loved by her fellow workers, and almost worshipped by the natives, she fell asleep.

The biography of Mary Slessor, the Dundee weaver, "rivals in many particulars the thrilling story of the heroism and devotion of David Livingstone." Like him she died as a seed in order that she might live as a crop.

347 pages. George H. Doran Company, New York, \$1.50 net.

J. R. R.

Manhood, in Its American Type, by the Rev. Martyn Summerbell, D. D., LL. D., author of "Religion and College Life," "Faith for College Men," etc.

The author says that this book is given to the public because he believes firmly in America and in the men who, under God, helped make her what she is. He also believes in her future. He fears that some of his readers may regard it as over optimistic, but that, if true, is a good fault in a book of this character. Its contents are:

"The Development of America," "Molding the American Type," and "American Traits and Characteristics."

It is filled with good strong sense, mixed with an abundance of wit and humor, and as we wrote the author privately, it makes a fine treatise on preparedness without mentioning the subject, and would win votes in the coming national election for one of the parties, though we leave our readers to guess which one.

132 pages. 5x7½ inches. Richard G. Badger, Boston. Cloth, \$1.00 net.

J. M. G.

Leavening the Levant, by Joseph K. Greene, D. D.

This is a fascinating account of the first one hundred years of missions in Turkey.

In accounting for the early success of the Ottoman Empire, he shows that out of the forty-eight leading men who were grand viz-

ers, thirty-six were men of Christian antecedents and only twelve were Turks. The early Turkish rulers were shrewd enough to attract to their service talented young men from among their Christian subjects.

Education is the crying need of Turkey, and without education there is no hope for the Turkish race. The government recognizes this need, and being unable to find educated Turkish women to manage their schools for girls, it has sent at its own expense young Turkish women to the American College for Girls at Constantinople to be educated by the Americans.

The Armenian question is handled ably. He quotes the words of an intelligent Turk who says, "It is absurd to think that we can govern the Armenians—a people so much abler than we are," and another who said, "To dispose of the Armenian question, we must dispose of the Armenians."

350 pages. 5½ x 8½ inches. The Pilgrim Press, Boston. \$1.50, net.

H. W. P.

Alleluia is the latest song book publication of the Westminster Press, and has been prepared by a committee of the Presbyterian Board of Publication and Sunday-school Work, of which William H. Scott is chairman, and Franklin L. Sheppard, editor.

It is a collection of "things new and old" in the way of hymns and sacred songs—primarily for the Sunday-school, but intended to meet the needs also, of secular schools and academies, young people's societies, social meetings of the church, and family worship.

The preface explains well the method of arrangement. "Beautiful and historical hymns of the church, a priceless heritage, which every child should be taught to know and to value at their true worth, mingle herein with songs of recent type and less formal character."

There is a topical index—an index of first lines—sixteen orders of service for the Sunday-school—thirty-one responsive readings from Scripture—and in every way the book bears the stamp of careful preparation and a discriminating taste that is characteristic of this board of publication.

346 pages, 6x8½ inches. Presbyterian Board of Publication and Sunday-school Work, Philadelphia, Penn. 40c postpaid. \$30 per hundred.

J. B. T.

A Guide to Bible Study, by Harry E. Richards, A. M., M. D.

This work comes in seven parts and is intended for graded Sunday-school study. The first three parts are for the Junior Department. Part I covers the Old Testament from Genesis to the end of Ruth, excepting the book of Deuteronomy; Part II contains lessons in

1 and 2 Samuel, 1 and 2 Kings; Daniel, Esther, Nehemiah and Proverbs; Part III covers the Gospels and the Acts of the Apostles.

Parts IV to VII are for the Intermediate Department. Part IV contains lessons in all the books of the Pentateuch, Joshua, Judges, 1 and 2 Samuel; Part V contains lessons in 1 and 2 Kings, in many of the major and minor prophets, Ezra, Nehemiah, Esther and Ecclesiastes; Part VI contains lessons in all the Gospels; Part VII contains lessons in the Acts of the Apostles and in many of the Epistles of the New Testament, and Revelation.

The plan of each lesson is to give two illustrative Scriptures other than the passage under study; a reasonable number of questions on the passage; and a summary of the practical teaching of the passage and suggestions for home reading. The suggestive teacher's library at the end is by authors of recognized scholarship, the majority of them being of the most conservative, evangelical type.

For Sunday-school teaching, this guide is to be commended above the graded lessons offered to the Sunday-school through some of our church publishing houses.

Volume 1, 241 pages; Volume 2, 321 pages. 5½ x 8 inches. Index Publishing Company, Bloomfield, N. J. J. H. R.

Mastering the Books of the Bible, by Robert A. Armstrong.

Such a title as this book carries gives great promise, but in small measure is the promise kept. The reader would naturally expect some concrete treatment of all the books of the Bible, but he is disappointed in finding that less than a dozen books of the Bible, and all of them from the Old Testament, are treated.

It is true there are chapters on the culture value of the Bible, the origin and growth of the books, New Testament stories, Old Testament poetry, a chapter on the Apocrypha, which Protestants do not recognize as Scripture. This is an illustration of so much modern Bible study, much about the Bible, but very little of the Bible itself. The author gives credit to Dr. James M. Gray for his suggestion as to the method of reading the Bible, and commends his synthetic studies, but appears to decline to follow the method himself.

In suggestion as to books for the student's library at the end of the volume, the few recommended are, with one or two exceptions, written by authors recognized as belonging to the liberal school of Bible interpretation. The authoritative inspiration of the Scripture is not properly recognized. For instance, in speaking of the first eleven chapters of Genesis, the section is called "Story of Creation; A Great Poem; The Song of the God

of the Universe; Not so much a Revelation of Fact as of Spiritual Truth." While there is no denial that there is the relation of facts, the student would naturally be thinking about spiritual truth rather than considering the miraculous facts so wondrously related. We believe the need of our day is the unequivocal teaching as to the inspiration and supreme authority of the Bible as we have it.

The author's position as a teacher of English literature in a University has certainly influenced him in his book, as he considers the Bible a part of our best literature, but another name should have been given to his book.

205 pages. 5½ x 7½ inches. Thomas Y. Crowell Company, New York. \$1.25.

J. H. R.

What the War is Teaching, by Rev. Charles E. Jefferson, D. D.

As one reads this book, he cannot but feel that he is reading the words of one of the present day prophets, not a predictor, but one who is giving a message for the world of today. The author clearly declares that in this war God is speaking, calling to mind the words of Victor Hugo in "Les Misérables" in referring to the various crises in the battle of Waterloo and ended it all by saying, "It was God."

Dr. Jefferson believes that the war is teaching us to believe in man, that man's heart has been growing tenderer in the last hundred years, that war is an absurdity, it is foolery and is a species of insanity, but man does not hate war and is as ready to defend his country today as ever, and will let his instinct of love for country or patriotism develop into passion. War is accounted for because of the inexorableness of sin, which inevitably brings retribution and the one thing never to be forgotten is that war is due to sin.

He very strongly repudiates the wisdom of armed peace and says it always leads to war, and that unless mankind stops preparing, it is doomed. Preparedness forgets God and leads to slaughter and this is the crowning lesson of the war. Armed peace plays into the hands of five men—the military and naval expert, the war trader, the unscrupulous newspaper proprietor, the jingo politician and the commercial promoter. In pleading for the indispensableness of religion to prevent war, Dr. Jefferson calls attention to five modern gods—science, commerce, progress, law and education. After discussing each of these, he says with reference to the last, "What the world needs is not a better informed intellect, but a renewed heart."

Thus far, the author seems to have given a

very fine diagnosis of the trouble and has said some very excellent things, but when pointing the way to the prevalence of universal peace, he says that it must be secured by our bringing in a kingdom of righteousness, peace and joy. The picture is beautiful, but it is not true to the real situation, for as long as sin is in the world and is the cause of war, as the author says, we will continue, whatever good resolutions we make and whatever Hague Conferences may be held, and whatever lofty human ideals may be set up, to have war. The only solution of the war question is the coming in of the King to bring in a kingdom of righteousness, when war shall cease and men shall dwell together in peace and amity. The book is a fine one and should be read by all thinking people.

218 pages. 5½ x 7½ inches. Fleming H. Revell Company, New York. \$1.00. J. H. R.

Tarbell's Teacher's Guide to the International Sunday-school Lessons for 1917, by Martha Tarbell, Ph. D.

As the title indicates, this is a guide to the Sunday-school lessons of 1917. In the introduction of twenty-seven pages we find suggestions to teachers with reference to the essentials of teaching the course of lessons, the aims of the teacher, and use of lesson helps, with brief introductions of the books from which the lessons for the year were taken.

The plan followed in each lesson is, first, to give the text, then the lesson outline, followed with explanations and illustrations, the historical and geographical background suggestions for beginning the lesson for younger and for older pupils, topics with illustrations, subjects for Bible Class discussion, work to be assigned for the next lesson, etc.

The work is really cyclopedic in its nature; it shows a vast amount of work in preparation. However, one cannot fail to be impressed that perhaps it has been overdone; and by those who believe in the absolute integrity of the Bible it will be sincerely regretted that the author brings to the front the higher critical views, especially with reference to Isaiah and Daniel. She says: "It does not appear that Daniel was the author of the book, nor that the unknown prophet who wrote it intended it to be received as the work of Daniel;" "No satisfactory reason has been given for the fact that it was written in two languages." Surely the author ignores other parts of the Bible as it would be easy to corroborate its genuineness by reference to Ezra, Nehemiah and Zechariah in the Old Testament, and Christ quotes him by name in Matthew 24:15.

She also ignores the views of orthodox

scholars who do give satisfactory reasons for the book having been written in two languages. When properly viewed, this objection is entirely on the surface, and becomes a positive factor in determining the correct view.

Then with reference to Isaiah, she says plainly the book is not a unity—it is not either the work of a single prophet or the work of a single age. She regards the second division of the book, chapters 40-66, as by one she chooses to call "The Great Unknown." The position that some one other than Isaiah wrote the second part of the book is an uncalled for assumption. There is but one Isaiah known either to the Jewish nation or the Christian Church. Christ and the apostles quote from both parts of the book, giving no intimation that they are dealing with more than one author. Words and phrases peculiar to Isaiah are found in both parts, practically equally divided.

The position taken by Miss Tarbell as to both Daniel and Isaiah is to eliminate the supernatural. Her desire to make the date of Daniel to synchronize with the Maccabean period is to rob the prophecy of the predictive element. If the author desires to hold the view of the destructive critics, that is her privilege; but it is to be sincerely regretted that this should be dragged into the Sunday-school lesson helps. Christians of the evangelical type should note this and deal with it accordingly.

480 pages. 5½ x 8½ inches. Fleming H. Revell Company, New York. \$1.15 net.

P. B. F.

The practical advantages to the morals, health and prosperity of nations accruing from the Anglo-American custom is attested by the fact that the two nations that keep the Sabbath most strictly—Great Britain and the United States—are the wealthiest, freest, and the most actively religious on earth. Sabbath rest is the condition of successful labor during the six days of the week, and successful labor is the parent of wealth. The proper keeping of the Sabbath is also for the individual one of the best schools of moral discipline and self-government, the only ground on which freedom can permanently rest. It promotes every public and private virtue.—Philip Schaff.

Dr. Philip Schaff relates that while visiting Marburg he was curious to meet Wellhausen, then of the philosophical faculty, whose History of Israel had popularized the theories set forth by Vatke and Reuss. In his Syriac collegium Dr. Schaff found a single student. The professor told him he had two, but one was so far advanced that a second class had to be constituted for him.

The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

Dr. Gray addressed the annual meeting of the Christian Endeavor Union of Cook County on October 14; historical address at a testimonial meeting in honor of Dr. C. I. Scofield, Marble Collegiate Church, New York, Oct. 26; Bible Teachers' Training School, New York, Oct. 27. He spent several days in the East and South on Institute business, and preached in Knoxville, Tenn., Nov. 5, at the First Presbyterian Church, and the First Baptist Church.

Dr. Fitzwater: Oct. 11, La Crosse, Wisc., addressed M. B. I. students at the Baptist State Convention. Oct. 13, represented the Institute at installation of Dr. M. G. Kyle as professor in the seminary at Xenia, O.

Dr. Russell: Oct. 13, Young People's Christian Union of United Presbyterian Church, Aurora, Ill.; Oct. 15, 22, 29, North Shore Congregational Church, Chicago; Oct. 16, 17, Synodical Sabbath School Convention, Fort Dodge, Ia.; Oct. 22, First Presbyterian Church, La Grange, Ill.; Nov. 5, Woodlawn United Presbyterian Church, and Third United Presbyterian Church, Chicago; Nov. 10, conference at Pittsburg, Kan.

Mr. Gosnell, every Friday night, Pittsburg, Pa., Union Bible Class.

Dr. Ralston, Oct. 22, Windsor Park Presbyterian Church, Chicago; Oct. 22, Nov. 5, Young Married People's Class, Moody Church.

Mr. Sellers, Oct. 15, 22, Rogers Park Baptist Church, Young People's Service, and October 22, Church Service; Oct. 16, Baptist State Convention, Battle Creek, Mich.; Oct. 23, Men's Meeting, North Englewood Congregational Church, Chicago; Nov. 5, Central Park Presbyterian Sunday-school, Chicago.

The Union Bible Class in the Moody Church, every Saturday; Dr. Fitzwater, Dr. Russell, Mr. Ketchum, Mr. Sellers, Miss Johnson, and Dr. Towner.

EXTENSION DEPARTMENT NOTES

Christian Workers' Bureau

Located in evangelistic work: Merrill T. McPherson, with Rev. H. H. Gilbart, Winnipeg, Can.; R. M. Hickman, with Rev. J. K. Wyant, Hamilton, Ind.; B. E. Zeiss with Rev. F. A. Gageby, Washington, Ia.; Harry D. Clarke, with Dr. George Wood Anderson, Springfield, O.; D. B. Bulkley, with Dr. H. W. Stough; C. O. Miller, with Rev. D. M. Conn, Fulton, Ill.; C. A. Jones, with Rev. Wilfred Lindsay,

Greenfield, Ind.; Helen K. Strain, with Dr. C. T. Wheeler; F. L. Rose, with Rev. Thomas G. Eiler, Defiance, O.; T. B. Davis with Rev. E. P. Loose, Gaylord, Mich.

Other positions: J. J. Foster in Indian mission work, Emerson, Neb.; Anna S. F. Hennings, chief clerk of the filing room, Moody Bible Institute; Margaret T. Duncan, pastor's assistant, with Rev. Morton C. Long, Streator, Ill.; Rev. C. N. Platt, as pastor of the Presbyterian church, Janius, N. Y.; Mrs. A. M. King, matron Roe Indian Institute, Wichita, Kan., and Amelia J. Buchanan, as visiting nurse in Hillsdale, Mich.

Field Workers

Rev. George E. Guille, in Bible teaching, with Rev. W. H. Matthews, Huntsville, Tex. Miss Elinor Stafford Millar in inspirational addresses and Bible teaching with the Y. W. C. A., Erie, Pa. Mrs. Margaret T. Russell concluded her engagement as Bible teacher with the Dr. French E. Oliver Evangelistic Party, Bellingham, Wash. Homer A. Hammontrée, chorister, with the Dr. George Wood Anderson Evangelistic Party, Springfield, O. Rev. B. B. Sutcliffe with the Educational Department of the Institute. Rev. C. P. Mecker in evangelistic meetings in Stockton, Ill. R. J. Young in evangelistic meetings in Winnipeg, Can. W. L. Rugg in stimulating interest in new Union Bible Class Circuits in Ohio and West Virginia. Rev. John C. Page in Union Bible Classes in Eastern Pennsylvania.

THE MOODY BIBLE INSTITUTE ALUMNI ASSOCIATION

Last year the Executive Committee of the Institute appointed an Alumni Board to effect the formation of alumni associations in the several states and foreign countries where M. B. I. students are found, and also local associations in such centers as may be deemed wise in affiliated relation to the central organization.

The object of this association is the promotion of fraternal fellowship among former students; the securing of new students for the Institute, etc. It was suggested that a meeting be held annually on Founder's Day; this meeting to take the form of a reunion of classes of certain years in rotation; the aim of this meeting to be the perpetuation of the name and spirit of the honored founder by creating and disseminating a healthful school

spirit. All who have been students in the Institute, and whose record has continued clean, are eligible to membership.

After several conferences, a constitution and by-laws were adopted, and arrangements are now being made for the first annual meeting next Founder's Day, Feb. 5, 1917. Efforts also have been made the past year to organize affiliate associations.

New York Alumni Meeting

A meeting of the New York Alumni Association of the Moody Bible Institute was held at the close of the Scofield testimonial meeting on Thursday night, Oct. 26, in the Marble Collegiate Church, 5th Avenue and 29th Street. Owing to the lateness of the hour the program had to be limited to the election of officers for the year, and a brief address by Dr. Gray who had spoken at the Scofield meeting.

The following were elected: President, Miss E. L. Haines; Vice-President, Miss A. W. Pierson; Treasurer, Miss Rhoda James; Secretary, Miss O. E. Boyd.

The next meeting of the Alumni will be held at the Madison Square Church House, in the resident part of the building, top floor, on December 3, 1916, and this will in the future be the headquarters. It is planned to have a social gathering here the first Friday in each month, and all students who wish to be notified of special meetings are requested to send their correct addresses to the Secretary in care of the Madison Square Church House, 432, 3rd Ave.

Banquet of Baptist Association of Wisconsin

Dr. P. B. Fitzwater attended the banquet of the Institute alumni in the Baptist Association of Wisconsin, Oct. 11. About forty former students and friends were in attendance. An excellent spirit was manifest. The following officers were elected: President, M. F. Rasmussen; Vice-President, J. R. Humphries; Secretary-Treasurer, S. Max King.

He also attended the men's banquet of the Baptist Association of Wisconsin the same evening, speaking to them of the purposes and ideals of the Institute. A most cordial reception was given.

Meeting at Battle Creek

An informal and impromptu gathering of the M. B. I. students was held Oct. 16 at Battle Creek, Mich., at the time of the Ministers' Conference on Evangelism in connection with the Michigan Baptist State Convention, at which the following were present:

M. E. Hawkins, '11; H. C. Grimes, '08; H. E. Sayles, '92; H. J. Thibaut, '14; B. Atchison, '98; J. W. Jacobus, '11; C. E. Wood, '14; W. H. Pettit, '10; E. O. Colbeck, '09; A. N. Riley, '09; C. Hawkey, '15, and J. D. Shorney, '06, and George M. Vercoe, '03, of the Evening Classes.

It was voted to form an auxiliary alumni association of Michigan Baptist ministers, and plan for a reunion in connection with the next State Convention. Rev. M. E. Hawkins, of Hastings, was chosen chairman, and Rev. George M. Vercoe, of Flint, as Secretary, to plan for such a reunion.

Local Organized at St. Louis

(Special Telegram Nov. 13.)

"Twenty-one former Bible Institute students gathered in St. Louis this evening in reunion. Effected permanent organization. Addressed by Dr. H. H. Gregg, on Hebrews 2:9, first clause. We send greetings to faculty and students."—R. L. Evans, Chairman.

MOODY STUDENTS AT PRINCETON

A letter has been received from J. H. Patterson, '12, sending us a photo of four M. B. I.



Four M. B. I. Students at Princeton

boys now in Princeton Seminary. They are L. C. Schaumburg, '13; G. B. Lewis, '09; R. W. Achor, '12; and Patterson. Mr. Patterson says they enjoy the work, even though it is hard and exacting.

THE EMPLOYMENT BUREAU

The Employment Bureau, under the direction of Mr. Viele Kirk, is steadily increasing in its value to the student body. The last monthly report to the superintendents showed that 230 men and 43 women students were holding regular positions on November 1, in addition to those who had been employed at odd jobs. The employers of our students speak of their work in very gratifying terms.

A LECTURE ON THE LIFE OF MOODY

The Institute offers a stereopticon lecture on "The Life and Work of D. L. Moody" with slides, free to pastors and evangelists, on the condition of paying express charges both ways, and the cost of replacing broken slides. A

set of 45 or 60 slides, with suggestive notes, will be sent. Beginning at the age of seventeen on the farm at Northfield, Mr. Moody's life is traced to Boston, Chicago, and after his evangelistic tours, back to Northfield. If you are interested write to the Business Manager, Moody Bible Institute, 153 Institute Place, Chicago.

A WORD FROM PARTY ON WAY TO AFRICA

Jesse E. Raynor, '05, in a recent letter to Mr. Gaylord, says: "I am sure you will be glad to know of the safe arrival of our party at

tor of the United Brethren church, Viola, Minn. He took up his work Nov. 1.

During the past month Dr. Gray and Mr. Haavind made their periodical inspection of the Institute buildings, including all the students' rooms, and reported them in excellent condition.

"The King's Business" announces that Professor J. B. Trowbridge, for fourteen years teacher of voice and class room work in the Moody Bible Institute, is now in charge of the music work of the Bible Institute of Los Angeles.



M. B. I. students who sailed from New York August 1, 1916, for Africa to work under the Africa Inland Mission

Top row—left to right: J. E. Raynor, F. G. Marsh, F. E. Holland, Geo. Woodley
Bottom row—left to right: Miss B. Lovell, Mrs. J. E. Raynor,—Paul and Ruth, Mrs. F. E. Holland, Mrs. Geo. Woodley, Miss F. E. Roberts

Durban. We had an exceptionally fine voyage, which must have been due largely to the prayers of the friends in the homeland, for there were storms before and behind us. I am enclosing a picture of a group of M. B. I. students." The names of the students in the party, are given under the picture on this page. They were just leaving Durban, South Africa, at the time of writing, for Kijabe, via Mombasa, British East Africa.

ITEMS OF INTEREST

Miss Florence Hay, in addition to her work as a student, has been conducting a class in blackboard drawing during the present term. The work has been very interesting.

Myron W. Griswold, for some time in charge of the Mailing and Filing Room of the Institute, resigned his position, to become pas-

Dr. Henry C. Mabie, D. D., LL. D., former Foreign Secretary of the American Baptist Missionary Union, gave a series of lectures last month on "World Conditions and Christian Missions."

Mrs. Frances C. Allison, one of the efficient women workers on the staff of the Extension Department, has been honored with a call as superintendent of women at the Bible Institute of Los Angeles. This was the second time such a proposition had been offered her, and she accepted it. While we regret the loss of Mrs. Allison from our Extension Department Staff, we congratulate the Los Angeles Institute upon the addition of a most efficient woman to its staff of workers.

A converted, but unbaptized man in India, wants a course in Bible study by correspondence, but is unable to pay for it. If any one

wishes to pay for the course for this man, the Correspondence Department would be pleased to be so informed.

PERSONALIA

Clarence S. Smith, '13, writes of his removal from Galien to Eau Claire, Mich.

S. I. Nash, '13, has accepted a call to the Congregational church at Campbell, Neb.

William L. Crist, '97, has taken charge of the People's Congregational Church, Brainerd, Minn.

Elizabeth Lawrence, '14, is pastor's assistant at the College Street Baptist Church, Toronto, Can.

Helena Waterman, '14, left Chicago, Oct. 28, to engage in missionary work among the boat people of Canton, China.

L. D. Williams, '06, was appointed pastor of the Belgrade Avenue Methodist Church, Mankato, Minn.

L. E. Shields, '09, was installed as pastor of the Second Presbyterian Church, Providence, R. I., on Oct. 12.

Garrett J. Bruggink, '13, writes he has charge of a little church among the hills at Wheeler, Wis.

Rose M. Fetterolf, '15, is now associated with the Billy Sunday Party, conducting work among high-school girls.

Harry Beckman, '13, is associated with Evangelist David F. Nygren as musical director and high-school worker.

Stanley G. Payne, '14, sends notice that he has changed his address from Merton, Wis., to Missionary Institute, Nyack, N. Y.

George Orloff, '13, reports having found a wide field for real service in connection with his work in the Y. M. C. A. of Spokane, Wash.

D. B. Bulkley, '13, accepted a position with the Stough Evangelistic Party, joining the party in their campaign at Evansville, Ind.

Robert H. Moon, '13, has been elected pastor's assistant of the Moody Church, Chicago, Ill. He was ordained November 12.

Levi P. Cassel, '10, has commenced on his second year of work in the Baptist church, Cassville, Wis., and says the work is prospering.

F. E. Stemme, '12, has finished his first year as pastor of the First Congregational Church, Little Rock, Ia. He says the work is going on quite well.

Laura A. Slayton, '94, is president of the Childrens' Heart Work Society of Maine, and is actively engaged in local church work in Portland, Me.

Katherine Friedenberg, '11, was appointed superintendent of the Florence Crittenton Home, Patterson, N. J. She took up her new work October 1.

John W. Mason, '11, has accepted a call to the office of assistant superintendent of the Toledo City Mission, Toledo, O. He entered upon his new duties October 7.

C. A. Nash, '13, Atwood, Kan., was ordained October 12, at Downs, Kan., during the meeting of the Northwestern Association of the Congregational Church of that state.

John W. Ham, '04, engaged in evangelistic meetings in Hillsboro and Chadbourn, N. C., writes with appreciation of the chorus directing and solo work of Hugh Rowe, '16.

Miss Nellie Van Zomeren, '11, was for three years employed in an Indian mission, but owing to the death of her father, she has taken up work at home in Kalamazoo, Mich.

E. L. Powlesland, '10, will continue indefinitely as field worker for the East Washington and North Idaho Baptist State Convention. Address, East 407 Rich Ave., Spokane, Wash.

Carl A. Montanus, '96, gave a series of addresses at the forty-sixth annual convention of the Lake County Sunday-school Association, held at the Methodist church, Libertyville, Ill.

William L. Cain, '13, is assistant pastor of the First Presbyterian Church in Des Moines, Ia. He has a very hard field. The work moves forward but it has been very trying.

Homer Stanley Morgan, '14, is happily settled over the Free Baptist Church, Contoocook, N. H. He writes that he never can praise God too much for his training here.

Mrs. J. H. Saville (nee Mary E. Sisler), '03, since her marriage, has been living on a farm seven and a half miles from Plankinton, S. D. She teaches a primary class and assists at the organ.

T. Bertrand Frary, '99, has closed his work as pastor of the First Baptist Church, Benton, Ill. Since leaving the Institute, he has taken a full A. B. course in the State Baptist College of Illinois.

Ray Stewart, '11, has accepted work in the Erie Conference of the United Brethren denomination, and is stationed at Diamond, Pa., where he is pastor of five country churches in the oil district.

Herbert S. Stoltz, '12, reports that the Lord is blessing him in his studies and personal work. He is taking Greek and Hebrew this year at the Southern Baptist Theological Seminary, Louisville, Ky.

Mrs. William L. Hawkinson, Peoria, Ill., writes that Mr. Hawkinson has charge of a small church, with a few very good Christian members, but the field is a hard one. She is very thankful for the training received at the Institute.

J. A. Johnston, '14, and J. C. Williamson, '14, both members of the Army Medical Corps and in training at London, Ont., Canada, preached on a recent Sunday in the Christian church of that city.

William Jobusch, '07, pastor of the Presbyterian church at Eveleth, Minn., wrote an article on "Outdoor Summer Evangelism" for the "Range News," a Presbyterian paper published in his district.

Margaret A. Robinson, '03, has been doing visitation work on the East Side, New York City. She also conducts mothers' meetings, and reports an attendance of about 140 mothers every Friday, from 2 to 3 p. m.

E. L. Reiner, '07, pastor of the Waveland Avenue Congregational Church, Chicago, has been elected Illinois State President of the Christian Endeavor Society, which office also makes him a director of the United Society.

Charles F. Geiger, '98, received a unanimous call to the Presbyterian church of Washington, Minn., and was installed Oct. 24. Mr. and Mrs. Geiger (Christine Anderson, '01) celebrated their fifteenth anniversary Oct. 6.

Martha Nichol, '95, pastor of the Congregational churches of Madrid and Venango, Neb., reports an awakening in these towns through the ministry of Evangelist Frank A. Miller. Meetings were held from Sept. 15 to Oct. 15.

Miss Eliza Ryan, '05, is taking the Chapter Summary Course, under the direction of the Correspondence Department of The Moody Bible Institute. She is at home with her father, who is nearly 85 years old and lives at Cambridge Springs, Pa.

Howard K. Nelson, '14, writes from Fargo, N. Dak., that he is to be assigned to some home missionary church in the North Dakota Synod of the Presbyterian Church. He covets prayer that God may be pleased to use him in the salvation of many souls.

Mrs. Winnifred G. Rhoads, '11, is pastor of the Second Baptist Church, Oshkosh, Wis. She writes they have just closed a fifteen days evangelistic campaign, and were assisted by Rev. E. R. McKinney; W. D. Nichols, '16; Rev. and Mrs. E. C. Hise, '12.

Fred W. Christ, '07, was ordained at a meeting of the Minot Presbytery, Minot, N. D., and is located at White Earth, N. D. Robert Weibel, '11, was ordained at the same meeting and continues his work as Sunday-school missionary at Minot.

H. H. Planck, '14, is now located at Elk City, Kan. He accepted the pastorate of the Baptist church of Buxton, Kan., half time and the pastorate of the church at Elk City, half time. He is more grateful than ever for the training received at the Institute.

John W. Dawson, '14, who has been serving as pastor of the Baptist church, Menominee,

Mich., will leave for India soon. The church clerk in a letter to the Institute commends his work and speaks of him as a thorough student and teacher of the Bible, as well as a true pastor.

Paul W. Land, '09, a Cherokee Indian, is now at the Winnebago Reservation in north-east Nebraska. He is secretary to the Indian agent, Mr. Babcock. He was not able to finish the course when at the Institute and regrets very much that he was not able to do so and is hoping to return later on.

Clinton F. Criswell, '11, was ordained by the Iowa City Presbytery at Davenport, October 10, and he has accepted the pastorate of the Presbyterian churches at Oxford and Union, Ia. He was married on August 20, 1914, to Miss Julia C. Sylte, of Washburn, Wis.

Mrs. A. W. Farnham, '11, writes commending the work of Henry George Murrell, '90, in revival meetings during the month of August, in Rousseau, Ky. A new monthly paper has been started entitled, "Beautiful Breathitt and Lovely Lee," dealing with the work carried on in the two counties.

Claud Hawkey, '13, was ordained by the Osceola Baptist Association at Manton, Mich. The examination of Mr. Hawkey before the Association continued two hours, and at the close Mr. Hawkey was given great credit with many words of praise for the soundness of his answers.

C. H. Jack Linn, '14, has resigned as pastor of the First Congregational Church, Monona, Ia., although unanimously recalled at a substantial increase in salary. Forty-nine members were added to the church in the past year. Mr. and Mrs. Linn will enter evangelistic work.

John W. Troy, '11, has been assisting in evangelistic meetings held by the Valiant Party in Cavalier, N. D. Rev. B. F. Stump, pastor of the First Baptist Church writes of the favorable and lasting impression on the community made by Mr. Troy's leadership in song and his prayers.

Charles F. Geiger, '98, pastor of the Washington Church, Chatfield, Minn., held a rural church rally, with an attendance of over 200. Among the speakers were Rev. Dr. Warren H. Wilson of New York City, Rev. L. C. McEwan, D. D., of Chatfield, and Mr. C. W. Hale, of Stewartville, a candidate for representative to Congress.

In a recent issue of a folder of the Y. W. C. A. of Wilmington, Del., under extension work, we find the following: Introductory Bible Class (the Correspondence Course with the Moody Bible Institute, 18 lessons, \$2.50). This course is taught by Miss Ceridwin Samuel. The class is connected with the Business Girls' Bible Classes of the Association.

D. J. Gillanders, '02, a pastor at Collbran, Colo., writes that the Lord saw fit to take their baby, Marjorie, 16 months old, to Himself. In spite of the sorrow, he and his wife rejoice in the Saviour's love and comfort, and he writes that they would not call her back, for they know that she is eternally safe.

Elmer W. Blew, '03, pastor of the Ridgeway Presbyterian Church of Chicago, has put out an attractive card entitled, "Good Morning," which he is distributing in the vicinity of the church. A postcard attachment addressed to the pastor, bears lines for name and address and squares for checking whether information is desired concerning the church, or designating that one is a stranger in the community, or that there is sickness in the family.

Meda J. Walden, '09, is entering upon her fifth year in the home missionary work in New Mexico. She taught domestic science in the industrial school for three years, and last year took up the plaza (village) work, in which she is now engaged. She says they try by example to show the Mexican people salvation as it is taught in the Bible, instead of the way it is taught in the Catholic Church. She is located at Cubero, N. M.

Mrs. Rachel Lorinda Pollock of Tingley, Ia., died September 4, at the age of 81 years and six months. Mrs. Pollock was enrolled as a correspondence student in the Synthetic Bible Study Course and had completed 46 of the 54 lessons. This is the second correspondent student within two years who has died after having passed four score years, the other being Mrs. Angie B. Fisher, of Boston.

John S. Hall, '06, together with Mr. Beacham, of Cleveland, O., sailed on Thursday, Sept. 28, for N. Nigeria, to labor with the Sudan Interior Mission. The secretary of the mission, Rev. R. V. Bingham, of Toronto, writes that they hope to send Mr. Hall and Mr. Beacham to a new tribe which will take them two weeks' journey beyond their furthest previous station. It is a tribe of 90,000 people, and no one has yet touched them.

Clara A. Mason, '07, a missionary located at Narsapatnam, India, writes that the missionary conference has recently appointed a missionary to give all his time to evangelistic work. This evangelist held meetings in the town of Vizagapatnam, where there is an English church for the Anglo-Indians as well as a Telugu church. Miss Mason left her own work to assist the evangelist by doing personal work and visiting the natives, as she is acquainted with them. The meetings were prolonged because of the way in which the Lord moved hearts and blessed the efforts.

Wood B. Williston, '07, a C. I. M. missionary located at Pachow, Sze, China, writes in a recent letter of having done considerable building. A new school is nearing completion, and a building for summer Bible schools on one of the mountains, also a residence. He reports having the care of ten churches and six schools, including a night school for poor boys, together with his preaching in the prisons. When funds will permit he desires to build a new church.

Rev. R. V. Bingham, Secretary-Treasurer of the Sudan Interior Mission, writes that they have opened three new stations in N. Nigeria since the war began. John S. Hall, '06, will open the fourth, and Norman W. Davis, '07, expects this month to open a fifth. This mission is greatly in need of new workers. Any who feel that they should consider that field for their life work, are urged to write the Secretary at 860 College St., Toronto, Ont., Can.

Gertrude E. Snavelly, '13, has written a report of the evangelistic work and day schools on Haiju district, Korea. This report is dated March 6, 1916, and appears in printed form covering five pages. She mentions gratefully the help they have received from Dr. D. M. Stearns, Germantown, Pa. After much prayer plans were made for uniting three small institutes into one large one and God worked in sending native teachers from among the Bible women to take care of the work.

Rev. Forest J. Garman, '14, writes hopefully from Tonganoxie, Kan., where he is settled over the Congregational church. He is especially pleased with the recognition given to the Institute men in the Congregational association to which he belongs. He speaks of having done considerable synthetic Bible teaching in his church. On Sunday evenings he has been giving a synthetic course through the Bible and splendid audiences have shown a marked interest in the work.

John Porter, '93, is pastor of the Congregational church at Bowen, Ill. He received twenty new members into the church during the last ten months, an increase in the Sunday-school attendance of twenty per cent, sixty per cent of the total attendance being men and women. A men's Bible class taught by the pastor and numbering twenty-seven has been studying the doctrine of the Second Coming.

Edward F. Rice, '01, who is laboring in the great Gbari tribe of N. Nigeria, numbering from 150,000 to 200,000 people, writes of their need of four married couples for that field. The missionary society has withdrawn their work in N. Nigeria and the Sudan Interior

Mission is undertaking to carry it on. Mr. Rice writes "one of the stations offered us is probably the largest of the Gbari towns. The other, though much smaller, is extremely hopeful, the chief and people showing an open, friendly spirit to the gospel message. Unless new workers are soon sent to this needy field, it will probably mean the closing of one of these four stations, now open in this tribe. Are there not some who are willing to go at once?"

Wilbur C. Hooker, '90, in a recent letter, writes interestingly of work in Chungking, China, under the American Bible Society. Last year the appropriation for the China Agency was greatly reduced and the native staff had to be reduced one-third. All money received from the homeland is cut considerably because of the exchange, while the price of paper and metal is greatly increased. The political situation is graver than at any time since Mr. Hooker's arrival in China, in 1892. Robber bands are numerous and daring and recently held one of the colporteur's sons, a boy of ten, for ransom. The native workers have been making real sacrifices, receiving less than full wages which are equivalent to \$3.30 per month in American money.

Mr. Hillis, of the Financial Department, recently visited George W. Smith, a Winnebago Indian at Winnebago, Neb., who was in the class of '09. He told Mr. Hillis that the first Monday report hour, Rev. Howard Pope, Superintendent of Men, asked him to make a report. He said, "I suppose I was scared. I don't know what else to call it but I could not say anything. The next Monday he called me again and I could not say anything. The third Monday he called me, I could say nothing, so he said in as stern a tone as he could get on, 'Now, young man, you walk out here on the platform and preach a sermon ten minutes long or sing a solo.' I had gone to government school at Chilocco, Okla., for Indian boys and girls. While there I heard them sing in the Choctaw language, 'Come to Jesus, Come to Jesus, Now,' and I got it so I could sing it in the Winnebago language, so I got up on the platform and I sang in Winnebago. The students all gave me a royal welcome cheer and I got the best of Mr. Pope. They came and asked me to sing at women's devotions. Then students tell their people and they come and ask me to sing in Christian Endeavors and Epworth League meetings." Speaking of his wife he said, "She cast eyes at me and I could not say no to her and so I married her. She was Catholic girl but now she is for Jesus."

BORN

To Mr. and Mrs. William Wickmann (Lillian D. Jones, '13) Baptist parsonage, Detroit

Harbor, Wis., a son, William Wilson, Oct. 13, 1916.

To Mr. and Mrs. William Iley, '11, Turtle Lake, Wis., a daughter, Marjorie Helen, Oct. 18, 1916.

To Mr. and Mrs. James A. Riggle (Winifred Baird, '13,) New Brighton, Pa., a son, James Baird, Sept. 10, 1916.

To Mr. and Mrs. Paul Lindsley Darling, '05 (Nellie J. Arnott, '99), 1358 La Brea Ave., Hollywood, Cal., a son, Paul Lindsley, Jr., Sept. 28, 1916.

To Mr. and Mrs. Herman W. Lambert, '08, Polo, Ill., a daughter.

To Mr. and Mrs. E. L. Powlesland, '10, E. 407 Rich Ave., Spokane, Wash., a son, Ernest Paul, Oct. 20, 1916.

MARRIED

Charles Leroy Thompson, '15, to Miss Minnie Lau Pickett, Nov. 15, 1916, at Uniontown, Ala.

C. A. Nash, '13, to Miss Anna Fay McClelland, Aug. 9, 1916. At home, Atwood, Kan.

DIED

Robert W. Borthistle, '03, Oct. 15, 1916. He had been an invalid for seven years and passed away after an operation which seemed to offer one chance of recovery.

Mrs. Rachel Lorinda Pollock, a correspondence student, Sept. 4, in Tingley, Ia., at the age of 81 years and 6 months.

Frederick W. Root, an eminent voice teacher, and for many years associated with the Music Department of the Moody Bible Institute, died November 5 at the age of 70 years. Mr. Root was the son of George F. Root, a famous composer of church music of a former generation.

Miss Mora Caborn, '13, recently wrote a very encouraging letter to the Institute, saying that she was happily settled in work with the Honolulu Bible Training School, Honolulu, T. H. She mentioned that the school is a seminary in embryo, just two years old, which had an enrolment of thirteen for its maiden year. This year, Miss Caborn was appointed Extension Secretary, but just after writing her letter, she went to the hospital for an operation, from which she did not recover. She was very happy in her work, and had just taken charge of all the New Testament work in the school. It is interesting to note that a recent letter gives the information that she had been interested in the conversion of her father, who decided for Christ in a meeting, but she did not learn of his conversion before her death.

The Bible Institute Colportage Association

FREE READING FOR "SHUT-INS"

Invalided people—whether in hospital or home—who are also "invalided" as to their pocketbooks, may be provided, under present conditions, with helpful religious reading (the Moody Colportage Library), upon application (with particulars of need) to the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

A GOD-BLESSED LEAFLET

God is continuing to honor the little tract by Evangelist N. H. Camp entitled "The Way of Life," and another 100,000 copies has just been printed. One of the Christian workers in the "Billy" Sunday campaign recently ordered 10,000 for distribution in his work, having previously gotten 2,500 copies. He stated that God was blessing the tract greatly. A sample copy of "The Way of Life" tract will be gladly sent to anyone who wishes to see it. Mr. Camp's address is 5416 Winthrop Ave., Chicago.

WHAT TRACTS CAN DO

Tracts can go Everywhere, at home and abroad. Tracts know no fear. Tracts never lie. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like faithful messengers—blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude, and to a multitude as well as to one.

Tracts Speak in All Languages. They carry the message of gospel truth to the home-born and to the foreigner, to the citizen of our own republic and to the emigrants from distant lands. They require no public room to tell their story in. They can tell it in the banking house or the shop, the parlor or the kitchen, the railway train or the ocean steamer, the car or the omnibus, on the broad highway or in the footpath through the fields.

Tracts Take No Note of Jeers and no one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story over twice or thrice or four times, if you wish them, and they can be made to speak on every subject, and on every subject they may be made to speak wisely and well.

Tracts Can Be Made the Vehicles of Truth, the teachers of all classes, and the benefactors of all lands. Thousands upon thousands of

people can rise up and testify that a tract was the means of their conversion. Countless others have been cheered, comforted and stimulated by them.

Wherever they go, they bring a benediction.
—From leaflet issued by the American Tract Society.

JOIN US IN PRAISING GOD

A Whole Family Reached for Christ Here

Paragould, Ark.

There have been a half-dozen conversions here, very largely through the Colportage Library books. One man in particular got interested and read and reread the books and was finally thoroughly converted from a drunkard's hell. He and his family (Catholics) have all united with the M. E. church. They said they had never heard or read about the gospel until those books reached them and we preached.

F. C. L.

How One of Andrew Murray's Books Was Used

Mount Vernon, Mo.

I must tell you about one young man, a patient in the sanitarium for tuberculosis, situated here. He was a Jew, born in Palestine. He picked up the book entitled "Absolute Surrender," and became intensely interested. He was convicted that his life was not what it ought to be. He came back to the nurse who gave it to him, and asked her about it. She sent him to my house, and after telling his life story, he most beautifully consecrated his life wholly to his Master. He is very happy and has purchased eight books since.

Mrs. T. E. S.

The Further He Read the More Copies He Wanted

Grand Rapids, Mich.

While making out my order I read some testimonies in your small catalogue about the book "Burton Street Folks," so decided to order two. Having just one copy left I decided to read it. After reading a few pages, I added five more; being so interested, I read seventy pages, adding eighteen more to the order. Wonderful, marvelous story of the transforming power of God, wrought in the lives of men and women who were defeated, ruined and blasted through a life of sin and debauchery! This book has been an inspiration to me. Thank the Lord for the writer! This book deserves an extensive and broad-cast circulation.

J. K.

WHY PEOPLE SHOULD OWN AND READ BOOKS

We all know the story of the illiterate man who, after assuring the pretty book-agent that her wares would be of no use to him, as he could not read, still further excused himself from purchasing, by answering: "Oh, yes, my darter—she can read; but she's got a book." We also know the story of the very new millionaire who ordered four yards and six inches of books bound in red leather like a sample of wall paper!

It is a far cry from the daughter's "a book" to the millionaire's "four yards and six inches," but it is safe to say that the daughter came nearer to possessing a library than did the millionaire; for her book was probably read, and lived with, and loved. And it is the book that we read and live with and love that really counts—for us.

After all, never to own a book is like trying to go through the world without friends—merely acquaintances. And always to depend on a circulating library for brain sustenance is very much like trying to satisfy one's stomach at a perpetual quick lunch.—"The Boston Herald."

WHAT BOOKS WILL DO

One cannot celebrate books sufficiently. After saying his best, still something better remains to be spoken in their praise. As with friends, one finds new beauties at every interview, and would stay long in the presence of those choice companions.—Thomas Carlyle.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from October 3, 1916, to November 9, 1916, inclusive:

Prison Book Fund:	
117 Contributions	\$588.60
Africa Book Fund:	
1 Contribution	5.00
Army and Navy Book Fund:	
3 Contributions	10.50
Hospital Book Fund:	
3 Contributions	11.00
Lumber Camp Book Fund:	
2 Contributions	2.00
Military Camp Book Fund:	
1 Contribution	10.00
Mountain Book Fund	
6 Contributions	55.50
Seamen's Book Fund:	
1 Contribution	1.00
Spanish "Way to God" Book Fund:	
20 Contributions	111.47

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels of John, etc., have been sent out on account of the several book funds named from October 3, 1916, to November 8, 1916, inclusive:

Prison Book Fund:	
Kansas, 28 books, 41 Gospels, and 12 pamphlets.	
Tennessee, 30 books, and 30 Gospels.	
New Jersey, 90 books, and 100 Gospels.	
North Carolina, 80 books, and 80 Gospels.	
Indiana, 118 books, and 105 Gospels.	
New York, 300 books, and 300 Gospels.	

Massachusetts, 50 books, 50 Gospels, and tracts.
Colorado, 435 books, 440 Gospels, 3 pamphlets, and tracts.

Iowa, 45 books, 45 Gospels, and 30 pamphlets.
Illinois, 127 books, 127 Gospels, and 25 pamphlets.
Texas, 135 books, 135 Gospels, and tracts.
Louisiana, 31 books, and 35 Gospels.
Alabama, 50 books, 100 Gospels, 10 Four Gospels, and 50 pamphlets.

Kentucky, 125 books, 125 Gospels, and 350 pamphlets.
Ohio, 95 books, 115 Gospels, and 110 pamphlets.
Wisconsin, 42 books, 45 Gospels, and 35 pamphlets.
California, 50 books, 50 Gospels, and 25 pamphlets.
Arkansas, 36 books, and 36 Gospels.
Nebraska, 49 books, and 78 Gospels.

Georgia, 75 books, and 75 Gospels.

Army and Navy Book Fund:

New York, 900 Gospels.

India Book Fund:

Ceylon, 10 books.

Hospital Book Fund:

California, 10 books, and 10 Gospels.

Mountain Book Fund:

Tennessee, 400 books.

Virginia, 25 books.



THE CHURCH BOOK-TABLE

The midweek church service—or other meeting of special interest, affords excellent and appropriate opportunity for the sale of sound religious reading such as the Moody Colportage Library. The choice of titles, so wide in variety and practical, makes fitness of book to subject easy. Many persons have blessed God for the opportunity to thus procure, and at minimum cost, sound reading.

Stop Eating Foods That Poison!

Why Wrong Eating is Responsible for More Sickness than Any Other Cause. How Right Eating Removes the Cause of Sickness.

By ARTHUR TRUE BUSWELL, M. D.



EUGENE CHRISTIAN

AT LAST we Americans are beginning to wake up to the full meaning of the recent remarkable discoveries made by the food scientists. And it is time we did, for I firmly believe that the meals we eat every day cause more sickness and destroy more of our mental efficiency than all the drugs, alcohol, and tobacco combined.

I say this advisedly, and my opinion is confirmed by many of my leading contemporaries, who agree that no less than 90 per cent of all disease is traceable to the digestive system.

Very few people have any knowledge of what takes place in their stomachs. Not only are we ignorant of the values of particular foods but we have absolutely no conception of the meaning of proper food combinations.

To eat good, simple, nourishing food is not necessarily to eat correctly. In the first place, many of the foods which we have come to regard as good are in reality about the worst things we can eat, while others that we regard as harmful have the most food value. And usually the inexpensive foods are the good ones and the high priced ones the most injurious.

But perhaps the greatest harm which comes from eating blindly is the fact that very often two perfectly good foods when eaten at the same meal form a chemical reaction in the stomach and literally explode, liberating dangerous toxics which are absorbed by the blood and form the root of nearly all sickness, the first indications of which are acidity, fermentation, gas, constipation, and many other sympathetic ills leading to most serious consequences.

These truths have been strongly brought out by Professor Metchnikoff in his treatise on the "Prolongation of Life," and by many other modern scientists. But most efforts in the past have been designed solely to cleanse out the system and remove the poisons after they had formed, wholly disregarding the cause.

Correct Eating involves first, the proper selection of foods; second, the right combinations, and

third, proper proportioning so as to form at each meal a constructive health and energy building whole. All of which is much simpler than it sounds.

And, strange as it may seem, scientifically proportioned meals are more delicious and more satisfying than the meal, which are chosen without regard to health. Instead of being deprived of the good things of life, we come to take more pleasure in eating than ever before. It is not even necessary to upset your table to eat scientifically and no special foods are required. You can get anything you need out of your garden, at your local store or in any restaurant.

Eugene Christian, the well-known food scientist, has shown repeatedly that just as wrong eating causes sickness and loss of brain energy, good foods rightly combined and proportioned will remove the cause of almost any non-organic disease and increase the mental efficiency of users several hundred per cent.

And these results are easy to maintain because a system of eating that will restore health and energy will protect the system from further attacks. When you learn to eat correctly, you not only gain health but you insure your health for life. This, of course, is not true of most drugs and medicines which cure you for the time being. It is interesting to note that no member of Christian's family (he has a wife and two daughters) has had even a slight cold in twelve years, and you never saw such pictures of healthful energy.

At his private office, Eugene Christian has a constant stream of men and women in all sorts of circumstances and in all conditions of health who come to him for advice and help, and the results he secures for them are, to say the least, remarkable.

Business men who are "slowing down" and find they have lost their energy and enthusiasm go to Christian to renew their youth. People who suffer with stomach, liver and kidney trouble—most of whom had tried all other sources—come to him and go away brimming with perfect health and energy. Others who are too stout or too thin find that with foods alone and Christian's advice they can quickly acquire a normal figure.

In a number of instances his patients have

been so thankful for what he has done that they have, after the treatment was over, in paying the bill, voluntarily added \$500 or \$1,000 to the amount, saying that never could they adequately repay him for the good he had done.

In order to help as many people as possible, not only those who are ailing but those who want to maintain their health, Eugene Christian founded The Corrective Eating Society to disseminate his teachings. This society has prepared a book based upon Christian's 20 years' experience. Corrective Eating, in 24 Lessons, is being offered for free examination to those who are interested. This work was written expressly for the layman. Technical terms have been avoided and every point is explained so that there can be no possible misunderstanding. Reasons are given for every recommendation, and every statement is based upon actual results secured in the author's many years of practice.

But the lessons do not merely tell you why you should eat correctly and what the results will be, they also give actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness for all ages from infancy to old age and covering all occupations, climates and seasons.

Each and every one of these menus has been employed for its purpose of increasing efficiency and restoring health not merely once but many times—so that every vestige of experiment has been removed. And an interesting feature is that it costs less to follow these menus than your food costs you now.

Christian says that every thinking man or woman—young or old—well or sick—should know the science of correct eating. That most people dig their graves with their teeth is as true as gospel, in his estimation. Food is the fuel of the human system. And just as certain fuels will produce definite results when consumed in a furnace, so will certain foods produce the desired results when put into the human furnace.

Yet not one person in a thousand has any knowledge of food as fuel. Some of the combinations we eat every day are as inefficient and

dangerous as soggy wood, wet leaves, mud, sawdust and a little dynamite would be for a furnace. No wonder man is only 50% efficient—no wonder the average life is only 39 years—no wonder diseases of the stomach, liver and kidneys have increased 103% within the past 30 years!

Yet The Corrective Eating Society shows how easy and simple it is to eat your way back to perfect health and up to a new type of physical and mental power. The relationship of health to material success is so close that the result of the society's teaching is a form of personal efficiency which puts people head and shoulders above their less fortunate brothers. Everyone knows that the best ideas, plans and methods are worked out when you are brimful of vitality—when you feel full of "ginger." The better you feel—the better work you can do. I understand that The Corrective Eating Society's lessons have times without number been the means of bringing great material prosperity to its students by endowing them with health so perfect that work seems like play.

If you would like to have the Book of 24 Lessons in Corrective Eating written by Eugene Christian out of his vast experience simply write The Corrective Eating Society, Dept. 4412, 460 Fourth Ave., New York City, and they will mail you a set for examination.

I am authorized to say that it is not necessary to enclose any money with your request. Merely write and ask them to send the lessons for five days' free examination with the understanding that you will either return the lessons within that time or remit \$3, the small fee asked.

There will of course be some who will doubt the efficacy of Corrective Eating, but I am certain your objections will be quickly removed once you examine Christian's course. Anyway, you are obligating yourself in no way by accepting the society's generous offer which enables you to investigate its wonderful work before you pay for the lessons. If the more than 300 pages contained in the course yield but one single suggestion that will bring greater health, you will get many times the cost of the course back in personal benefit—yet hundreds write the Society that they find vital helpfulness on every page.

I suggest that you clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society and will be honored at once.

CORRECTIVE EATING SOCIETY,
Dept. 4412, 460 Fourth Ave., New York City

You may send me prepaid a copy of Corrective Eating in 24 Lessons. I will either remain these to you in five days or send you \$3.

Name

Address

REVELATION

10cts **FOUR LESSON SHEETS FOR 10c** **10cts**
A Lesson Sheet Each Week for 20 Weeks for \$1.00

A RARE OCCASION

The Sunday School Lessons for December present a rare thing. Have you noticed it? Three of the lessons for that month are taken from the Book of Revelation. The vast majority of the denominational lesson helps are post-millennial, and will deal with these lessons in spiritualized fashion only, obscuring the real teaching.

Union Bible Seminary, of Westfield, Indiana, has prepared a Correspondence Course of study on the Book of Revelation, pre-millennial and undenominational in character. Read their special offer as given below.

FOUR SHEET OFFER

Four Sheets for 10 Cents

As a special aid to Sunday School teachers and scholars we will send sheets 1, 2, 3, and 19 of the twenty-sheet course at one time for Ten Cents in coin, and the names of five Sunday School teachers or officers.

These four sheets cover chapters 1, 2, 3, 21, and part of 22 of the Book of Revelation, thus covering all the text of the December Revelation lessons in the International series and considerably more.

Just take an ordinary sheet of paper, write on it plainly the names and addresses of five persons you know to be at present occupying the position of Sunday School teacher or officer, wrap a dime carefully in a piece of paper and send to the address below. By return mail you will receive the four lesson sheets mentioned above.

Add Fifteen Cents for "A Primer of Prophecy," by Wm. M. Smith. Address all correspondence to
UNION BIBLE SEMINARY,

WESTFIELD, INDIANA

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A Lesson Sheet Each Week for 20 Weeks for \$1.00

For the best understanding of the three lessons included in the International Sunday School Lessons for December a study of the whole Book of Revelation is essential. We therefore urge that all who can do so subscribe for the twenty-sheet course in full.

The pastor of a thriving church in New Jersey writes of this course: "I want to tell you that it is the best work on Revelation that has come into my hands, and I have been studying prophecy for the past 12 years. The most striking feature to my mind is its simplicity."

This pastor sends with his letter the second dollar to begin the other twenty-sheet course in Bible Prophecy we issue, covering the Bible prophetically from Genesis to Revelation. Ask for a sample sheet of that course if you want to see what our work is like.

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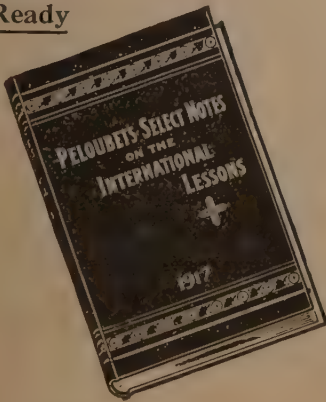
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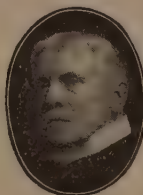
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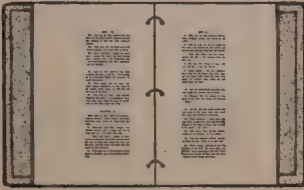
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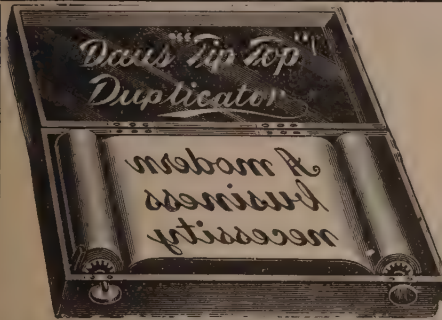
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Letter From a Baptist Pastor.

My dear Brother Baker: For some time I have been reading your advertisement in "The King's Business" of your pamphlet "The Coming of the Lord Draweth Nigh," and did not order it because I thought that about all had been said that could be said on that subject by such men as I. M. Haldeman, C. I. Scofield, A. C. Gaebelein, R. A. Torrey, and many others too numerous to mention, but about ten days ago I concluded to send you an order and see what you had to say.

About one week ago I received your pamphlet; I sat down and read it through, the next morning I read it through again with my Bible and Greek and Hebrew Concordance in hand and examined every passage of Scripture that you use and every passage that I had thought was a refutation of your doctrine. I was once a Post-Itte, but for a long time I have been a Pre. I am a strong believer in the Imminent coming of our Lord. I have often said that I did not believe that the year 1920 would find the church on the earth, but I did not think that the time was so clearly pointed out in the Scriptures. But now, I desire to say that I swallow your teaching whole, not because you teach it, but because it is the teaching of Scripture and cannot be refuted. If we had an inspired chronology that we could take our stand by, I am sure that we could point out the year, day and hour of the rapture and the revelation. I thank God for you as an instrument in His hands to point out in the face of an

unbelieving, scoffing, rebellious world and in a great degree an unbelieving and Christ rejecting visible church, the teaching of the Scriptures on this all important question and you have done it in such a sweet spirit, with loyalty to the Word and proving yourself "a workman that needeth not to be ashamed, rightly dividing the word of truth," bringing forth things out of the treasure both new and old.

May it please the Lord that this pamphlet may get into the hands of all His servants whose eyes are open to the truth and will sound aloud the midnight cry "behold the bridegroom cometh," that all may be watching with their lamps all trimmed and bright.

I am enclosing check for which please send me 200 of "The Coming of the Lord Draweth Nigh."

Letter From an M. E. Pastor.

Dear Sir and Brother: I have hesitated writing to you until I had time to read and re-read your booklets sent me. I have read your booklet, "The coming of the Lord Draweth Nigh," with a heart bursting with happiness which to me is an internal witness of its truth; I read it in the street car one day and had often to turn my face to the window because of the emotion which overcame me. I am so glad, so glad that you have given the Lord's revelation to the world, surely God would take your portion out of the "Book of Life" if you had kept back such great truth. And is not our

God wonderful! If He had given Him revelation to some great D. D. I would have been skeptical about it, for it seems very little spiritual food comes from that source for "He has hidden it from the wise and prudent and revealed it unto babes," but not "babes in Christ," for you have been tasting of strong food ere this or you could not have discovered this hidden treasure.

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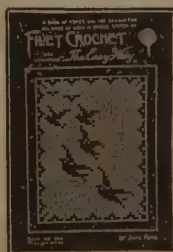
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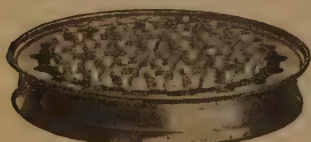
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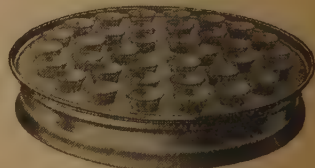
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When they returned to England the natural hope was that these great gatherings of men in the training camps would be open to them for preaching the Gospel. This was the news that greeted them upon their arrival: Because of German spy activities, and especially because several German-Americans who had been convicted and shot as spies were found to have American passports, the British War Office had instructed the Y. M. C. A. to employ no one but British subjects. Then other doors closed to them, and the eager and zealous soul-winners were all but cast into discouragement.

On the first of March, 1916, the two young American evangelists were crossing the English channel in the company of hundreds of officers, taking a route open only to the Military, they two the only civilians on board, and armed with an authorization from the Belgian Minister of State to proceed to the front. On their wonderful journey one impossible thing after another was accomplished by the One who had planned the trip; one impassable door after another was opened, until they found themselves in the royal villa, graciously received by the Queen of the Belgians. She accepted one of the little Testaments and thanked them for their care of the Belgian soldiers. Still more remarkable was that

walk of two miles from Ramskapelle to Nieuport in the front line of the Belgian trenches, where the soldiers gazed in wonder at the strange sight of a woman in that part of the war zone where only the Belgian Queen herself had been permitted to go.

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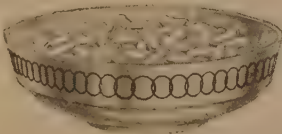
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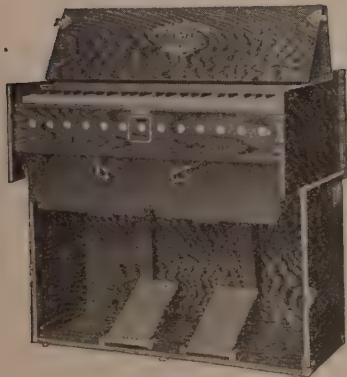
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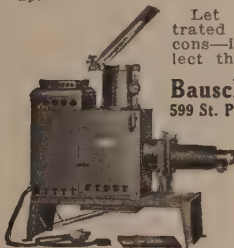
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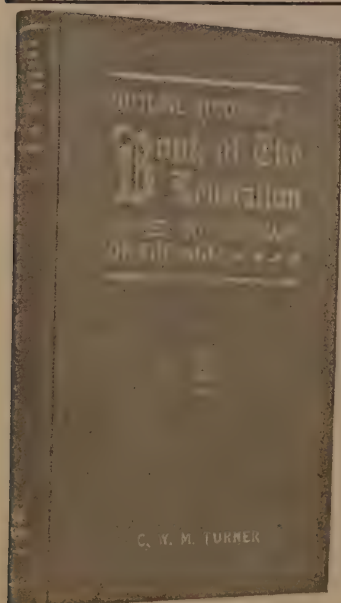
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Letter No. 11

Short Cut to the World's Peace



The Salvation of the Jews means the Salvation of the world.—Rom. 11:15.

Dear Friends:

The Christian people are nobly responding to the call of Jewish evangelization. The Jew is the palsied man of Mark 2:3. Be sure to read about that helpless Jew. When the Lord Jesus saw the "faith" of those who brought the sufferer to Him, the palsied Jew was saved and healed. Verse 5.

The New Covenant Mission to the Jews, Reed and Crawford Sts., Pittsburgh, Pa., is, under God, bringing the Jew to Christ.

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 3. Thy spir-it calls to all come home to-day, Come back and find the
 depths to sail to Thee; In the o-ccean of Thy love we soon shall
 all im-man-i-ty; They are sing-ing of the blood of Cal-va-
 Sav-our while you may; Find that Je-sus is the life, the truth, the
 be, We are sing-ing to e-ter-ni-ty.
 ry, Mak-ing white thro' all o-ter-ni-ty. Earth-ly joys can-not com-
 way, Lead-ing, guid-ing, to e-ter-ni-ty.
 Chorus.
 pare with all the glo-ry, When our long-ing eyes shall see Thy face, We shall
 have Thy fel-low-ship for-er-er, In the splen-dor of the throne of grace.

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Don't you think that fairness to the nation requires us to give the Jews the Gospel message now, while it is yet time? Ought we not to show a heart of pity for this poor benighted people, by showering upon them now an overwhelming Gospel testimony? And will not such an act on our part hasten the coming of Him whom our hearts long to see soon?

We ought to have greatly enlarged resources. Won't you co-work with us? You can't preach to the Jews; but you can pray for them; and you can give of your means to help forward the work. We need so much your prayers, your sympathy, your help. May we have them?

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Williamsburg Mission to the Jews

Station A

Brooklyn, N. Y.

THE Christian Workers Magazine

October, 1917

Editorial Notes

"Therefore being justified by faith, let us have peace with God."—Romans 5:1 (Revised Version).

The battle of New Orleans which is regarded as one of the most remarkable victories in our military history, was fought two weeks after peace had been signed at Ghent. It was before the days of fast mails and cablegrams, and the combatants were unaware of the new relations in which they stood to one another and the awful loss which they might have saved.

The circumstance finds a sad parallel in the spiritual realm. God and man have become reconciled through the blood of the everlasting covenant. Peace has been made by the Cross of Jesus Christ, but man continues in his opposition to God as if it were not.

Nor is it always because he has not heard the good news. He has heard it but he does not believe it. O, if men knew that a full and free forgiveness and justification were offered them in Christ, would they not cease their strife, that strife which expresses itself in sin, and be at peace?

Dear reader, we urge you to believe it, and to enter into the enjoyment and the power of the new life which may be yours today. Follow in the footsteps of Martin Luther, whose personal deliverance from the chains of spiritual darkness is being celebrated this month. The doctrine that "the just shall live by faith" brought this deliverance to him, because he received it as God's message to his soul. Think of the millions who have followed in his train in these four centuries! Will you not join the glad company today?

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Perhaps it were better to call it, The Protestant Reformation Anniversary, for it marks on the thirty-first day of this month the 400th anniversary of its rise. On that day the young German monk, Martin Luther, posted on the door of the Church of All Saints, in Wittenberg his nine-

ty-five theses denouncing the errors of the Church of Rome, which initiated a movement changing the course of history. It did more than this, it broke the shackles that fettered multitudes of souls and set them free in the truth of the gospel of salvation.

We are glad at the revival of Lutheranism which has taken place in this anniversary year, and we trust it will prove to be also a revival of the life of God in the hearts of multitudes of men and women in and out of that great historic church.

In an informing article on the subject the "Congregationalist" (Boston) offers a timely word as to the value of Lutheranism in helping the church at large to maintain a proper appreciation of the place and value of the Christian sacraments and other institutions of the church. During the past few years the wave of evangelism in this country has carried us away from a suitable recognition of the place of forms and ceremonies in the public worship of God, who desires all things to be done "decently and in order." If Lutheranism could quicken our feeling of reverence in public worship; if it could help us to give a more prominent place to the reading and exposition of the Word of God; if it could elevate the character of our sacred music, it would be doing a good deal just now for the strengthening of the Christian church.

How deeply we all regret that Germany, the home of Martin Luther and of Protestantism is not where she can suitably recognize and advance this anniversary occasion. But we believe with our contemporary named above, that "there must be still in that land a great number of men and women who have not forfeited their right to be considered the spiritual descendants of the great reformer." We therefore echo the desire of our brother editor that the occasion be made an "opportunity of laying, through prayer and exhortation of the great spiritual truths we still hold in common, the foundations of the reconciliation which, please God, shall be permanent."

For the Lutheran church itself, we say

"Amen" to the Litany suggested by the World's Evangelical Alliance:

"In this 400th year of the Reformation, we beseech thee to bring back to the simplicity that is in Christ those who hold the heritage that the just shall live by faith, delivering them from vain philosophy and all assaults of the devil. Grant thy grace, Lord."

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The subject of this editorial note is suggested by reading "The World War," by Alfred E. Knight, who points out more clearly than

most writers: the moral causes leading up to the of Prussianism present unparalleled conflict. These are three:

Prussian militarism under the influence of the Kaiser; back of that the aggressive atheism and nature philosophy of Nietzsche; and back of that again German pedagogy, by which is meant the teaching emanating from German universities, and what in this country would be called theological seminaries.

Our own land is starting just where Germany did in the breaking down of faith in the Bible as the revelation of God. Our universities and some of our theological seminaries are the offenders in this case, and how long it may be before their infidel absurdities shall issue in aggressive atheism, no one can tell. But when that day comes, there will be nothing to hinder just such a militarism here as that which now horrifies us in central Europe.

Faithful teachers and preachers of the Word of God, Christian colleges and orthodox seminaries are doing more than our legislators to hold back the tide of war. Just now we are not thinking of the present war into which circumstances beyond our control have forced us to enter, but a more awful war likely to follow it, unless men heed the warning of God and repent and obey his laws.

To invest money in liberty bonds and give for the Red Cross are patriotic and philanthropic duties, but there is a duty in the use of our means which takes precedence of both of them, and that is the support of Christian education, Bible teaching and evangelism. Our appeal is to Christian givers to remember the "home base" in this particular, and to "strengthen the things which remain" against the unprecedented strain soon to be experienced.

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It is said that this is what the Pacific Coast, and especially San Francisco, is trying to do.

"It is almost incredible," one of the scientific men of California is quoted as saying, that business interests of that state "should willingly and weakly, year after year, allow a permanent threat

to hang over their very existence, without making any intelligent effort to study the subject or to meet the problem."

The people there have unwittingly drifted into a false attitude. They are afraid to frighten away capital and people. The real estate agents never heard of earthquakes. The newspapers have joined in a conspiracy of silence about them. When the geologists tried to gather data on the subject they were told to "forget it," and "cut it out," etc.

And so it came about that "when the earthquake of 1906 broke the water-mains and at the same time set fire to the city, the people were entangled in a snare of their own weaving."

So are there men and women who are trying to ignore sin and its consequences. But the judgment can not be ignored, hell is a fact that can not be "cut out." The wiser thing to do is to meet the problem and settle it. Only, unlike the earthquake, we do not have to study it out for ourselves. God has done that in the person and work of His Son, Jesus Christ. He is the solution of our eternal difficulty, for "whosoever shall call upon the name of the Lord shall be saved."

We urge our unsaved readers to learn a lesson from the folly of ignoring the earthquake. Rational beings should not bury their heads in the sand, and imagine, like the ostrich, that danger has been escaped. Submit to Jesus Christ today, and be ready when the crisis comes. Nay, there is no crisis for the man of faith. His crisis was forever past when he came to Jesus.

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We heartily believe in athletics for young people, and older people also who are able to engage in them. We believe in them

because they make for a sound body, and a sound body for a sound mind, and a sound mind for a sound appreciation and expression of the

Christian faith. We are to glorify God in our body which is His, and other things being allowed for, we can glorify Him better when we are well, and strong and hearty than when the opposite is the case.

Nevertheless we have never believed in intercollegiate athletics. The advertisement thus given to college life has not been wholesome in our judgment; and without intention on the part of its promoters, it has been deceptive concerning both the physical and intellectual advantages to undergraduates.

We are interested to see that some of our college presidents are now boldly taking this view. Dr. Garfield, of Williams, some time since expressed the opinion that while the colleges were annually graduating a few men of extraordinary athletic ability, they were graduating many men of undeveloped intel-

lectual power. In athletics also, while a few were highly trained, the majority were not trained at all.

To the same purport, the "New York Evening Post" quotes President Foster at the National Educational Association, as saying that there were not enough available intercollegiate athletics to meet the need of the government for its training camps for officers. Thousands of seniors and recent graduates were unable to pass the physical examinations, because a majority of them had been without incentives and equipment for athletic training. In other words, certain colleges which made much of intercollegiate

games spend about sixty times as much money for each member of a team, as they spend for the games of each of the other students.

The conclusion of Dr. Foster is that the only policy through which a college can meet its obligations in this regard is to have no intercollegiate games, but inexpensive athletics in moderation for all students, especially for those that need them most.

We believe such a policy generally carried out would make for the widest benefit, intellectually, morally, and spiritually, to the coming generation, and hence to the government and the Christian church.

The Menace of Mormonism

Editorial

IT IS doubtful if many of our readers realize the seriousness of the Mormon menace. We are not thinking of its political, but its religious side as it stands related to the salvation of souls.

The thought has been brought before us recently by a pamphlet on the second coming of Christ which the propagandists of that cult have been circulating extensively after their habit. There is much Scripture in it by which the unwary easily may be entrapped, but now and then we come upon an interpretation of Scripture which exhibits the cloven foot.

For example, Revelation 14:6, 7, which speaks of the angel flying in the midst of heaven "having the everlasting gospel to preach unto them that dwell on the earth," is applied to Joseph Smith. Early in the 19th century this lad, not over eighteen years of age, is said to have received a vision of a book written upon gold plates giving an account of the former inhabitants of the American continent and containing also the fulness of the everlasting gospel as delivered to them by the Saviour. This book was deposited in a certain place and with it two stones fastened to a breastplate constituting the Urim and Thummin. By means of these latter the prophets were enabled to translate the book which in Joseph Smith's hands became the book of Mormon.

While this book was in course of construction a very important event took place—no less indeed than the coming of the messenger to prepare the way of the Lord. This messenger descended from heaven in a cloud and laid his hand upon Joseph Smith and his associate, Oliver Cowdery, and conferred upon them the priesthood of Aaron with "the keys of the ministering of angels and of the gospel

of repentance and of baptism by immersion." This messenger was none other than John the Baptist who acted under the direction of Peter, James and John, the apostles of Christ. Subsequently these three themselves came to Smith and Cowdery conferring upon them the higher order of priesthood, namely Melchizedec, which "gave them the keys of all the spiritual blessings of the church of Christ, and the power and authority to organize the church and the kingdom of God upon the earth."

But this is not all. A few years later Elijah the prophet came to them in fulfilment of Malachi 4:5, 6, making known to them the doctrine of salvation for the dead. This doctrine was to the effect that the millions who have died without Christ are not eternally lost. The gospel is preached to them in the spirit world and on condition of accepting it they may be saved, provided that the outward ordinances of the gospel are administered vicariously for them upon the earth by their relatives. This in their judgment is what the Spirit of God means in Malachi by the "turning of the hearts of the fathers to the children and the hearts of the children to the fathers."

The book of Mormon teaches further that the two American continents are the land promised by Jacob and Moses unto Joseph and his seed in Genesis 49:22-26 and Deuteronomy 33:13-16. When this became known, and that among other things America is the place where the Zion of God should be built in the last days, "the children naturally became anxious to know where the city of Zion would be located." Therefore at the April conference of the church preceding his martyrdom, Joseph Smith professed that the whole of America is Zion, and that "wherever

the elders should build up churches and tabernacles unto the Lord throughout the states, there should be a stake of Zion."

But we have forgotten something. The same day that Elijah came in fulfilment of Malachi's prophecy, which was April 3, 1836, the place being the Kirtland Temple, Ohio, Moses came also and committed the keys of the gathering of Israel from the four quarters of the earth. And it is because of this that "thousands have left their homes in the land of their birth and have cast in their lot with Latter-day Saints in America." They are thus testifying to the world that the hour of God's judgment is at hand and that they are seeking to be prepared for the coming of the Messiah.

The pamphlet from which the foregoing is quoted closes with a solemn warning that Satan is likely to oppose this teaching, and that the reader should be on his guard not to be deceived by falsehoods in circulation about the Latter-Day Saints.

It may be easy for some to smile at incredulity like this, and wonder who possibly could be led astray by such absurdities. But the same may be said of Roman Catholicism, of Spiritualism, of Christian Science, and for that matter of the whole foundation of Paganism. Very strong and intelligent people, as the world estimates things, are found among the supporters and propagandists of all these religions which can be explained

only in the light of such passages of Holy Writ as Romans 1:21, 22, 28 and 2 Thessalonians 2:11, 12. In other words, when men fail to glorify God as God, they, as a judgment upon them, become vain in their imaginations and reasonings, and their senseless hearts become darkened. Professing themselves to be wise they become fools. They refuse to retain God in their knowledge and He then gives them up to a reprobate mind to do those things which are not fitting; or to put it in another way, he sends them a working of error or "a strong delusion that they should believe a lie."

While this editorial was in process of writing there came into our hands a similar one from "The Christian Statesman," entitled, "Further Mormon Aggression," showing to our great astonishment that the Oxford University Press is now publishing Mormon literature! And to make it still more serious is inserting it in the King James Version of the Bible between the Old and New Testaments. The American agent of the Oxford University Press is reported by that periodical as saying, that the publication had been continued for about two years because there had been no protest against it! We trust this may not much longer be the case, and that our reference to it as well as that of our contemporary may bring forth such a shower of protests as to impress that great publishing house with the error of its ways. Its New York office is 35 West 32nd Street.

Meditation

By Albert Simpson Reitz

Beneath the silent trees, through low-hung leaves,

I watched the West transform her evening gold

Into a robe of lavender and rose,
With which to drape the stately queen of night.

Above me in the branches thrushes sang
In notes supremely pure an evening psalm,
While all about me flowers lifted up
Their fragrance.

Such a sense of heav'nly peace
Surrounded me that I forgot the world
And all the turmoil of the rushing throng;
I saw the things invisible, the things
Eternal in the heavens. Eyes of faith
Beheld the day-dawn of His coming in
The cloud-heights full of glory. With a rush
Of longing I beheld the beauty of
His presence as He reigned, the Prince of Peace.

But suddenly there smote the stillness sharp
Commands of "Column left! Attention! Halt!"
As practice squads drilled in the city streets,
And in a flash I saw this stricken world
Half-ruined by the ravages of war,
With millions hunger-crazed and desolate,
Where sorrows seemingly too great to be
Assuaged this side the grave were taunting
hearts
And ravished homes.

About me all was dark,
And quick confusion thronged my thoughts
until
There came the Word, "When these things
come to pass,
Look up, for your redemption draweth nigh."

Once more His peace is in my heart and on
My lips the prayer "Come quickly, Lord, yea,
come
And reign, Thou great, eternal Prince of Peace."

"The Story of My Life and Work"

Editorial Book Review

WE HAVE just finished reading "The Story of My Life and Work," by G. Frederick Wright, D.D., LL.D., F. G. S. A. (Bibliotheca Sacra Company, Oberlin, O.), and a more interesting autobiography we have seldom read, though we have read many. It is as newsy and chatty as though its distinguished author sat opposite to you telling the story. The chief reason for its preparation was to keep in the foreground of the public consciousness the new arguments and recently discovered facts supporting conservative views as to the relation of science to the Bible. It does this, and does it so pleasurably and graphically that you forget the purpose while benefiting by the result.

I

The author was born in 1838 in northern New York on the border of Vermont, and hence was practically a New Englander. As his grandmother lived to be very old and he was her intimate companion, he had opportunities for learning at first hand of New England life prior to the Revolutionary War, whose descriptions enrich the opening pages of the volume. Incidentally, the circumstance illustrates the length of time through which evidence of the first order may be transmitted by tradition, and has a bearing not only upon the authenticity of the Gospels, but also upon the Pentateuch.

II

Reasons, partly religious and partly political, led to his going to Oberlin College rather than Middlebury or Dartmouth, and his story of the founding of that unique school of learning, his descriptions of its professors, including the great Finney, his recital of the thrilling events of the anti-slavery excitement just prior to the Civil War, and of the Civil War itself, in which he was a volunteer soldier, make a chapter of intense interest.

He tells several good stories of President Finney's eccentric remarks and actions, but adds that so great was his personality that nothing seemed out of place in what he said

or did. One Sunday Professor Morgan was to preach for him in the college church, whose sermons, while always full of thought, rather lacked the clearness which characterized those of Finney. This brought out one of the latter's prayers before the sermon, when he asked the Lord to "help Brother Morgan to speak so simply that we can all understand him, and not have to stand on tiptoe to see what he means."

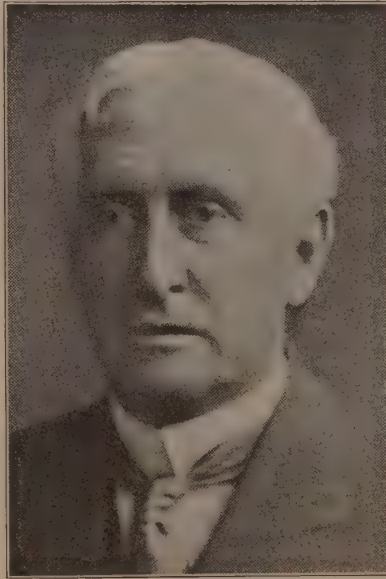
III

We wonder how many young ministers today on graduating from the theological seminary, select their field of labor in the way Dr. Wright did. Several churches were ready to call him, but for some reason or other, he scarcely knew what, he chose that which offered the smallest salary and about which he knew the least.

It was in a small town in northwestern Vermont near his birthplace. The salary was \$400 per year, without a parsonage, and the parish was so scattered that he had to keep a horse. He had married, and he and his wife kept house in three small rooms upstairs in a building which was occupied "by one of my most active, officious and ill-balanced parishioners." Distinguished men often have modest beginnings.

There was an advantage in his small salary however, because, making a virtue of necessity, instead of taking expensive vacations, he got his recreation in studying the topography and geology of the interesting region in which he lived. Thus he became a local authority on the glacial deposits of that neighborhood, and began unconsciously to lay the foundation of the great work he afterward accomplished and the great reputation which has come to him.

At this point in the volume he draws an impressive mental picture of the "slow but majestic advance of that mighty engine of erosion, the glacial float, as it filled the St. Lawrence valley, projected itself southward between the Green Mountains and the Adiron-



G. Frederick Wright, D. D., LL. D.

dacks, and finally overwhelmed their summits (leaving boulders on the top of Mount Washington) until it reached Staten Island, piling up immense moraines there and on Long Island, out of the debris it had gathered in its course."

IV

An unusual providence seemed to attend Dr. Wright during the whole course of his life, an illustration of which is presented in the next decade of his experience when he removed to Andover, Mass. Some of the older ministers there, aware of his interest in geological matters, commiserated him in having come to a locality which had nothing of interest in it of that nature. But it soon developed that he had been put down where one of the most important problems presented itself at the very back door of his parsonage, namely, a congeries of gravel ridges locally known as Indian Ridge. He carried on his observations on "blue Mondays" for about the space of three years, by which time he was able to establish a theory, since universally accepted, which connects those ridges with the closing stages of the great Ice Age.

The publication of his paper on this subject brought him favorably to the notice of scientific authorities of fame, including Clarence King, Asa Gray, Leslie, Dana and others, and finally led to a series of articles from his pen in the "Bibliotheca Sacra" contravening Darwinism. These elicited a letter from that savant himself, in which he said that the statement of his theory "was powerfully written and most clear."

Dr. Wright maintained what has become

more and more evident as time has advanced, namely, that the variations in both plants and animals are much greater than Darwin had supposed; and that indeed, so many of them had to take place at once to make any one variation an advantage, that nothing less than design could account for them, hence a personal God.

It was while at Andover that he engaged, with others, in investigating paleolithic discoveries at Trenton, N. J., in which it was clearly proven that man existed on this continent before the close of the glacial epoch.

While there also he was encouraged by Professor Asa Gray and others, to utilize his familiarity with both science and the Bible to write a book on the evidences of Christianity which would meet a deeply felt want. The result was "The Logic of Christian Evidences," which has passed into six editions, and which we are pleased to notice in this way because we consider the advertisement of such literature a Christian duty. We might also name at this time, though they saw the light some years later, his "Scientific Aspects of Christian Evidences," and "Scientific Confirmations of Old Testament History," which should be at least in every pastor's library.

Another turning point in Dr. Wright's life, and another special providence occurred when after ten years at Andover, he was invited to take the chair of New Testament Language and Literature at Oberlin Theological Seminary. Professor Dana advised against his leaving the East and its centers of scientific investigation, but it soon transpired that the only place in the world where he could have carried on his glacial investigations was the very place to which he had now gone. The opportunity occurred under the auspices of the Western Reserve Historical Society, of Cleveland, which provided the funds for extending his explorations of the glacial boundary across Ohio and the states farther west. Later he went to Alaska on the same general errand, the results of which are embodied in a volume which we also recommend, and which is called, "The Ice Age in North America and Its Bearings on the Antiquity of Man." This work indicates a very recent date both for the glacial conditions and the volcanic activity in our Rocky Mountain region. Companion volumes to this by Dr. Wright are "Man and the Glacial Period," and "The Origin and Antiquity of Man."

V

One of the most interesting chapters in "The Story of My Life and Work," is that describing the author's shipwreck in Greenland (1894), when he was one of a party



Shepherd Playing on His Pipe, in Syria

Photo by Dr. G. F. Wright.

gotten up by Dr. Frederick A. Cook, later of North Pole notoriety. And, by the way, the versatility and courage of Dr. Cook as shown in rescuing the party, has ever left Dr. Wright very skeptical of the charge that this distinguished traveler never climbed Mt. McKinley.

Dr. Wright's exploration of this region was thought sufficiently important to lead the Danish map-makers to name one of its mountain peaks after him as had been done previously in Alaska.

We wish space permitted to quote his testimony to the work of the Moravian and Lutheran missionaries among the Eskimos, or to describe a Sunday service at Ikamiut which he had the privilege to attend. Verily, the

Siberia, and then went into Turkey and finally the Holy Land and Egypt, and so returning home.

We are obliged to cut out from our review illustrations of the rich humor with which the book abounds, and the amusing stories it records of foreign customs and the side-splitting situations to which they gave rise. But we can not omit Dr. Wright's testimony to the Japanese assimilation of western civilization, especially when he says that the professors in the universities of Japan know the literature of European and American science as fully as our own professors. A similar observation that impressed us was his reference to the Chinese inherent love for the beautiful which seemed to contradict a prev-



Banks of the Jordan Near the Bathing Place
Photo by Dr. G. F. Wright.

gospel "is the power of God unto salvation to every one that believeth," of every condition and every clime, and its fruit everywhere is seen to be the same. What a demonstration of its divinity!

VI

Perhaps the one greatest event in our author's life was his trip across Asia, begun in 1899, when, accompanied by his son, and financed by a man of means interested in such work, he set out to determine the extent of glaciation in the central and northern parts of that continent. A large number of pages in the volume are taken up with this trip, and crowded with information, description, and the light and shade of travel as he passed through Japan, China, Mongolia, Manchuria, Russia,

alent idea that the aesthetic is absent in the nature of that people. The poverty of the great mass of the Chinese people was forced upon his attention. Carpenters get the equivalent of eight cents a day, while ordinary workmen and sewing women get five cents. Of course, this is offset by the low cost of living, oatmeal selling for less than a cent a pound. The railroad through Manchuria was being laid by laborers who were receiving ten cents a day, and "it was no unusual thing to see a hundred of them at work without a stitch of clothes upon them."

We have heard a good deal about Siberian exile, but Dr. Wright gives us a side of it not commonly known when he speaks in one place of the unusual opportunities the exiles

had "to select eligible places for residence and to build up a civilization that must have gone far to discount the evils connected with the exile system." "The garden of western Siberia lies in the valley of the Obi for a distance of 300 miles. Here there are 100,000 square miles of well-watered fertile prairie land, with a climate permitting the ripening of the most important cereals, and in every way as well adapted to cultivation as the plains of Minnesota." To quote him further, "One finds that in coming to this part of Siberia, he is not out of the world. The mass of the people look and appear much as they do in any European city. The teachers in the schools are highly educated men. More than once when my Russian and French were insufficient, I was asked to converse in Latin." Siberia can easily support a population of 100,000,000.

At present nothing will interest us more than Dr. Wright's testimony to the high character of the Russian people and government. He found an unusual proportion of the people to be total abstainers from alcoholic beverages. There was also a general dissemination of knowledge among them. In every city of 10,000 or 12,000 there was a museum open to the public, and even the common soldiers were able by the use of maps to make the travelers understand what they believed to be the destiny of their empire.

The religious situation impressed him very much. Priests are required to be married, and a large portion of the church service consists in reading of the Bible which, by the way, is everywhere freely circulated. In ninety-three post houses at which Dr. Wright and his party stopped in Turkestan, there was found on every table a portion of Scripture translated into the language of the region, and bearing the imprint of the Petrograd Bible Society. The agents of this society had free passes from the government over the entire railroad system.

There are no seats in the Russian churches, so that rich and poor, high and low all crowd together in the most democratic fashion. It was a very impressive scene to encounter far out in the Siberian wilderness a church car provided with a priest and choir, and to see the people gathered from their lonely fields of labor taking part in a service "as noble and beautiful as any that is rendered in the largest cities of the Empire." It is Dr. Wright's testimony that in no country in the world are the common people more completely imbued with the principles of the gospel than in Russia.

VII

Dr. Wright was permitted to enjoy a third and a fourth trip to Europe after that across

Asia, but interesting and instructive as their annals are, they must be passed over very briefly. On the first occasion he again visited the Holy Land, and on returning delivered the course of lectures at Princeton now found in his "Scientific Confirmations of the Old Testament." In this volume the general authenticity of the Old Testament is supported by strong circumstantial evidence; and this in turn by the author's examination of the physical conditions involved in a number of occurrences reported in the Old Testament which seemed at first sight very improbable.

Little was known about these conditions in ancient times, but modern science sheds a flood of light upon them. It is now clear that the stories could not have been invented, and that they could not have been materially enlarged by legendary accretions as the latter would have introduced incongruous elements at once disproving them. In reviewing this important volume, the "Expository Times" said: "For a long time to come every one that has to write upon the Deluge, or touch that wider subject of the attitude of the Old Testament to the phenomena of nature, will require to know what is written in this book."

Prominent among the miracles specially treated were the crossing of the Red Sea, the parting of the Jordan, the destruction of Sodom and Gomorrah and the Noachian Deluge, which is thought to be connected with the changes of land level accompanying the glacial epoch. It is deeply interesting to note Dr. Wright's confirmation of earlier researches showing that the story of the deluge as told in Genesis, is supported by the evidences of a post-glacial flood causing widespread destruction both of man and animals throughout western Europe. "Evidences which it is well-nigh criminal for anyone now to neglect, is adduced concerning the recency of the glacial epoch and the abnormal conditions connected with it, which render of no value the arguments for the extreme antiquity of man." Glacial ice did not disappear from Sweden till about 7000 years ago, which agrees with the generally accepted chronology of the Bible.

VIII

We would not close this review without referring to Dr. Wright's contribution to conservative theology through his editorship of the "Bibliotheca Sacra" for the past thirty-four years. But nothing appearing in its pages has been of greater value than the recent work of Harold M. Wiener, of London, in contravention of higher criticism. He is an orthodox Jew, graduated from Cambridge University, and an active barrister of Lincoln's Inn.

He has shown that the higher critics, not being lawyers, have introduced inextricable confusion into the Old Testament Scriptures by not distinguishing between legal terms, and not discerning the processes by which laws come into operation. He has shown too, that they have neglected textual criticism, and that if the text is restored to its probable condition before the Septuagint translation almost all the contentions of the higher critics fall to the ground.

But with Mr. Wiener should be named the Rev. E. S. Buchanan also introduced to the Christian public of this country through the "Bibliotheca Sacra." He is an Oxford scholar who has devoted his life to investigations of

His disciples." The binding on earth and the loosing in heaven also are given as the prerogative of the Holy Spirit and not the prerogative of the church or any of the apostles.

That these two distinguished scholars should have chosen this periodical as the best channel through which to reach the scholarly Christian public is a further testimony to the influence of Dr. Wright.

IX

After reading this "Story of My Life and Work," one is able to set a high value upon its closing chapter entitled, "My Creed." The religious and theological belief of a man with the knowledge, experience, and character of Dr. Wright is worth inquiring about, for which



First Congregational Church, Oberlin, Ohio, Where Charles G. Finney Preached for Forty Years

the old Latin versions of the New Testament. These are two or three hundred years nearer the original than the revised Greek text from which our English version was made. They were discovered in Spain which Paul expected to visit, as we see from Romans 15:24. In numerous places the original readings of these versions had been erased and those of the Vulgate translation written over them. The Vulgate, it is unnecessary to say, is practically identical with the Roman Catholic version of the New Testament. Mr. Buchanan with remarkable skill discovered the original readings, and also has shown that the Vulgate very uniformly magnified the ecclesiastical pretensions of the papacy. For example, Matthew 16:18, 19, which in our version reads, "Thou art Peter and upon this rock will I build my church," etc., appears in the Spanish text without any reference to Peter, or the church or the keys. It reads simply: "On this rock shall be built up by the Holy Spirit

reason we quote from a few paragraphs here and there:

He believes in a personal God, and in his view the doctrine of monism and of the immanence of God as set forth by some of its advocates overlooks the plainest facts of experience.

He is not an evolutionist, for he believes that in due time the principle of life came into the world as a new creation. Whatever may be true about some organic connection between man and an unknown species of anthropoid ape, he believes that man with his present physical and spiritual characteristics appeared suddenly on the earth and at no very distant period, as geologists count time.

He believes that man with all his splendid capacity for inductive reasoning, still needs for his guidance and satisfaction a supplementary revelation from God and that this revelation is the Bible.

(Continued on page 108.)

Martin Luther and the Reformation

By Rev. William Wallace Ketchum

IT IS no small matter that after four hundred years, thousands of people all over the world are turning back in thought to that central figure of the German Reformation, Martin Luther. He wrought so mightily that after the lapse of these centuries, the attention of people who are in the midst of a gigantic world struggle is arrested by the fact that this is the four-hundredth anniversary of the Reformation.

The Autocracy of the Papacy Dominant

Is it not singular that on this anniversary there is in another form in that land across the sea, where the battle for religious liberty was fought and won, the same autocratic spirit against which the German people under Martin Luther arrayed themselves? Then, it was the centralized power of the papacy; while today, it is the autocracy of Prussianism. Who knows, but what this four-hundredth anniversary of the birth of religious liberty may witness in the country where it was cradled, a new reformation; the people of Germany arising under the leadership of a political Martin Luther and overthrowing the autocracy of political and militaristic tyranny? It is the fervent prayer of all who love the people of Germany that this may be so and that out of this awful struggle, which men call war, there may come to them the blessings of a democratic government.

The Man Martin Luther

And who was Martin Luther? The Pope said, "only a drunken monk," but little did he know the man by whom forces under God were to be set on foot that would shake the very foundations of the papal throne and give to the world the great truth of justification by faith, which had been covered over by the rubbish of penance and good works. To be sure, he was a monk, but not a drunken one. The son of humble parents, he espoused theology when his father wanted him to be a lawyer. How futile, after all, it is for a parent to try to direct a child into another work, when God has the task assigned!

As an Augustinian friar, he was called to a professorship in the new university at Wittenberg. There was laid upon him by the university, the necessity of reducing to writing his beliefs. This did more than give to the university a doctrinal statement of their new professor; it gave to Luther, himself, what he had never before fully formulated, his own creed. They subtly tell us, those who decry creeds, that it makes no difference what a man

believes, so long as his intentions are good. This is a sophistry as is shown in the case of Luther, whose life and work were completely transformed by his faith. A man is what he is, because of what he believes and the manner in which he believes it. Luther became the great reformer because he was undergirded by a vital creed which he firmly believed. Not at first did he always grasp the truth but as he did, it gripped him, and the truth wrought in him that sturdiness of Christian character and resoluteness of purpose for which he is famed.

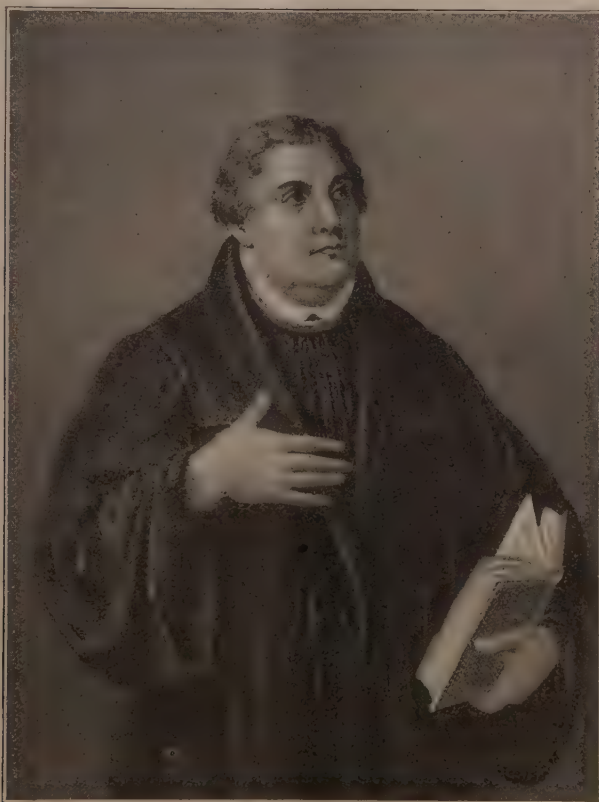
It was no more Luther's intention to break with Rome, than it was later John Wesley's to break with the Church of England. When he inveighed against her abuses and abusers, he thought he was doing the church a service. To him it was the duty of every loyal churchman to purify the church and to protect her against her enemies. This he supposed he was doing, when he nailed upon the church door at Wittenberg his ninety-five theses. But the church, that is, the papacy and priesthood, did not want to be purified. Their Sodom-life was pleasurable, and without spiritual life they reveled in licentious debauchery; and the hierarchy profited financially by keeping the people in superstitious ignorance.

The Break of Day

The light, however, of a new day was dawning. There had been foregleams of it in England, when John Wycliffe, the morning star of the Reformation, shone forth; and in Bohemia, a century before Luther's time, when John Huss died for the truth. But to the watchers of the night, it must have seemed as if the day would never dawn. They had seen the mountain tops redden with the morning glow, but the world was still shrouded in darkness. God, however, appoints the times and the seasons, and, as in the fulness of time His Son came forth, so when the hour struck for the liberation of the people from the autocracy of a diabolical religious hierarchy, Martin Luther, the ruling spirit of the Reformation, stood forth, chosen not by man, but by God. Had men the choosing, another than he would probably have been their choice, for there were greater lights than the obscure professor of Wittenberg. To this man, poor in all his surroundings, lowly in birth and station, without fortune or influential friends was given the task of liberating the church from papal despotism and of leading the people back to the Bible. For this work, Luther was not

without equipment. He was fitted by the discipline he received in the schools at Mansfield, Magdeburg, Eisenach, and Erfurt, and by his professional work at Wittenberg. Many other things entered into his fitness, not the least of which was his direct contact with the Bible, especially the epistles to the Romans and Galatians upon which he lectured at Wittenberg after his visit to Rome, where his spiritual sensibilities had been shocked by what he witnessed with his own eyes of the

unto the simple." And so Luther came to see that a man is not saved by the worship of images and saints, by pilgrimages and processions, by keeping holy days and by fasting; but by a simple faith in a crucified, risen Saviour. There stood over against the foolish traditions and legends of men, the clear teaching of the Word of God, that the just shall live by faith. In the light of this cardinal truth, Luther moved forward to his unrecognized but God-assigned task.



Martin Luther

immorality of the clergy, from the lowest even up to the papacy itself.

The Just Shall Live by Faith

Entering upon a fresh study of these portions of the Word of God that he might lecture upon them, there came to him more and more clearly the real content of the gospel, which is so clearly set forth by Paul in these epistles. No portion of the Scriptures could better meet the need of a man called of God to liberate a church buried under the rubbish of false doctrines of salvation. "The entrance of thy words giveth light; it giveth understanding

It has been rightly said, that "the Reformation of the sixteenth century really began when, in the pious monk, the soul demanding assurance of salvation, found it in the gratuitous justification of the sinner before God." This truth wrought the crucial change in the life and work of Luther; grasping the significance of it he began to tell the world that salvation is not a commodity to be purchased of the Pope, or achieved by human effort; but a gift of God, freely bestowed upon those who will by faith receive it. Thus the Reformation under Luther was not simply a moral

movement to purge the church of papal corruption, or a warfare against Rome. It was that but more; it was a movement of God through an appointed man to re-establish the truth of salvation by grace through faith, even as before, God had proclaimed this truth through the Apostle Paul. To be sure, Rome felt the refining fire of truth, and experienced a revolt against her erroneous teachings; but these were by-products of the gospel, as is always the case when it is preached. Luther's attacks upon Rome were against those abuses which obscured the Scriptures; otherwise, he was concerned in giving to the world, the truth of justification by faith without the deeds of the law, and in the re-establishment of the Bible as the infallible rule of faith and practice.

The Bible Given to the Common People

In his own life the Scriptures held supreme sway. He bowed sweetly and implicitly to their authority. With them he swept aside papal bulls and the decisions of councils and attacked the vicious outgrowths of the Romish hierarchy. When they challenged him, he answered by basing his arguments upon the Scriptures, and when they in turn heaped upon him their execrations, he, resting confidently in the Word of God, was unmoved and unafraid. Having experienced in his own life the regenerating power of the Word, he purposed to reach the masses of the people with it, by translating the Bible into their language. This work he began in the solitude of the Wartburg, where after the Diet of Worms, he was confined for his own safety by his friends. The leisure of those months was employed to give to his countrymen the German Bible, a monument, which if there were none other, would immortalize Luther's name. So hard did he work at the Wartburg upon this stupendous task that he completed in a few months the New Testament, and later, at Wittenberg, the Old Testament.

With Luther's Bible in their hands, the people had for the first time the Scriptures translated from the original text and not, as in other translations, from the Latin version used in the churches. The earlier translations were in a clumsy idiom which seemed foreign to the people, while Luther's was the speech of the home and the market place, which they could readily understand. Luther's purpose was to flood Germany with the Scriptures in the vernacular of the people. In doing this, he did his most constructive piece of work and laid the cornerstone of Protestantism. As fast as the hard worked presses could supply copies, the Bible, unfettered, was sent forth on its mission and did the work. Falling into the hearts of the people, it

brought forth life, and the Reformation was an assured fact. Vivified by the Spirit of God and the Word, the people could no longer be held by Romish superstition and in papal corruption. Adapting the words of another, the church which Christ had formed, and which man had deformed, was now by the Spirit and Word of God to be reformed.

In emphasizing the work of the Word of God in bringing the Reformation to its consummation, we are not losing sight of other instruments used by God in this great movement of the Sixteenth century, any more than we lose sight of other men who, as well as Martin Luther, had their work to do, and did it well. We are simply giving to the Bible the place it held in the Reformation, as the powerful instrument of the Holy Spirit for spreading Evangelical truth and regenerating character.

The Lurking Danger of Today

The work of the Reformation is not ended. A foe, more deadly and insidious than Rome, is found within the ranks of Protestantism: it denies the integrity and authority of the Scriptures and substitutes in their place human reason and Christian consciousness. To meet this foe, brave and able champions of the Bible have risen and with vigorous and vital enthusiasm they defend it. But to overcome the evil, more is needed than a defense of the Bible; we must, as did Luther, saturate the minds and hearts of the people with the Word of God. In this way we shall continue the constructive work of the Reformation.

THE STORY OF MY LIFE AND WORK

(Continued from page 105.)

He believes that we can most effectively preserve the truths of the Bible revelation, and promote the unity of the church, by adhering in the main to the formulas of doctrine wrought out through the experiences of the early church and incorporated in the Nicene creed.

Finally, he hopes and expects that God will make use of the judgments now falling so heavily upon the nations of the earth to exhibit "the exceeding sinfulness of sin," and to magnify His grace in the atoning work of His Son so that the whole world shall fear and tremble; and that by mighty outpourings of the Holy Spirit the world shall be convicted of the manifold ways in which they have crucified their Lord afresh, and shall return in humble penitence to the Lord that bought them.

Note: Dr. Wright's Autobiography, \$2.00 may be ordered from the Bibliotheca Sacra Company, whose advertisement appears on page 90, or as an inducement to readers of "The Christian Workers Magazine," we will send a copy with a year's subscription, new or renewal, for only \$3.00.

Out of Darkness Into Light

By Rev. Robert M. Russell

Instructor in Bible Doctrine and Homiletics

THE spiritual reformation introduced by Martin Luther four hundred years ago meant the return of gospel light to the world. Men stumbling in the darkness of Roman superstition were trying to save themselves instead of recognizing that God would save them. They were striving to do the things that would insure pardon and peace instead of realizing that all had been done through Christ Jesus, and that

quired from the human side is the act of faith and acceptance."

Salvation Under Different Aspects

Salvation is described in God's Word under different aspects. Sometimes the terms are biological. Man is viewed as dead in trespasses and sins. Salvation means receiving of life. Service is fruit bearing through a vitality furnished by the true vine with which the redeemed man has vital connection.



Martin Luther as a Schoolboy in Magdeburg, Was Accustomed to Singing in the Streets to Earn His Bread. The Above Painting Depicts Him Being Invited Into the Home of the Cotta's, With Which Family He Spent Many Happy Hours

all required of man was the acceptance by faith of the divine provision. The meaning of Paul's challenge to doubt and despair began to be understood. Romans 10:6-8 was given its true interpretation: "Say not in thy heart, who shall ascend into heaven to secure the pity of God, and to bring Christ down on mission of redemption. This is not needed. God has pitied, and Christ has come to earth. Say not, who shall descend into the grave so as to bring the dead Christ back to life, and furnish the world with a living sinner. He has been raised from the dead. All that concerns salvation from the divine side has been done, and all that is re-

Sometimes salvation is viewed in a forensic or judicial aspect. "Sin is lawlessness" (1 John 3:4), therefore man is a criminal before the bar of divine judgment, needing justification or acquittal. It was this aspect of salvation, as set forth by Paul in his epistles to the Galatians and the Romans that gripped the heart of Luther.

The Present Necessity

It would be interesting to dwell upon Luther's particular conceptions of salvation, and to trace the course of his thought as he came to a clear conception of justification by faith; but it is more important that this great doctrine should be viewed in reference to pres-

ent day thought and its meaning set forth in phrases of modern terminology. The weary pages written by theologians on the plan of salvation generally produce the impression that God's way must be simpler than man views it or else there will be "few that be saved."

Theological Implications

The use of the term "justify" in gospel phraseology is suggestive of a judicial proceeding where there are guilty parties amenable to the law. The picture is true to man's condition and relation to God. All men are sinners. God brings a universal indictment against the race: "There is none righteous, no not one." "They are all gone out of the way, they are together become unprofitable." "All have sinned and come short of the glory of God." "This is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil." To this impeachment of humanity no thoughtful person can make denial. Conscience says, "We have done that which we ought not to have done, and left undone that which it was our duty to do." All have not sinned to the same degree but we have been wilful and lawless. "We have turned every one to his own way."

It is implied also that human offenses have been detected. In God's perfect government, every wrong thought and act of man must be known. It is equally true that in God's perfect government the detected criminal must be brought to justice. It is a moral necessity for the stability of the universe that God should take account of sin. There would be mocking laughter among the demons of the pit should God compromise His own holiness by failing to deal with sin and sinners.

The Meaning of Justification

Justification is the judicial act of God whereby He pardons all our sins, and accepts of us as righteous in His sight. In the courts of earth justification is a process of law by which a person under arrest is acquitted and set at liberty. Justification from sin is God's act of mercy whereby men are set free from the charges of sin, and permitted to stand in favor with God as though they had never sinned.

God, the Pardoning Judge

We are judicially justified by God. Sin can only be forgiven as there is some emphatic act of grace on the part of our judge. No law-breaker can forgive himself though he may forget his crime. Justification as a phase of our redemption means that God, our judge, is favorably disposed toward us, and anxious to find a way for our deliverance that will accord with the principles of justice and

righteousness in His moral universe. God is so disposed. He is not willing that any should perish, but that all should come to a knowledge of the truth. He has so loved a lost world as to send His only Begotten Son. He has provided a way whereby He might Himself be just, and the justifier of Him that hath faith in Jesus.

Christ, the Redeeming Saviour

We are justified meritoriously by the work of Christ. Modern world thought would advance the creed, "There is therefore now no condemnation for anybody," but the gospel presents limitations, saying, "There is therefore now no condemnation to them that are in Christ Jesus." The full meaning of Christ's ministry for us transcends human thought. As some one puts it, "to comprehend the mystery of the Cross would involve full knowledge of the greatest thing in the universe which is love; the strongest thing, which is law; and the darkest thing, which is sin." Each one in itself is a mystery. Moreover, since Christ Himself uttered the "why" of mental limitation upon the Cross, we should be suspicious of the theological treatise which aims to set forth with absoluteness the meaning of His suffering and death. It is a part of the great over-shadowing mystery of evil which shall not be understood until God's light falls in another world.

The Meaning of the Cross

Much of the endeavor to explain the meaning of the Cross has centered in the humanity of Christ, and doubtless there is a large area of profitable thought in this direction. Jesus Christ as man is the second Adam, the new head of the race. Because of our union with the first Adam by heredity and transmission of life, we are sharers in the issues of sin that began in Him as head of the race. Because of our union by faith with Christ, the second Adam, we become sharers in His triumphant standing before God through His life, death and resurrection.

The Larger Vision of the Cross

But while we gain some meaning of the Cross by considering the humanity of Christ, we get the larger meaning when we view the Cross in the aspect of His divinity. Christ in His incarnation was God "manifest in the flesh," or God expressed in terms of humanity. His sacrifice on the Cross was therefore a manifestation of the Father heart of God, and a revealing, locally at Jerusalem and in point of time nineteen centuries ago, what has ever been God's sacrificial and vicarious method of forgiving sin by bearing it.

Vicarious Atonement

Illustrations from the ordinary proceedings of human law courts throw small light upon the method of God in dealing with human sin. It is in the extraordinary, where self sacrifice

is involved, that we find light. When a judge held court over his own son for a grave crime, found him guilty, imposed fine to the limit of the law, and then drew the check of payment that left him a pauper, and walked out of court with his arm of love about his boy, that was a picture of divine sacrifice. When an ancient king made law that the penalty for the sin of unchastity should be the loss of vision, and finding his own son guilty, pronounced full sentence but let the cruel iron drink power of vision from one of his own eyes, that his son might be spared to half vision, this was illustration of father-love that would be a sin-bearer to save a child. King David's

cast a missile of contempt. Word was sent to King David of the victory, but his yearning heart voiced but one inquiry, "Is the young man, Absalom, safe?" Apprised of his death, he became an old man in a minute and staggering under weight of sorrow he went up the stairway to the chamber of the tower, sobbing, "O Absalom, would God that I had died for you." David's grief was impotent. He could not die for his son. But suppose he had died for Absalom. Suppose he had learned early of Absalom's swinging a captive in the bows of the oak. Suppose he had slipped into the forest, released the boy and taken his place, and received into his own heart the



FIGURE 111. Martin Luther, His Family and His Friend, Philip Melancthon.

attitude of impotent sorrow over the sinning Absalom stands in wondrous contrast with the exultant joy of the risen Christ over sinning men. David loved the fair Absalom even though he had plotted against his throne, and driven him weeping across the brook Kedron, over which a redeeming Saviour would likewise pass, pursued by a rejecting race. When the time came for righteousness to be tested and justice administered, David called the leaders of his army, and charged them, saying, "Deal gently with the young man, even Absalom, for my sake." The battle was joined. Absalom caught in the branches of a tree, died with the darts from Joab's bow in his quivering heart. His body was cast into a pit and covered with stones as each soldier

arrows of vengeance. Suppose that his body had been thrown into the pit of death, and that after three days he had come forth with the resurrection light of love on his face, might he not have offered forgiveness to Absalom on condition of repentance, and would there have been a law-giver or philosopher of Israel to deny the righteousness of his claim? In some wondrous way, Christ has taken the place of rebellious humanity. With a Father-love He has taken upon Him our sins. In contrast with David's hopeless, sobbing ascent to the room of silence in the city tower, we see Jesus risen triumphant and joyous, ascending from Olivet to the glory of the Father's throne, and saying, "There is salvation, I have died for you my children."

The Reasonableness of the Gospel

Salvation by sacrifice or the transference of the penalty of sin is in accord with all the laws that bear on our present life. The wasp-stung finger is relieved by the crushed leaf. Nature transfers the penalty. The disobedient boy eats the unripe apples of the orchard, and is by all the laws of nature due for a night of restlessness and pain. The mother hears his first groan. The father hears the sixth. The physician is called. The druggist is aroused, and the prescription compounded. The restlessness and anxiety of the mother, father, physician and druggist becomes a vicarious atonement for the sin of the boy. A girl of good family is lured from home to a life of sin and shame. Family pride would bid that she be forgotten, and her name taken from the family record. Justice might claim that she had had her chance, and that she violated every code of family honor. Love says, "Seek and find." Pity and compassion prompt a successful search. A few months later the wandering, diseased one is in her old room, sits at the family table, yea, goes down the aisle of the old church, and sits between father and mother, and is asked by the church girls to attend the young peoples' social of a Tuesday evening. This is forgiveness. Why does not God forgive that way is the question of the thoughtless. He does. There is no such thing as forgiveness without a cross. Enter the parental bedroom, when the first Sabbath of return to church and social life has ended. Put forth your hand, and touch the pillow beneath the mother's cheek. It is wet with tears. Why? There was a cross erected in her heart and upon it she had borne her daughter's shame. Put your ear to the bosom of the father, and be-

hold his breathing has the heaviness of a sigh. What is the reason? Ah, there has been a cross in his heart, and he has borne his daughter's sin. Jesus was the interpreter of the divine fatherhood. He claimed nothing less when He said to Philip "He that hath seen me hath seen the Father." The study of the atonement which will carry us furthest into the mystery of redemption will not disregard the doctrine of the trinity nor find in Christ an emotion toward men which did not interpret the Father heart.

Appropriating Faith

We are justified judicially by faith. Faith accepts what has been done through the love of God and the redeeming work of Christ. That salvation is so easy may be one reason why men fail to understand it and to receive it. Naaman almost missed cleansing because he wanted to do some great thing instead of simply dipping himself seven times in Jordan. Men in their self conceit want to share in their own salvation, and would fain do something to be saved. It cannot be. Salvation is all of grace. All that concerns it has been done. The sinner's pardon is arranged for, and made out, and is awaiting His approach to the throne of grace and the outstretched hand of divine mercy. The word of faith is near thee because "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." The faith that secures justification involves the harmonious movement of the intellect, emotion and will in receiving Christ. Salvation is not something apart from Christ but is ours by receiving Him. "As many as received him to them gave he the right to become children of God, even to them that believe on His name."

God Is Near

By Oswald J. Smith

'Mid the darkest scenes of life

God is near!

In the turmoil and the strife

God is near!

When the angry waves roll high,

When the clouds obscure the sky,

Through the storm there comes a cry—

God is near!

Though the dearest friend depart—

God is near!

He can heal the broken heart—

God is near!

When the hand of Death so cold

Snatches loved ones from the fold,

And you suffer grief untold —

God is near!

In the midst of darkest doubt

God is near!

Foes within and foes without—

God is near!

Are you disappointed sore

In the one whom you adore?

Still the Saviour loves you more—

God is near!

Go and tell it far and wide—

God is near!

Dry the tears on every side—

God is near!

Take it to the darkest soul,

Let the tidings onward roll,

It will comfort and console—

God is near!

The Two Goats and the Day of Atonement

By Rev. C. H. Leggett

An Exposition of Leviticus Sixteen

THE tenth day of the seventh month (Tisri, our October) was a great day in Israel. In virtue of this day God could dwell among His people; His tabernacle could still be pitched in the midst of a camp of sinners; His shekinah glory could still be manifest upon the mercy seat over the Ark of the Covenant in the Holy of Holies. The Day of Atonement was the one day of the whole year upon which the high priest alone, representing all the people, was permitted to turn the corner of the inner veil which separated between the Holy Place and the Holy of Holies, and stand in the very presence of Him who dwelt between the cherubim.

On this special day the high priest entered the Holy Place and having doffed his ordinary garments, bathed himself, dressed himself from head to foot in snow-white linen, and proceeded to offer the bullock of the sin-offering for himself and for the people.

It is significant that in this sixteenth chapter of Leviticus which may appropriately be called the atonement chapter of the Bible, only the two offerings are mentioned, namely, the sin-offering and the burnt-offering, i. e., the two offerings which typify man's need and God's glory. The other three, namely, the meat-offering, the peace-offering and the trespass-offering are not mentioned in connection with the observances on the great Day of Atonement. The paramount object of the day would thus seem to be set forth in type God's dignity and glory in contrast with man's sinfulness, and also the necessary steps to create a basis upon which they could meet. Atonement has thus been at times not inappropriately styled at-one-ment.

The Typical Character of the Tabernacle Worship

Practically everything and everybody connected with the Tabernacle and its worship represented Christ in type or symbol. Thus Aaron in the atonement chapter attired in white sets forth the pure spotless character of our great High Priest; the shed blood points to Calvary's sacrifice; the two goats to the two great aspects of the atonement of Christ, namely, God's claims and man's need.

These two sacrificial goats like all other animals offered to the Lord, must be without blemish, in fact perfect specimens of their kind. Thus the perfection of the animals themselves, as well as the completeness of

their fulfilment of the functions allotted to them on the day of atonement set forth the perfection of Christ's atonement. He perfectly satisfies God and perfectly meets man's need.

Verse 8 tells of the manner of designating the "Lord's lot" and the "scapegoat." The Lord's lot was God's portion of the double offering and good though no sinner ever were saved.

This latter fact must never be lost sight of. God has been dishonored in the world which He made; His name has been blasphemed; His majesty scouted; His truth trailed in the dust. The Lord's lot vindicated His honor, exalted His name, made illustrious His majesty, satisfied the claims of His justice.

But not only did the Lord's lot fully vindicate and satisfy God; it made an atonement for sin (not now sins), and thus made it possible for God to offer free grace to all and thus "grace reigned through righteousness" (Romans 5:21).

Had it not been for the Lord's lot, God could never have been free to offer grace to sinners. In simple justice He must otherwise have condemned them all. Here then in the atonement for sin is laid the basis of free grace. Now God can with perfect consistency say "whosoever will."

The Shed Blood the Basis of God's Dealings in Grace

The Day of Atonement emphasizes the fact that the shed blood is the basis of all God's dealings with man. The way into the holiest was by the brazen altar of sacrifice. It was a blood-sprinkled way. There is blood on the altar, blood on the laver, blood on the golden altar, blood on the veil, and the blood is sprinkled seven times (the perfect number) within the veil, indicating its perfect efficiency and acceptableness.

Viewed from one angle of divine revelation our God is an exclusive God. He dwelt between the cherubim, within the veil, in the innermost room of the tabernacle, the holiest of all. Mystery ever enshrouded His presence and manifestation. The masses were ever shut out from that presence and all approach to God must perforce be deputized. One man only, the high priest, once a year could come near. He must come by the minutely prescribed way.

Having observed all the proper functions in the way of preparation, the high priest takes

a golden censer, puts fire thereon from the golden altar in the Holy Place, and with hands full of sweet incense, he enters the Holy of Holies by the north end of the veil. Immediately upon entering, he throws incense upon the live coals in the censer, waving it in front of him toward the mercy seat, that the cloud thus formed may protect him from instant death by the otherwise too glorious manifestation of the shekinah. The high priest then dips his finger in the blood of the sacrifice and sprinkles it upon and before the mercy seat seven times.

During all the performance of these rites no one is permitted in the Tabernacle save the high priest until the blood atonement is completed. The tinkle of the golden bells on the border of the latter's garment is the only assurance to the waiting multitude that the offering was accepted, until the high priest emerges and completes the blood atonement by sprinkling the brazen altar.

Thus the first and more important part of the great day's program is ended. When Christ uttered the seventh voice from the cross and gave up the ghost, the veil of the temple was rent in twain from the top to the bottom signifying that divine power had cleaved the way into the holiest. Thus a wide open door into the very presence of God was made through the rent veil of the Saviour's flesh. The blood of Jesus is the only way into the Holy of Holies. The sinner cannot work his way in, nor buy his way in, nor pray his way in, nor live his way in. He can, however, freely come in by the way of the blood. "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us through the veil, that is to say, his flesh * * * let us draw near * * * in full assurance" (Hebrews 10:19-22).

The Function of the Scapegoat

The function of the "scapegoat" and its typical teaching properly take second place although we are disposed to regard them as of greatest importance. God's glory came first in the Lord's lot, man's salvation next in the scapegoat.

We are very apt to magnify man's portion of the double offering and forget the Lord's lot. Not so God—He puts first things first. The live goat is now brought forward and in sight of all the people, Aaron places his hands upon the head of the live goat confessing all the transgressions in all the sins of the people upon the head of the scapegoat, who is then by a man of opportunity, led so far into the wilderness that he never finds his way back again to the camp.

The laying on of hands is expressive of identification, and as Aaron identified himself with the sins of Israel so our High Priest voluntarily assumes the burden of the sins of His people. The three "alls" of the twenty-first verse very emphatically set forth the completeness of our separation from our sins as does the twenty-second verse the perpetualness of that separation. Our sins are blotted out entirely and forever. It is as if our sins one and all had been written down on a blackboard and some one had completely erased them. So thoroughly and so permanently is the work done that not one shall ever appear again. "Behold the Lamb of God that beareth away the sin of the world." The work of the divine scapegoat is perfectly accomplished.

And how may a seeking soul enter into the full benefit of this work? "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Waiting for the Lord

By Elsie E. McCarter

O Master, I am listening
For the coming of Thy feet;
I watch to see the parted cloud
And Thy smile of welcome sweet.

It is only by this vision
Of Thy radiant return
In glory with our loved ones
We can wait, tho' hearts may burn.

For there's darkness all around us,
Bitter strife, and pain, and sin;
And lonely hearts, and sadness,
Signs of war without, within.

But Savior, we are waiting,
And we hush our hearts to hear
The first glad songs of victory
That shall greet each listening ear.

Redeemer come, come quickly;
Cast the gathered clouds aside,
Fling the Resurrection glory
O'er Thy people far and wide.

The Prince of Peace is coming;
He will set His people free.
And peace shall reign forever
When He rules from sea to sea.

Disraeli as "Defender of the Faith"

Under the above title, "The Literary Digest" contained some time ago an interesting review of Volume IV of "The Life of Benjamin Disraeli, Earl of Beaconsfield." We quote from it in this article while venturing to recast it just a little to meet our purpose. It will be remembered that this great statesman and litterateur was a Jew who served as Premier of England. He was a contemporary of Gladstone, and a favorite of Queen Victoria.—Editors.

INTERESTING with present suggestiveness as are the chapters descriptive of Disraeli's brilliant political and intellectual personality, these are yet eclipsed by the pages devoted to the religious and oriental side of the great Jew's character. Of all Disraeli's sensational exploits, none is so dramatic as his appearance in the religious arena of Oxford in November, 1864.

The ideas about religion current in Oxford at this time were no longer those of the rising Broad Church school and those of the men of science permeated with the spirit of Darwin's "Origin of Species," published five years before. Both schools gravitated toward the liberal party, both impugned the tradition of the Old Testament Scriptures.

Whether in a political or in an intellectual and religious aspect, both were repugnant to Disraeli; and "he gladly seized the opportunity to expose their weaknesses and hold up these new-fangled lights to scorn and derision." His biographer cites a striking passage from Disraeli's Oxford speech which throws much light upon the intellectual milieu and has lost none of its interest today:

"Our empire is now unrivaled for its extent, but the base of that empire is by no means equal to the colossal superstructure.

"It is not our iron ships; it is not our celebrated regiments; it is not these things which have created, or indeed really maintain, our empire. It is the character of the people.

"Now, I want to know where that famous character of the English people will be if they are to be influenced and guided by a church of immense talent, opulence, and power, without any distinctive creed.

"You have in this country accumulated wealth that never has been equaled, and probably it will still increase. You have a luxury that will some day peradventure rival even your wealth. And the union of such circumstances with a church without a distinctive creed will lead, I believe, to a dissoluteness of manners and morals rarely equaled in the history of man, but which prepares the tomb of empires. . . .

"Will these opinions (those of scientific Biblical criticism) succeed? Is there a possibility of their success? My conviction is that they will fail . . . for two reasons. In the first place, having examined all their writings, whether they consist of fascinating eloquence,

diversified learning, and picturesque sensibility as exercised by one honored in this university, and whom to know is to admire and regard (Dean Stanley); or whether you find them in the cruder conclusions of prelates (Bishop Colenso) who appear to have commenced their theological studies after they have grasped the crozier, and who introduce to society their obsolete discoveries with the startling wonder and frank ingenuousness of their own ravages; or whether I read the lucubrations of nebulous professors, who seem in their style to have revived chaos, and who, if they could only succeed in obtaining a perpetual study of their writings, would go far to realize that eternal punishment to which they object; or lastly, whether it be the provincial arrogance and the precipitate self-complacency which flash or flare in an essay or review, I find that the common characteristic of their writings is this, that their learning is always second-hand."

The unexpected appearance of Disraeli in a new role, that of Defender of the Faith, startled liberal and radical England.

In his famous novels, which had taken by storm the literary world, he had already, it is true, taken a firm stand upon the side of the traditional interpretation of the Scriptures. But in those days his influence was merely academic. Now, he was a power in the land. And his accession to the ranks of the church, then assaulted by science, undermined from within, and struggling for her intellectual position in the world, was counted as a tower of strength.

The new picturesque champion of the church in an impassioned speech denunciatory of the novel doctrines of the evolutionists as to the origin of man had used the expression, "My lords, I am on the side of the angels."

He was accused of insincerity, and his suddenly assumed sacrosanct attitude was contrasted with the earlier fantastic pose. But his biographer nevertheless asserts that he was perfectly sincere, and that he was only "concentrating in an unforgettable phrase his most vital convictions."

At a time when a certain infidelity had become fashionable and was considered the cachet of learning in the intellectual world, and among the elite, Disraeli had the courage to uphold the old traditions.

With all the power of his eloquence he upheld the thesis that whatever man may be biologically and physiologically he is something more; and this something more, which transcends biological and physiological science, is the most distinctive and essential thing about him. And even the scientific world is now coming round to this opinion.

The course of events has largely justified.

Disraeli's hope, expressed in 1864, that "the Teutonic rebellion against the divine truths entrusted to the Semites" would ultimately meet with the fate of "the Celtic insurrection of Voltaire and the Encyclopedists." Moreover, the incapacity of science to take the place of religion is now much more widely recognized than it was in the days when Huxley and Tyndall flourished.

The Rev. G. Campbell Morgan on the War

This distinguished preacher and Bible teacher, known and admired in America as well as in Great Britain, has been misunderstood in some quarters as to his views concerning the war.

Certain things he has been made to say would not only contradict his past as an intelligent Bible expositor and a man of judgment, but give no little comfort and support to the wrong kind of pacifists on both sides of the ocean.

An expression in his treatment of the sixth commandment in one of his books is taken as a starting point, where he says:

"In the light of a Christian era war finds no justification."

We wrote him for an interpretation of these words in the light of present events and he was frank and manly enough to reply as follows:

"I still believe that war finds no justification in the light of a Christian era, but that does not affect my conviction that war may be forced upon an unwilling people and be of such a nature that they are compelled to enter thereupon. I do not believe that a Christian should at all times support his government, but I do believe he is bound to do so when the government is acting in the interest of righteousness. That has been my attitude toward my own country's entrance upon the present war."

Recently he has published a series of Lecture-Sermons under the title, "God's Humanity and War," several utterances in which are well worth quoting for the instruction and stimulus they afford us at this time. The quotations follow in the order in which they appear in the book, but not in their immediate context in each case. However, we believe the particular sense of the passages is given as the author intended.—Editors.

THE cleanest place in the war of 1914 will be the field of blood, where men, heroic and daring, fall and die!

The most corrupt place is the spiritual darkness in which these shambles were made possible. There is the true region of horror; and into that realm the church is called, in order to grapple with the forces of evil that have made the actuality possible and even necessary, and in order that the thing that all men are saying in one way or another may be true: 'Never again can this thing happen!'

"The trouble is that even we, who name the name of Christ, too often shudder in the wrong place. To take this vast and ghastly business and illustrate it in the microcosm of individual experience—we shudder when the murderer is arrested with the blood of his victim upon his hand. God shudders at the first movement in his soul that makes the murder possible. Jesus said, 'It was said to them of old time, Thou shalt not kill; but I say unto you that there is to be in the heart neither contempt nor anger, and then murder will be impossible!'

"To return from that microcosm of individual experience to this microcosm of shame and agony, let us remember that the place where we ought to shudder and blanch with fear is in the presence of the spiritual and mental derangement that has made this thing possible! There our fight must be fought.

Our wrestling is not against flesh and blood, but against principalities and powers; against the world-rulers of this darkness, the spiritualities of malignant intention in the heavenly places."

II

"It is well that we remind ourselves, and all with whom we come in contact, that this war is the outcome of a delusion and of a philosophy.

"What that delusion is I think I best may show by quotation from a letter which appeared in 'The Times' from the sainted and scholarly Bishop of Durham. In it he tells how about seven years ago he was a fellow-guest at Trinity Lodge, Cambridge, with a distinguished soldier, who showed him a book to which his attention had been drawn by King Edward.

"It was a book written by the late Doctor Emil Reich, and its purpose was 'to set out before English readers what the author affirmed to be the possessing belief of numberless Germans—namely, that Germany was predestined head and mistress of the human race, a belief at once so settled and so fervent as to form a mighty sustaining force behind political and military ambitions.'

"The Bishop goes on to tell how in that book it was proved that this was an obsession of certain of those in authority in that great and most wonderful country of Germany. He declares that 'their learned patriots had

been teaching the nation that few, if any, great persons of history can be named into whose making something Teutonic had not entered.—This is the great delusion under which the German Empire—not the German people, but the Empire, using the word with regard to the ruling authorities have precipitated war.

"The war is also the outcome of philosophy—the philosophy of Schopenhauer and Nietzsche. Professor Kettle has described them recently as the immoralists, that is, the men who have declared that there is no such thing as morality.

"Dr. Clifford, in preaching recently, has said that this philosophy is incarnate in Prussia, and not in the whole of Germany. We readily admit it; but we must remember that the dominant and compelling influence in Germany at the hour is Prussian. This war is the outcome of this delusion and this philosophy. General Bernhardt and his kind have applied this philosophy to war in the interest of domination, have declared that might is right, that nothing must stand in the way when the Teutonic people move out to secure the rule of the world!"

"Do not let us forget in all the hours of our depression and darkness, that the fact ought to gladden the heart today that the moral sense of the world is against that philosophy; and the physical might of the world is marching to dissipate that pernicious illusion. Multitudes, multitudes in the valley of decision: the day of the Lord is at hand in the valley of decision."

III

"Another matter of decision will be that of the sources of civilization. What is civilization? Civilization is a civilized condition; it is a developed or advanced state of human society.

"Now, I am not defining, I am quoting. I am after the dictionary, and I am after the last. I quote from Murray. Listen again! What is it to civilize? 'To bring out of a state of barbarism; to instruct in the arts of life, and thus elevate in the scale of humanity; to enlighten, refine, polish.' What is this I read? 'To bring out of a state of barbarism?'

"What, then, is barbarism? I go again to my authority. I know the word. There is a certain ring in it I am acquainted with as a New Testament reader. There lies at the back of it the thought of a foreign and uncouth tongue. And so I find that barbarism is defined as a state of being rude, rough, wild, savage!

"Now, in the name of God and of humanity, where are the barbarians in this hour? All of which means this, that civilization is a misnomer for the conditions in which we have been living in Europe for the last generation.

It is not civilization. It is a tragic and awful return to a veneered savagery, which is not civilization.

"What is civilization? I ask again. It is the realization of human society. This can only be realized under the rule of God. Do you want to know the whole truth germinal concerning civilization? I will give it to you in a word of Jesus spoken to His own few disciples: 'Fear not, little flock. It is your Father's good pleasure to give you the kingdom.' Realize that in human society, and you will have realized civilization! When we have one flock and one Shepherd, one family and one Father, one kingdom and one King, that will be civilization.

"Whatever there may be of mental culture, or of scientific advancement, in this country, or in any other country, which masks the savage heart that lusts for war, and makes a shambles of the world, is barbarism, and not civilization! By the awful and tragic experience of these dark days, we are to know it better than we have done, and to come to final decisions in the matter!"

IV

"Let us remember in the next place, that the delegation of the divine authority is not its destruction. We call to mind Paul's word to the Romans, a word often quoted to prove things it never said! 'There is no power but of God; and the powers that be are ordained of God.' The correct word in this passage is the word 'authority.' Let me recite the words, again, more literally translated: 'There is no authority except from God; and those that are, by God have been appointed.' That does not mean that an evil despot has authority, but that he has not; it means that man has no authority except it be from God; and the only true authorities in the world are those which are God-appointed.

"Involved in that statement is the truth that the solemn duty of every individual soul is to resist every law and every command that does not harmonize with the sanctions of the divine authority. All who are set over men must abide in God; and this creates an obligation on the part of the ruled. If I submit to any authority which is not submitted to the divine authority; if I yield myself to claims laid upon me which are not homed in a divine sanction; then I am sinning against the divine sanction.

"In that conception lies the secrets of all holy, righteous, godly revolutions in the past. Every man has a right to claim that the authority to which he submits himself is authority already submitted to God and mastered by the sanctions of divine authority. Emperors, kings, presidents, are to be held in honour in proportion as the authority they

exercise is derived from an authority sanctioned by the reasons of the divine government.

"What then are the sanctions of delegated authority? Love of those who rule; sacrificial service in order to the healing of wounds, and the uplifting of humanity.

"Now rapidly; and yet with all solemnity, let us attempt an application of our meditation; an application to the hour in which we live; an application to those hours that lie beyond this darkness.

"This is an hour of disciplined submission, which in its vastness is overwhelming. Germany's millions and, leaving out all others, our own sons in ever-increasing numbers are marching under orders, obedient, yes, obedient unto death. There is no man who has gone forth from mother, or wife, or sweetheart, and home, but that has gone forth obedient unto death. It is a tremendous, and in some senses a glorious spectacle of disciplined submission!

"But let us wait. Under what impulse are these men marching, fighting, suffering, dying?

"I solemnly declare that this is the question upon which the issue of this war depends. They have received their impulse from those set over them. What is it? Are these men marching—oh! the pity of it, the sadness of it! under the command of selfish pride of place and power? Or are these men marching—oh! the grandeur of it!—under the compulsion of sacrificial devotion to principle? I prefer to put these things in the form of questions, for all I desire to do is to bring the things of the hour into the light of the biblical revelation.

"Leaving out all others, I want to say, with all solemnity, that I at least thank God that all our sailors and our soldiers are volunteers submitted willingly to a cause. I unhesitatingly affirm that the cause is true, and that there is real self-emptying in their service.

"In an aside, let me beseech Christian men and women not to take part in this utterly foolish panic which is declaring that men are not forthcoming. I declare to you that Charles Kingsley knew England better than some who are thus complaining when he said: 'Men will dare as dared their fathers, give them cause as good.' Our sons are coming, under the terrific impulse of the conviction that this is an hour when that which is at stake, is not territory but principle. If we believe these things, it is ours to wait amid the furnace blast, knowing what the end must be.

"The decision concerning the sanctions of authority which must be the outcome of this war not in the homeland alone, but in all

lands, is clear. There will be a condemnation of those very sanctions which precipitated this crisis; and a vindication of the sense which compelled response in arms in defence of right and truth."

V

"This being granted, there is a consequent responsibility resting upon the Christian church. That responsibility is first that she recognize her definite national accountability. The church as such must deal with policies.

"Her duty is a new and determined investigation of all authority, as to whether it be of God. She must cease preaching subjection to the powers that be, unless they be of God; and she must declare resolutely that men in the divine image and likeness have no right to bow the knee to any other save God, and only to obey delegated authority as it is the expression of His authority.

"I believe personally, moreover, that out of this awful hour another responsibility rests upon the church; and it is that she must solemnly demand that the people shall be informed ahead of things that are being done in the councils of the nations in order that conscience may become in fuller sense a factor in the decisions that are arrived at. All these things must be related to that unveiling of the sanction of the divine authority, which came by the way of the Cross.

"In that memorable and wonderful speech in the Guildhall, the Prime Minister uttered this sentence: 'This is not merely a material, it is also a spiritual conflict.' I commend that sentence of the Prime Minister to the thoughtful attention of all Christian men and women especially; for no truer or profounder word ever passed his lips."

VI

"Now, with all solemnity, and with the charity which is not weak, let us look with intrepid eyes at that movement against which we, contrary to every desire, find ourselves at war today. What are its characteristics?

"Let me name them. First, the negation of righteousness; secondly, contempt for the ideals of peace; thirdly, the destruction of all joy; and finally, a blasphemy against the Holy Ghost, which expresses itself in the declaration of its philosophers and teachers that the Corsican Napoleon has overcome the Galilean Jesus. It is against these things that we make our protest today, not in words alone, but in this awful sacrifice of life.

"That Germany's attitude is based upon the negation of righteousness needs no argument. It is important, however, that we should remember that this was the clear teaching of Von Bernhardi. Professor Cramb has clearly shown that Bernhardi was the disciple of Treitschke, whose philosophy was a modifica-

tion of that of Nietzsche, and may be described as the apotheosis of might and utter contempt for morality. It is equally true that the militarism of Germany is the direct outcome of a philosophy characterized by a contempt for peace.

"The desire for peace is treated as a sign of weakness. Says Cramb: 'War to him—Von Bernhardt—is a duty. Nothing is more terrible than the government of the strong by the weak, and war is the power by which the strong assert their dominion over the weak.'

"The destruction of joy is the inevitable sequence. When I read Professor Cramb's book I came to a statement of a most arresting nature, and if I am to trust his context, when he wrote it he hardly saw the significance of the thing he wrote. He was contrasting Treitschke with Carlyle, and he said; 'There is not in all the seventeen volumes of Treitschke any hint of that broad human laughter which you find in very nearly every page of the thirty volumes of Carlyle.' Then Professor Cramb wrote these words: 'In all Treitschke, I doubt whether there is a single laugh.'

"Having said this the Professor continues: 'You may say if you like that this is because Germany has obtained free political institutions so recently, and therefore has not yet acquired the power to take them humorously.' To which comment I am inclined to reply that we should say nothing so foolish. The reason for the absence of laughter is deeper. There is no room for joy in such a philosophy, and the present situation shows that when it is wrought out into actuality, laughter ceases, and joy is destroyed.

"Finally, this philosophy against which we are flinging ourselves with strong protest today, the protest of blood and death, is a philosophy which is blasphemy against the Holy Ghost. The most tragic fact in the situation is that the theologians of that great country are blinded by the philosophy, and imagine that we are renegade to civilization and are helping barbarism! Is this civilization? If so, I prefer barbarism. But this is not civilization! That into which Europe is plunged today is barbarism, because it is a denial of everything that Christ taught.

"Listen to these words, actually quoted by Professor Cramb, from German philosophy; 'Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-

makers; but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahveh, the children of Odin, who is greater than Jahveh.'

"When we bear in mind that this philosophy has permeated the seats of learning in that great and wonderful country we are not surprised at the things that are shocking the moral conscience of the world in this hour."

A CAUTION TO PROPHETIC STUDENTS

(Continued from page 121.)

book which the church has been, age after age, trying to comprehend, but which I believe, it has hitherto failed in a great measure to unravel. I feel also uncertain as to the details of events and the relations of events, especially regarding Israel's latter day history. It is not that I do not believe every word that is written concerning Israel in the latter day, but I feel at a loss how to arrange the various things which at first sight seem to conflict the one with the other. And I feel, I confess, very uncertain as to the personalities, or to the personages, and positions and relations of the following names or nationalities which figure in the prophetic word—Babylon, Assyria, Edom, Elam, Egypt, Moab, Ammon, Gog and Magog. God has something in the future of all these, but I confess I stop there, I am not able to say more or to arrange the future of these, but there I leave them, and I am quite sure that ere long we shall get light upon them, and that the event will prove that in regard to every one of these the Holy Spirit had a special meaning in what He has written concerning them in the prophetic word.

"Let these things suffice, brethren—perhaps they are too brief—to let you know something of my own experience in reference to the greater certainties and the greater uncertainties that have passed through my own mind during these many years since I began to study the prophetic word.

"There is just one thing in connection with this matter that I should like to add, and it is with regard to the certainties, for it applies to the whole, and I should like to avow it solemnly in these days. I feel a vastly greater certainty in reference to the divine authority and verbal inspiration of the Word of God. If ever a doubt passed through my mind during the last fifty years in reference to these, that doubt has disappeared. And then, in connection with this, I feel a greater certainty as to the literal interpretation of that whole Word of God—historical, doctrinal, prophetic. 'Literal, if possible,' is, I believe, the only maxim that will carry you right through the Word of God from Genesis to Revelation."

The Faith of Bishop Bashford, of the Methodist Episcopal Church, as to the Lord's Coming

The editor of this department heard it stated recently that Bishop Bashford is a premillennialist. To avoid the possibility of misrepresentation, a letter of inquiry was addressed to the Bishop, his reply to which is given below. We are in hearty agreement with Bishop Bashford's submission to the authority of Holy Scripture; with his protest against the setting of dates; with his belief in the imminency of Christ's coming, in the sense that it may occur at any moment; and with his insistence that we should so work as to win the Master's approval if He should come suddenly, and, at the same time, so as to contribute to the progress of the Kingdom if He should tarry.

"September 4, 1917.

"Dear Brother Gosnell:

"I thank you for your letter. I believe most earnestly in the second coming of Christ, because I think Paul, John, Peter and above all, Jesus taught it. But Jesus also told the disciples: 'It is not for you to know times or seasons which the Father hath set within his own authority.' Again He went so far as to say that even He himself while in the flesh did not know the day and hour. Hence it seems to me unwise and dangerous for us to speculate as to the time, etc., of His return. We are always to be ready, for in an hour that ye think not the Son of Man cometh. We ought to be engaged in such work and

doing it in such a spirit that we shall not be disconcerted if He comes at any moment. On the other hand our work should be so related to the work which has preceded us and to that which shall follow that it will become an integral part of the work of the Kingdom if the Master delays His appearing. This was the practical teaching of John Wesley and it is thoroughly biblical.

"You are welcome to use this letter at any time and in any manner you choose, provided you use the whole of it. Praying God's blessing on you and your work, I remain

"Sincerely yours,

(Signed)

"J. W. Bashford,

"Bishop, Methodist Episcopal Church.

"Address: Peking, China."

The Study of Prophecy

By Rev. L. W. Gosnell

An Address Delivered Before the Pittsburgh Union Bible Class.

Prophecy is a neglected study. Look at the edges of your Bible and see whether the gilt is not worn off the Psalms, and most of the New Testament, but still bright on the books of the prophets.

PREJUDICE AGAINST PROPHETIC STUDY

There are some reasons for such neglect.

1. We are afraid of becoming hobbyists.

A man once visited an insane asylum and saw one of the inmates prancing about astride a cane. Thinking to humor him, he said, "That is a fine horse you have." The insane man replied, "This is no horse, it is a hobby." "Well," inquired the visitor, "what is the difference between a horse and a hobby?" and the other answered, wisely, "You can get off a horse, but you cannot get off a hobby." We do not wonder at the fear some have of becoming hobbyists. But this should not prevent us from giving proper attention to prophetic study.

2. Students of prophecy are thought to be impractical. It is true, as Spurgeon put it, that some are great on the seals and trumpets and vials of Revelation, but never pray with

their children. This, however, is not necessarily the case. Many of the great soul winners have been earnest students of prophecy: Moody, Spurgeon, Whittle, Munhall, Torrey, Chapman, Sunday and others may be named in this connection. The seventh Earl of Shaftsbury was a great reformer, and the chimney sweeps, the factory hands, the miners and costermongers of England rise up to call him blessed: yet he declared he had no hope for the permanent reform of society save by the coming of the Lord. These are only a few examples of the many who have kept working while watching, and indeed have worked better because they watched.

3. Once more, some students of prophecy are speculative. They forget the caution of Dr. Pusey: "Prophecy is not given to enable us to prophesy, but as a witness to God when the time comes." During the Millerite excitement in 1844, people went to the woods wearing ascension robes and taking a supply of fodder for their cattle: they spent the time "gazing into heaven" (which the angels long ago forbade), instead of soberly "watching" for the coming of the Lord. The Scriptures say plain-

ly, "It is not for you to know the times or the seasons which the Father hath kept in his own power." Spurgeon imagines a man in a room filled with packages of good things, all of which he may freely enjoy, but he is unhappy because one small package bears the inscription, "It is not for you." How he longs to examine its contents! What a good picture of those who would pry into the secret things of the Lord.

REASONS FOR PROPHETIC STUDY

The reasons for studying prophecy far outweigh the excuses given for not studying it.

1. **Note the place it occupies in the Bible.** Seventeen books of the thirty-nine in the Old Testament are directly and wholly prophetic. The Psalms speak of the Christ to come, for David was a prophet. In the New Testament the words of Christ are full of predictions and so are the Epistles, while the Apocalypse is a book of prophecy. One doctrine of the future, the Lord's return, is referred to in one verse out of every twenty-five in the New Testament. Indeed, all our hopes are built on prophecy—the hope of resurrection and of the glories of the hereafter.

2. **The Scriptures command prophetic study.** Indeed, if we had no such command, the obligation would be the same, for "all scripture is given by inspiration of God and is profitable." However, we have specific directions on this point. For example, 2 Pet. 1:19 says, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed." True, there are some things "hard to be understood"; but this is the case also with some of Paul's Epistles, yet he desired that they be read unto "all the holy brethren." The book of Revelation is difficult, yet Chapter 1:3 says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein."

3. **Prophetic study gives us insight into God's purposes.** "Shall I hide from Abraham the thing that I do?" asked the Lord. Prophecy makes us understand why God is silent in this age while wickedness is rampant. It is the age of His grace, and, in His long-suffering, He waits for men. But He has not forgotten, and the day of judgment will dawn in which wickedness will be put down and righteousness exalted in the earth. How this helps us, practically, to do our duty faithfully and cheerfully! Many who neglect the prophetic Scriptures for "devotional" study, would find the increase of devotion they seek by turning to prophecy, for they would be filled with wonder and love at the contemplation of God's gracious purposes.

4. **Finally, Christ is revealed in the prophetic Scriptures.** "The testimony of Jesus is

the spirit of prophecy" (Rev. 19:10). As we are thus occupied with Him, we are transformed by beholding His glory (2 Cor. 3:18).
(To be continued.)

A CAUTION TO PROPHETIC STUDENTS

The following weighty utterance appeared in the "Missing Link Magazine" in May, 1879. It is from the pen of a veteran student of prophecy, Dr. Horatius Bonar, and deserves careful consideration. Dr. Bonar says:

"I speak my own experience in this matter, and I compromise no one in saying what I do except myself—I say I am getting, after fifty years' study, greatly more certain, and I am getting greatly more uncertain, about many things in the prophetic word; allow me as briefly as possible to tell you both my certainties and my uncertainties, and you will see how strictly they bear upon what I have to say concerning the Master's testimony.

"I feel greatly more certain as to the **second coming** of the Lord being the church's hope. That is the first thing. I feel greatly more certain, as the years roll on, regarding the **pre-millennial advent**. I feel greatly more certain concerning the first resurrection and the millennial reign. I feel greatly more certain concerning the times of the restitution of all things spoken of by all the holy prophets since the world began. I feel greatly more certain concerning the new heaven and the new earth wherein dwelleth righteousness. I feel greatly more certain in reference to **Israel's** prospects of glory in the latter day, after their scattering of 1800 years. I feel greatly more certain in reference to the **doom of Antichrist**, whatever that name may include, and doubtless it includes many things. So regarding these things that I have thus briefly enumerated, and on which I should have liked to dwell, I would say I feel the power of a demonstration now. They form part of what appears to me a demonstrative creed.

"But then, on the other hand, there are things regarding which I am more uncertain than I used to be, for I thought some forty or fifty years ago that I had settled a great many of the prophetic questions which have now come to be unsettled. I feel uncertain, very uncertain, as to the prophetic **dates**—I confess that, and I confess also that I have given up many of those dates that I once thought I could have reckoned on. I feel more uncertain in reference to the **Apocalypse**—I confess that. I do not adhere, I may say, to any of the different schools. I profess to be a learner still in regard to the Apocalypse, and I am waiting for light; and I believe the Holy Spirit will give it, and that we shall ere long, it may be, understand that marvelous

(Continued on page 119.)

Young People's Society Topics

John C. Page

Christ's Yoke—What It Is and How to Wear It October 7

Matthew 11:25-30

In studying a topic based on the Bible narrative, strive to get the true Bible picture. Look at the text in the light of the context. The six verses of our Scripture lesson show how one verse interprets another.

Preceding any mention of the yoke, there is an invitation, "Come unto me and I will give you rest." The nature of this rest is seen in verse 27 where we learn that "no man knoweth the Father, save the Son and he to whomsoever the Son will reveal him." Some knowledge of God may be gathered from nature. The heavens declare his glory and the firmament soweth his handiwork. The wisdom and power of God are clearly seen in and through the things that are made. But "The Father" as such is not known through the processes of nature. All the empty talk about the universal Fatherhood of God fails to make Him known as Father to the individual soul. The process of human reason is as powerless as the process of nature to make God known to the soul as Father. It requires revelation for this, as clear and distinct as in the case of Peter. (Matthew 16:17.) Who is able for this, who is sufficient for this revelation, who is it that can make God personal and present to the human soul so that his Fatherliness is no longer vague but vital? Let this 27th verse give the answer. Nature may reveal God to those who have eyes to see. Christ reveals God as a Father to those who have hearts to receive, those weary and heavy laden with the quest for God in other directions. To them, a gracious invitation is extended, and a gracious promise made. "Come unto me and I will give you rest,"—**the rest of knowing the Father.** This is exactly what Christ does for those who come to Him. He reveals the Father. With this revelation there comes the knowledge of pardon, protection, provision, and preservation, all of which a Father delights to give. Now we are ready for the yoke, not before. This revelation to the soul is accompanied by an operation in the soul. Having come to Him there is disposition and desire to pull with Him. Not only desire but determination and delight. The heart is at rest, at leisure from itself to think of others and to work for others. "The yoke" is indeed easy and the burden

is light. His presence and power enable for every task.

Christ's yoke is to enter into partnership with Him and to pull with Him in the fulfillment of His purpose. It is to fill one's own place or occupation, as His representative.

What Is Committed to You? (Committee Work Meeting)

October 14

2 Timothy 1:1-14

There are two things to be observed in this Scripture. First, we have deposited our all in God's keeping (v. 12) and secondly, He has deposited in us some gift (v. 6). There is, therefore, no ground for anxiety or uncertainty on our part. He is able to keep that which I have committed unto Him, always and everywhere. Believe it, venture on it and trust Him. You have trusted Him for the forgiveness of sins through His atoning work on Calvary, likewise trust Him for daily keeping though His present work in Heaven. See Hebrews 8:1; 7:25; 4:14-16; then say with all your heart, "I am persuaded that he is able to keep."

The second matter for consideration is that God has deposited in us some gift. As with Timothy, so with us. God is no respecter of persons. Whom he calls, he qualifies. Paul's labors were "according to His working which worketh in me mightily." All effective service has its beginning here. "He that wrought effectually in Peter was mighty also in me." "It is God who worketh in you." Like a fire His inworking warms and energizes our powers. But, and here is the point of contact, the fire may be burning low, very low on the altar of the inner shrine. No joy, no holy enthusiasm, no courageous undertaking, no hilarious giving, and no sacrificial going. What is needed? This is a "rally day" call, a call to preparedness. Your response will determine the measure and quality of all your work, committee and otherwise. Carry out from the inner shrine, all the rubbish of worldly entanglements. Be ye clean that bear the responsibilities of office. There are trying times ahead. The church will need you, and the world will need you. Light and warmth are the great essentials and they come from fire. Stir up into a flame, the gift of God. Let the stranger who drops into your meeting catch something of the glow in your heart. Let the indifferent member feel the

warmth of your interest. Make the heart of your pastor rejoice by your fervency as well as your faithfulness.

Plans are easy when there is power seeking an avenue of expression. Get right at the center and you will be right at the circumference.

Putting Religion Into Politics

(Good Citizenship Day)

October 21

Isaiah, Chapter 1

In the consideration of every question, the Christian believer should seek to get the divine viewpoint.

The Christian Endeavor Society cannot consider the topic of "Good Citizenship" just as a purely civic society would discuss it. More factors enter into the sum of things. There are not only natural facts and their unvarying laws but supernatural facts and their unvarying laws too. Behind and beneath the visible, there are invisible facts and forces.

No better chapter could have been chosen for this topic than the first chapter of Isaiah. The world has changed since the days of the prophet, but human nature remains unchanged. As it was then, so it is now. In verses 2-4, conditions existing in the prophet's own time are described. Ingratitude, rebellion, corruption, moral darkness and estrangement from God are easily seen. Notwithstanding this, the people continued their religious observances. The regular services with their forms and ceremonies held sway, but the people had no heart for God. Many movements, much activity, multiplied meetings, but no desire for holy living. The form of godliness existed but the power thereof was denied.

Every such condition must have a cause. The cause for this condition is seen in verses 5, 6. "The whole head is sick, and the whole heart faint." This describes the old nature. It is unsound. It waxes corrupt according to the deceitful lusts. Educate it, medicate it, and cultivate it as you will, it ever remains the same in essence. "That which is born of the flesh is flesh." "Marvel not that I said unto you, Ye must be born again." Discernment and discrimination are greatly needed at this point. While we believe in reform movements and effort for uplift and betterment, we must put the emphasis on something more permanent and insist on this emphasis at all costs. The only cure for the cause and the condition it produces is seen in verses 16-18. It is the application of the cleansing power of God as bestowed on all who turn to Him from sin and evil. Briefly, it is conversion and cleansing, not reformation but regeneration, not painting the pump but cleansing the spring.

The climax is found in verses 19, 20. It takes the form of the warning. If ye be willing and obedient to the divine word. If ye have faith in the divine remedy, then ye shall be enriched. This is the crux of the whole matter, "If ye be willing and obedient." This is the test of a standing or falling church, or Christian Endeavor Society, or individual Christian. There are many voices calling to us, we hear that to which we listen.

In beginning the work of the Fall and Winter, it is of vital consequence that leaders of our societies should listen to the voice of God in His Word. He tells us as in this chapter what is the true condition, the real cause of it and the only cure for it. Abraham believed God and acted accordingly. Will You?

Ministry to Christ

October 28

Matthew 25:41-46

The principle contained in Matthew 10:40 is always in operation. "He that receiveth you receiveth me." Christ identifies Himself with His people. Ministry to them is ministry to Him.

Preceding His coming to set up His Kingdom the messengers of the King will go forth to the nations, proclaiming that Kingdom. By some they will be received, and ministered to, by others they will be rejected and ignored. When the Son of man shall come in His glory, before Him shall be gathered these nations for judgment. The basis of this judgment will be the treatment accorded to His messengers. Why? Because this treatment of the King's messengers indicates the attitude of heart towards the King Himself, and this is always the determining factor in the divine appraisal of things.

Condemnation comes not only for evil deeds committed but for good deeds left undone. This is the point for serious consideration. What can I do, what can our Endeavor Society do, to avoid this condemnation for neglect. What about work for demnation for neglect. What about work for or a prayer service in the home of the aged or a shut-in, or kindly attention to the weak member? This is a good time for earnest review and preview of the Society's work.

It is said that there are 400,000 men behind prison bars. Have you ever thought of this great army? There are many ways of helping them. In this connection it would be well for the leader of the meeting to get copies of the tract by John Steffan, "the man plucked out of Hell." These can be secured by writing to the Moody Bible Institute, Chicago, Ill. The reading of this tract will awaken an interest in this great body of prisoners, the class of unfortunates most likely to be overlooked.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

October 14
Returning from Captivity
Ezra I

Golden Text:—"The Lord hath done great things for us; whereof we are glad." Psalms 126:3.

Israel went into captivity because of her sins. The time of her disciplinary process was about to end as its purpose was now accomplished; namely, the cure of Israel's idolatry. Ever since the Babylonian captivity the Hebrew people had been worshipers of the one God. Monotheism had stood forth as a vital characteristic. The main reason for the Jews' maintenance of racial identity in spite of their national dislocation and the breaking up of their social ties, is the unity of their faith around the one God.

I. The Proclamation of Cyrus (vv. 1-4).

1. The Time (v. 1).

The first year of Cyrus; that is the first year after his conquest of Babylon.

2. How It Was Brought About (v. 1).

The Lord stirred up his spirit. Likely Daniel was the agent used to bring the matter to the king's attention. Daniel was still the influential prime minister of Babylon. From his study of the prophecies of Jeremiah (Jer. 25:12; Isa. 45:1; cf Dan. 9:2) he knew that the time was near for the return of the people to their own land, so he most likely brought the matter to the attention of the king and persuaded him to thus favor his people.

3. Its Contents (vv. 2-4).

(1) A confession of the true God (vv. 2, 3).

He acknowledges Him to be the God of Heaven the Most High, the Supreme God, a God of goodness. He declared, "He has given me all the kingdoms of the earth," and that God had with authority laid upon him the charge of building Him a house at Jerusalem.

(2) A generous permission to Israel (v. 3).

All who desired to go up to Jerusalem and build the Lord's house. He even commanded the blessing of the Lord to be upon them.

3. A positive co-operation (v. 4).

None were obliged to go up, but a positive obligation was laid upon those who did not go up to render assistance to those who did. They were to aid in the building of the house of God by giving money, beasts and goods. It was more than a free-will offering, an obligation in addition thereto. The obligation was even wider than the people of Israel. The heathen were asked to render aid.

II. Response to the Proclamation of Cyrus (vv. 5, 6).

1. By Israel (v. 5).

Strange to say the decree of Cyrus was not met with great enthusiasm. Only a small number, chiefly from Judah and Benjamin, returned (v. 5). For most of them it meant giving up business interests, for they had settled down to the regular callings of life. Besides the sacrifice of business interests it involved great risks as to the future. The entire company, including servants, was about fifty thousand (2:64). Of this company we note the following divisions: first, chiefs of the fathers of Judah and Benjamin, that is magistrates; secondly, priests and Levites, leaders in religion; thirdly, skillful artificers, head workmen.

2. By Their Neighbors (v. 6).

This response was apparently more hearty than that of the Jews themselves. Their neighbors gave freely of gold, silver, beasts and goods. God had not only graciously disposed the heart of Cyrus toward His people, but they found peculiar favor from their neighbors, so that their wants were abundantly supplied.

III. Restoration of the Sacred Vessels (vv. 7-11).

These vessels had been carried away to Babylon many years before. They were carefully numbered and turned over to the proper officers, who brought them up to Jerusalem from Babylon.

October 21

The Temple Rebuilt and Dedicated Ezra 3:8-13; 6:14-18.

Golden Text:—"Enter into his gates with thanksgiving, and into his courts with praise." Psalms 100:4.

The remnant which returned had now become settled in their new homes. As it would be a considerable time before the Temple could be rebuilt, arrangement was made for the religious life as early as possible, as religion was the very heart of the nation's life. They first set up the altar of the God of Israel (3:1-3) and offered burnt offerings thereon. They next revived the annual festivals (3:4-7) which had a powerful, unifying influence upon them.

I. The Appointment of Officers to Set Forward the Work of the Lord's House (vv. 8, 9).

Overseers were needed to direct this great work. Rubbish needed to be cleared away so the building operations could begin. Timber needed to be cut in the Lebanon forests and

floated down to Joppa. Stones needed to be cut from the quarries. Intelligent and consecrated men were needed to direct this work, as it was needful that it be done with the utmost expedition.

II. The Foundation of the Temple Laid (3: 10-13).

This was done amid great rejoicing. The consciousness that the Lord's house was taking shape, even though the foundations only could be seen, provoked great enthusiasm on the part of the people. Musicians were appointed to furnish music while the work was being done. While there was great joy, there was also sorrow. This was on the part of the elders who had seen the former Temple. The meanness of the present Temple in comparison with Solomon's Temple caused their praise to be drowned with their sorrow. So completely were these voices commingled that the people could not discern the one from the other.

III. The Building of the Temple Delayed by Opposition (Chaps. 4, 5).

For a time matters went smoothly with them, but as soon as the work had taken such shape as to show that there was some prospect of success, the half-heathen Samaritans began to oppose them. No vital work of God will be allowed to go on without opposition. Satan resents and bitterly opposes all inroads upon His kingdom. These Samaritans sought to frustrate this work of God by

1. An Alliance With the Jews (4:2, 3).

They wanted to bring the work in harmony with their own religious practises, as God's pure worship would be a constant rebuke to them. There is but one answer to be given to such an offer of compromise. "Ye have nothing to do with us in building a House unto our God."

2. Weakening the Hands of the People (4:4).

Doubtless this included the withdrawal of supplies, the spreading of dissension among the workmen, and the employment of counselors against them.

3. Letters of Accusation to the Persian King (4:6, 7).

So severe was this opposition that the building was delayed for a term of years. These counselors succeeded in creating doubt as to whether Cyrus had ever issued a decree for their return. This wicked opposition resulted in the undoing of the opposers, for search was made and a copy found. Darius confirmed this by his own decree, and directed that aid be given from the royal taxes so that the house of God might be built.

IV. The Temple Completed and Dedicated (6:14-18).

The prophets Haggai and Zechariah now appear, and by warnings, exhortations and entreaties stir up the people so that the work goes forward to a successful completion. With-

out their aid probably the work would never have been completed. When the building was finished it was dedicated to God with great joy. This was possible because they had builded and finished their task according to the commandment of the God of Israel. The service of dedication was much after the order of that of Solomon's Temple, only on a less magnificent scale.

October 28

Ezra Returning from Babylon

Ezra 8:15-36

Golden Text:—"The hand of our God is upon all them for good that seek him." Ezra 8:22.

An interval of some fifty years intervened between the dedication of the temple and the journey of Ezra to Palestine. Some stirring events in the world occurred in this time, which greatly helped the Jews. It was during this time that the episode of Esther's being made queen and the elevation of Mordecai occurred, which favorably disposed the Persian government toward the Jews. The time was auspicious for Ezra to make his request to Artaxerxes. The supreme aim of Ezra was the restoration of the true worship of Jehovah, for it is evident that the work done by Zerubbabel had largely failed of its aim. In order that Ezra might be an efficient instrument in the hands of God for the accomplishment of this purpose, he "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (7:10).

The royal commission granted to Ezra embraced:

1. The return of all whose free will prompted them to do so (7:13).

2. Ezra's being given magisterial authority over the district "beyond the river" (7:25, 26).

3. Exemption of the Levites from taxation (7:24).

4. Conveyance of offerings from the kings and his officers (7:15, 19).

I. Register of Ezra's Companions (1-14).

Doubtless, this is a representative list of those who joined Ezra. There is clear implication that the twelve tribes are represented among those who returned. (See 2:70; 6:16, 17).

II. Ezra Sends to Iddo for Ministers for the Temple Service (vv. 15-20).

Before the journey to Palestine was actually begun, Ezra gathered about him his companions who were about to accompany him, to see whether they were representatives. In this review, he discovered that none of the sons of Levi were in the company. So he sent chief men to Iddo, who was doubtless the president of the school of the Levites, for ministers for God's house. In response to this appeal, thirty-eight Levites and two hundred and twenty Nethinims joined him.

III. Ezra Seeking the Guidance of the Lord (vv. 21-23).

The journey was full of deadly perils. It lay through a region infested with Bedouin marauders. Ezra fully conscious of these, and ashamed to ask help of the king, proclaimed a fast, in which in deep humiliation they sought the guidance and protection of God. He had so confidently and repeatedly spoken to the king of the divine sufficiency that now to have asked for a guard of soldiers would cause him to blush with shame. In this critical hour, they committed themselves to the care of Him who keepeth Israel. They sought this for themselves, for their children, and all their substance.

IV. The Treasure Committed to Twelve Priests (vv. 24-30).

Combined with their faith in God, we find practical business sense. Honest, trustworthy, good men were selected (v. 28). The money was carefully counted and weighed, and the amount set down. The men were held accountable at the end of the journey for everything entrusted to them. They were charged with the obligation to deliver these gifts before the chief priests and Levites at Jerusalem.

V. The Safe Arrival at Jerusalem (vv. 31-36).

The journey lasted four months. They carried with them millions of dollars worth of treasure, through a region infested with marauding Bedouins, yet God saved them from any loss. At the end of the journey, they testified to the faithfulness of God in bringing them safely on (v. 31). After resting three days, the treasure was brought into the temple and burnt offerings were made to the Lord. After this, the decree of the Persian king was delivered to the governors who gave aid in furthering the people and the house of God.

November 4

Defeat Through Drunkenness

(World Temperance Sunday)

1 Kings 20:1-21

Golden Text:—"Let not him that girdeth on his harness boast himself as he that putteth it off." 1 Kings 20:11.

I. Samaria Besieged (vv. 1-12).

1. By Whom (v. 1).

Benhadad, the Syrian king, accompanied by thirty-two kings, came against Samaria. These thirty-two kings were not allies, but rulers over the neighboring cities—vassal princes.

2. Benhadad's Message to Ahab (vv. 2-6).

He offered peace on the most abject and insulting terms. His demands meant more than the exaction of tribute, the surrender of that which was most vital to Ahab's manhood and self-respect—his wives and children. He thus made a thrust at the tenderest spot.

3. Ahab's Reply (vv. 4, 7-9).

His reply was tame and humiliatingly submissive. Perhaps, he first thought it only meant the paying of tribute, which he was willing to do in face of Benhadad's overwhelming army. Conciliatory measures were regarded as most prudent. But the peremptory demands of the enemy repeated, awoke Ahab to his senses, and caused him to call together the elders of the land, who counselled against submission. Thus stiffened for the opposition, Ahab refused to make full compliance with his demands.

4. Benhadad's Bluster and Boasting (v. 10).

The design of this was to strike terror into the hearts of the king and people. He vows that he will make Samaria a heap of dust, and that this dust will not be sufficient to fill the hands of his army, so overwhelmingly is the number of his host.

5. Ahab's Answer by a Proverb (v. 11).

"Let not him that girdeth on his harness boast himself as he that putteth it off." This is a proverb full of points for all boasters. God's purposes shall overrule man's proud presumptions. "Man proposes, but God disposes." "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18).

6. Readiness for the Attack (v. 12).

In the full confidence of victory, the Syrian king was giving a banquet to his princes. In the midst of this feasting, the command was given to invade Samaria. Incited by strong drink, he gave no attention to the striking proverb of Ahab.

II. A Prophet Sent to Ahab (vv. 13, 14).

Who the prophet was, we are not told, but why he was sent, is made clear. He brought from God a promise of victory which was to cause Ahab to know Jehovah. It is a marvelous display of God's goodness and grace. Israel deserved the most severe chastisement, but God promised victory for His own sake, in order to make His glory known. The agency by which the victory was to be achieved, was the young men, an agency purposely feeble, that the victory might be seen to be of God.

III. Ahab's Victory Over the Syrians (vv. 15-21).

The Army of Ahab was but a handful compared with that of the Syrian king (v. 15; cf. v. 10). Benhadad, with confidence in his superior numbers, ordered the young men of Israel to be taken, whether they came for peace or war. He, with his princes, continued their drunken debauch. The young men struck right and left, creating great consternation. When the seven thousand reserves joined the young men, a general panic was produced among the Syrians. From the human side, the victory is accounted for by the drunkenness of the Syrians, but from the divine side, we see that God wrought for His own glory. Ahab pursued the Syrians with great slaughter, but Benhadad escaped.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

October 14

Returning from Captivity

Ezra 1:1-11

"Now in the first year of Cyrus King of Persia" (v. 1). Bible History deals with names and dates in such detail as to permit verification by comparison with world documents. This method prevails in both the Old and New Testaments. In describing the opening ministry of John Baptist, Luke says, "Now in the fifteenth year of the reign of Tiberias Caesar." Bible history thus challenges scholarly criticism.

"That the word of Jehovah by the mouth of Jeremiah might be accomplished" (v. 1). The Bible is the Word of God. The writers of Holy Scriptures "spake as they were moved by the Holy Spirit" (2 Peter 1:21). "This does not imply automatic dictation, but such control by the Holy Spirit of the vocabulary of the different writers as to exclude from their writings everything not intended by the Spirit to go into them, and also such a use of the vocabulary of the writers as would give the full and complete thought in the Spirit's mind" (Scofield).

"Jehovah stirred up the spirit of Cyrus" (v. 1). The same Spirit of God which caused the prophecy concerning Cyrus before his birth, as recorded in Isaiah 44:25-45:1, moved upon Cyrus to produce a proclamation for a restored Israel. God's control is complete in His program of grace. Through His prophets it was announced that Jesus should be born in Bethlehem of Judea. That Joseph and Mary should be in that place at the time of our Lord's birth required a world-wide political movement. Therefore by the same power which produced prophecy there was movement upon the mind of the Roman Emperor so that "there went out a decree from Caesar Augustus that all the world should be enrolled" (Luke 2:1). It steadies the heart in these days of political confusion to remember that God will carry out His program of grace.

"All the kingdoms of the earth hath Jehovah the God of heaven given me" (v. 2). Cyrus was a king of well developed religious instincts. Whether or not he had learned from Daniel about Isaiah's prophecy, we do not know, but this much is certain, he recognized that God was the source of his power, and that his position of power imposed responsibility for carrying out a divine program. God's program for Cyrus included the restoration of the temple in Jerusalem, so Cyrus proceeded to that work.

Every man in position of political, commercial or social power should recognize that position and power impose responsibility, and should gird himself to meet divine ends.

"Whosoever there is among you * * * let him go" (v. 3). The temple worship at Jerusalem was to be restored by volunteers. "His God be with him and let him go up to Jerusalem" was the exhortation of Cyrus. Behind all work for God there must be God-consciousness in the soul as an inspiration for willing service. Conscription for service is a justified plan in our imperfect world governments, but all soldiers of God's army are volunteers. Heaven issues no force of compulsion. "Whosoever will let him come," is God's call.

"Let the men of his place help him with silver and with gold and with goods" (v. 4). Things material can be sanctified to high and holy uses. The silver, gold and goods that belong to common life could be set apart for a sacred journey or temple decoration. The souls of men are elevated by such dedication. In Exodus 38:8 we read that the laver of brass for priestly use in the tabernacle service was made from the mirrors of women worshipers, thus the material which had served to reflect the beauty of their own countenances became the laver which reflected the beauty of the sky, and furnished conditions of cleansing for priestly ministers.

"Then rose up the heads of fathers' houses of Judah and Benjamin" (v. 5). Leaders should lead. The heads of Judah and Benjamin heard the call of God, and responded. Too many modern political leaders keep their ears to the ground to hear the tramp of the people, rather than toward the sky to hear the voice of God.

"Cyrus the king brought forth the vessels of the house of Jehovah" (vv. 7-11). The vessels "which Nebuchadnezzar had brought forth, out of Jerusalem and had put in the house of his gods" these did Cyrus send back to Jerusalem. In this we have emblem that in the great restoration of the kingdom days the sacred things of life which have been carried captive by worldliness will be restored to their true place in God's great system of universal righteousness. Great was the number and variety of the vessels consecrated to God, illustrating that all features of human life should be sacred.

October 21

The Temple Rebuilt and Dedicated

Ezra 3:8-13; 6:14-18

"Now in the second year of their coming" (v. 8). All great works require time and patience. Temple building could not begin the

morning after reaching Jerusalem. Weary months must pass and patient preparation continue. "Work of faith, labor of love and patience of hope" are the characteristics of true service.

"Then stood up Jeshua * * * to have the oversight" (v. 9). Purpose and plan must precede activity, and activity be governed by rule. No great building can be erected without blue prints, and no large body of men can be assembled in efficient work without definite oversight. The man who plans and watches has a most important place in life's work.

"And when the builders laid the foundation * * * they set the priests in their apparel with trumpets" (vv. 10, 11). We have here a precedent for joyous worship when the foundation of a house of worship is laid. A great responsive chorus sang praise when the foundation of the new temple was laid. Psalm 136 seems to have furnished the words of song. God was the object of thought in their praise. Modern hymn books would be enriched by including a larger number of the songs of the Bible Psalter in which God is magnified, and His praises set forth. Too much of modern hymnology deals merely with the human.

"But many * * * wept with a loud voice; and many shouted for joy" (vv. 12, 13). There were differences of emotion at the dedication of the temple because of differences in mental vision. The young people saw nothing but the present and the future. Past the foundation stones of the new temple they looked and beheld the completed building for a new era of worship. The old men and women had a background of memory. They saw the first temple in all its magnificence, and shed bitter tears as they recognized the contrast between its glory and the meager possibilities of the restoration. Life is ever a mingling of weeping and laughter, of joy and sorrow. Ofttimes at the wedding feast, while bride and bridegroom see only the foundations of a new home, and the prospective temple of love, parents have a background of memory and with glistening eyes dream of a family fellowship that can be realized no more.

"And the elders of the Jews builded and prospered through the prophesying of Haggai" (v. 14). From the prophecy of Haggai it is evident that the work of temple rebuilding lagged because the people became over interested in their own house building. The people were saying, "The time is not come, the time that the Lord's house should be built." Like some modern people, they thought that contributions to the Lord's work could be postponed until all worldly debts were paid, and their own houses rendered comfortable and luxurious. To these came the word of the Lord: "Is it a time for you yourselves to dwell in your sealed houses while this house lieth waste?" Haggai and Zechariah both

pressed the warning that material blessings were being lost because God did not have the first place in their thought (Hag. 1:9-11). The message bears on modern life. It is when we seek first the kingdom of God and His righteousness that "the all things" of temporal comfort are added.

"And the children of Israel kept the dedication of the house of God with joy" (vv. 16-18). The completion of the temple was celebrated by a feast of dedication. Its main characteristic was joyous worship and a friendship among the worshippers, sealed by the presence and thought of God. All true worship is joyous. When men see God, and realize His plans, they "give hilariously" for missions and purposes of worship. The world shames the church in its bestowal of wealth for worldly pleasure. The believer's delight is supposed to be in God. Whence then a groan instead of a shout of gladness when God lays claim upon our substance? Why the searching for pennies and nickels when our fingers should be gladly grasping dollars and eagles for the progress of gospel work? To look on the world through the eyes of Christ will lead to His spirit of sacrifice.

October 28

Ezra Returning from Babylon

Ezra 8:21-32

"Then I proclaimed a fast" (v. 21). Having gathered a large company of Jews for return to Jerusalem, Ezra prepared to have them conscious of divine leadership, and to this end arranged for fasting and prayer. The ancient custom of fasting and prayer has gone out of life. Our fathers used to have days set apart for special waiting upon God, in which spiritual devotion demanded a turning away from both food and labor. In some denominations a generation ago, every communion period was preceded by a day of fasting and prayer and self examination. Abraham Lincoln issued a call for a day of national waiting before God, when our great Civil War was raging. There is need for return to this custom of our fathers. Our heart time-pieces need resetting with the standard time of heaven, and nothing save a definite pause and a crucial examination of our moral condition will bring about a true adjustment of life with God. Surely in our day the call for fasting and prayer might be issued in the very language of Ezra: "That we might humble ourselves before our God, to seek of Him a straight way for us, and for our little ones, and for all our substance."

"For I was ashamed to ask of the king a band of soldiers and horsemen" (v. 22). Worldly men naturally follow worldly methods, but the children of God should take account of divine provision for their safety. Care is needed not to presumptuously decline to use

the natural provision which God furnishes for human safety, but the Christian should stand by the word of Ezra to the king: "The hand of our God is upon all them that seek Him, for good."

"So we fasted and besought our God for this: and He was intreated of us" (v. 23). When we draw nigh to God He draws nigh unto us. When men take the attitude of attention and appeal, God takes that of interest and response. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you;" are words of Jesus that have never been withdrawn. Some blessings come because we ask. Others are secured by our seeking under divine guidance and meeting the natural conditions that produce desired end. Doors of opportunity and revelation open to our knocking as in reverence we recognize that these doors must open from the inside, and that they yield not to our push but to the welcoming hand of God.

"Then I set apart * * * and weighed" (vv. 24-26). How careful business methods should characterize religious activity is strikingly set forth in the conduct of Ezra. The right men were chosen to administer affairs. The offerings furnished by the people were carefully counted, tabulated and weighed and given into the care of trusted men. The people were given a sense of confidence that their liberality would not be in vain. Church boards and congregational officials cannot be too careful in their administration of funds and provisions, nor too minute in their information on these matters.

"Fine bright brass, precious as gold" (v. 27). The alloy constituting brass, by the perfection of its blending, became precious as gold. God's treasures are not all the same in quality, but may have an equality of value.

"Ye are holy unto Jehovah, and the vessels are holy" (v. 28). All that concerns God's worship and service should be holy or fully set apart to Him. Holy vessels must not be in the keeping of unholy men, neither must holy men have in charge unholy vessels. God's Word is pure, and should be proclaimed and taught by a pure ministry.

"Watch ye and keep them until ye weigh them before the chiefs" (vv. 29, 30). True Christian living demands watchfulness. Treasures of truth may be lost through carelessness. Talents that should be developed may lie idle. The weighing and the testing day when we shall give an account is before us. Opportunities and responsibilities should be accepted by us with the same sobriety with which the priests and Levites "received the weight of the silver and the gold, and the vessels, to bring them to Jerusalem unto the house of our God."

"The hand of our God was upon us" (v. 31). After prayer and waiting comes true activity. Those who take a journey in dependence on

God are led by the hand of God. He delivers "from the hand of the enemy and the liers-in-wait by the way."

"And we came to Jerusalem" (v. 32). The ending of difficult journeys means joy. What a joy will be ours when we reach the heavenly Jerusalem. What a gladness when we enter the doors of the eternal home, bearing the treasures of service, and finding there those who have gone before.

November 4

Defeat Through Drunkenness

1 Kings 20:1-21

"Benhadad, the King of Syria, gathered all his hosts together" (v. 1). The forces of evil are easily federated. Thirty and two kings joined Benhadad that they might share in the spoils of war: Samaria had rich treasure. Evil has ever a mission of robbery.

"And he sent messengers to Ahab, King of Israel" (v. 2). The insolence of evil is unmeasured. Benhadad said, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." This was a colossal lie. Nothing in Samaria belonged by right to Benhadad. But because he thought it could be his by might, he claimed it. That "might is right" is a dogma of the devil, a heresy of Satan that is still popular in business and political life.

"It is according to thy saying" (v. 4). Ahab made a foolish concession. Obsequiously he yielded to the first demand of the Syrian king. The yielding was a weakness. The lie should ever be given to wrong assumptions.

"The messengers came again" (v. 5). Evil is never satisfied with its aggression on truth. Benhadad said, "Thou shalt deliver me thy silver and thy gold and thy wives and thy children; but I will send my servants unto thee tomorrow about this time, and they shall search thy house and the houses of thy servants, and it shall be that whatever is pleasant in thine eyes they shall put it in their hand and take it away." Evil is never modest; it wants all. To begin to yield is the road to absolute spiritual poverty.

"Then the King of Israel called all the elders" (vv. 7-9). There is a time when the insolence of evil should rouse every energy of the heart, and produce a resounding "No" to the claims of Satan and sin. God is pleased at the "I will not" of His people in the presence of sin, and begins to plan their deliverance.

"The gods do so unto me and more" (v. 10). Wrong is ever boastful as well as insolent.

"Let not him that girdeth on his armor boast" (v. 11). Ahab's answer was wise, but would have been wiser had he included some reference to Jehovah's care. Shouting should not be indulged until the battle is over unless we are on the side of God. But when God is

(Continued on page 157.)

To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22:29.

"Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

READ THE BIBLE WHILE YOU CAN By Rev. Howard W. Pope

It was a wise man who said, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1). A striking illustration of the value of this advice came to our notice not long ago. We were calling on a lady who had passed her eightieth birthday. She was converted in early life and joined the church. She married a Christian man, and was a regular church attendant for probably forty years. Indeed she sang in the choir for many years and heard only good gospel preaching.

She always enjoyed a good sermon and could give an excellent description of it to those who were not present. She was fond of attending Bible conferences and revival meetings, and entered heartily into the aim and spirit of such services. But she never formed any definite habit of Bible reading; indeed she was not a great reader of anything, except the daily papers. She liked to hear other people expound the Bible, but she would not, or at least did not read it much for herself.

As old age came upon her, the friends and relatives of early life naturally scattered and died. Her family was all gone, except a devoted daughter with whom she lived. However, all her needs were supplied, as well as the comforts of life.

As her daughter was obliged to be away during the day, and she was living in a large city, she was naturally somewhat lonely, but loneliness was not her chief trouble. I found that she had no definite assurance of salvation. She was full of doubt and uncertainty as to the future. She knew the gospel, but could not seem to grasp it. She prayed, but she had no assurance that God heard or answered her. The Bible afforded her no comfort, for she hardly knew where to find the passages which she needed, and if another found them for her, they did not sound real and true to her ears, so dull of hearing. She had lost her capacity to enjoy spiritual truth.

She had neglected to store her mind with Bible truth while she was young, and now, when it should have been her daily comfort

and chief joy, she had lost her capacity to enjoy it. Had she formed habits of Bible reading in youth as David did, she would now have been familiar with it, and David's experience would have been hers, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. Thy rod and thy staff they comfort me." Hers was an old age without a staff, and almost without a God.

How sad is old age without a Saviour, earthly props failing, and no everlasting arm to lean on; forced to leave this world with no hope of heaven!

How beautiful is old age when cheered by the presence of the blessed Comforter! Grateful for the mercies of the past, it refuses to believe that anything is not a mercy which God permits. The future is full of hope, for we realize that more and more the earthly shall disappear out of our lives, and more and more the heavenly shall come in, until at last we shall "awake in his likeness" and be satisfied.

"Rich in experience angels might covet,

Rich in a faith that has grown with thy years;

Rich in a love that grew from and above it,
Soothing thy sorrows and hushing thy fears.

Growing old richly,
Loving and dear.

"Eyes that grow dim to the earth and its glory

See but the brighter the heavenly glow;
Ears that are dull to the world and its story
Drink in the songs that from Paradise flow.

All the sweet recompense
Youth cannot know."

A LAYMAN'S TESTIMONY

The Christian Workers Magazine.

Gentlemen:

I am not a subscriber to your magazine but sometimes read it, nevertheless. Your March issue contained an article on "To Promote Daily Bible Reading," by Howard W. Pope which interested me very much.

I could not refrain from writing you after reading your appeal to laymen, asking for suggestions in regard to promoting daily Bible reading.

I am a member of the Christian Reformed Church, which is composed mostly of Hollanders who came here from the Netherlands. It is their custom (and, I think, a very good one) to read a short portion of the Bible at every meal, just before, closing with prayer. This is done at breakfast time, noonday meal and evening. To neglect it, is considered by many of the older people almost an unpardonable sin. The custom is not to omit any part of the Bible but to read it from beginning to end. Oftentimes, when the time is not lacking, a short discussion by the members of the family, led by the father, follows this reading. Sometimes, when time is lacking to read a chapter or such a portion of a chapter necessary to complete the story, a short Psalm is read, but never is the reading omitted entirely. The father of the family usually does the reading but sometimes the mother or the older children do it. It seems to me this is a very good custom because the entire family is present at meal time and the Bible is read aloud. Even the small children learn to respect the book from which father or mother reads. Discussions naturally take place and, of course, it is up to father to explain, when necessary.

Our younger people are becoming more and more Americanized, however, not only in speaking American and following American customs (which is very good) but also in following the custom of the religious Americans in omitting from their "bill of fare" the reading of the Bible. If the religious people among the Americans would observe this custom, it would be much easier for them to retain it also. But, thus far, I have found this custom in very few of the Christian American homes. Do you not think that this custom if practiced in all the homes of Christian people would have very beneficial results? I know American people do things in a hurry, also eat in a hurry and possibly have no time then to read the Bible. But do you think they will have time for it at any other part of the day? I have noticed that those who use as an excuse that they have no time at their meals to read even a short portion of the Bible, do not find time to read it at all.

I and my family follow this custom and we find it very helpful. We follow no particular outline of reading but begin at the beginning of the Bible, skipping only such portions as the genealogies, etc., and continuing until we have finished Revelation. At breakfast time when we are quite often in a hurry (I think all people are) we usually read a

Psalm, or part of a chapter of Proverbs. They are fine to begin the day with.

I trust that this suggestion may be helpful to others, also.

Yours in the Lord,

J. Buiten, Jr.

Many of our young men have enlisted and are doing splendid work for the Master in soul winning. I met a young fellow today who has been in Camp in Chicago for about a month. He told me that he had already led a hundred and fifty of his comrades to join the Pocket Testament League, which involves a promise to carry it constantly, and read a chapter every day. Many of these are Jews, he said, who know nothing at all about the New Testament. He is enthusiastic about his work. He expects to start for Houston, Tex., any day, and he is planning to do personal work wherever he goes.

Mel. Trotter takes a quartet of our boys, who graduated last term, and goes West to speak in all the training camps, and Prof. Hammontree joins Charles Alexander, who takes a quartet of men and they visit the training camps of the East. If it works well I suppose they will continue in this work until the end of the war. Prof. Sellers has spent four months in the British camps and has just returned home. Thus, you see, we are touching the soldier boys at many points.

A leaflet which our students have found exceedingly helpful in work among soldiers is entitled, "How the Lieutenant Risks His Life for an Enemy." It begins with an attractive story which is sure to hold attention, and brings out clearly the essential facts of the gospel, and the strongest reasons for accepting it. We will send a sample copy to anyone sending an addressed envelope.

The editorial in the August number of this department on "How To Enjoy the Bible," will soon be issued in leaflet form in a size convenient for insertion in letters. Why not make every letter contain a gospel message!

"I know of lands that are sunk in shame,
And hearts that fall and tire;
But I know a name, a name, a name,
That will set those hearts on fire.
Oh, give them that name!
Oh, kindle that flame!
That will set the word on fire.

For Sermon and Scrap Book

INCORRUPTIBLE THINGS IN FIRST PETER

1. Incorruptible inheritance (1:4),
2. Incorruptible ransom (1:18),
3. Incorruptible seed (1:23),
4. Incorruptible character (3:4).

—W. H. Griffith Thomas.

FOUR OF THE GREATEST THINGS IN JOHN 1:11, 12

1. The Greatest Tragedy:
He came unto His own and His own received Him not.
2. The Greatest Transaction:
But to as many as received Him.
3. The Greatest Transmission:
To them gave He power.
4. The Greatest Transformation:
To become the sons of God.

—Peter Van Wynen.

RECEPTIVE LIFE AND ITS OUTCOME

The Christian life has its inception and its increase by reception.

1. **The Son received makes us sons.** "As many as received him, to them gave he power to become the sons of God" (John 1:12).
2. **Grace received makes us correspond to it.** "Of his fulness have all we received, and grace for grace" (John 1:16).
3. **Christ received and the destination reached.** "They willingly received him into the ship, and immediately the ship was at the land" (John 6:21).
4. **The servant received and the sender acknowledged.** "He that receiveth whosoever I send receiveth me; and he that receiveth me receiveth him that sent me" (John 13:20).
5. **The Spirit received and power bestowed.** "Receive ye the Holy Ghost" (John 20:22). "Whom the world cannot receive" (John 14:17).
6. **Harvest reaped and reward following.** "He that reapeth receiveth wages, and gathereth fruit unto eternal life" (John 4:36).
7. **God's words received and the contents enjoyed.** "They have received them" (John 17:8).

—F. E. Marsh.

All arguments against the Word of God are fallacies; all conceits against the Word are delusions; all derision against the Word is folly; and all opposition against the Word is madness.—Beveridge.

JESUS THE GOOD SHEPHERD

John 10:7-18

I. The Good Shepherd and the Flock.

1. His sheep are **Saved**.—"By Me—he shall be saved."
2. His sheep are **Secure**.—"Shall never perish."
3. His sheep are **Led**.—"He goeth before them."
4. His sheep are **Fed**.—"Shall find pasture."
5. His sheep are **Known**.—"I know my sheep." (Among Jew and Gentile.)
6. His sheep are **Knowing**.—"Am known of mine."
7. His sheep are **Free**.—"Shall go in and out." "I am the door."
8. His sheep are **"One"**.—"One fold, and one Shepherd."

II. The True Shepherd and the False.

1. The sheep have dangerous foes: "Thief, wolf."
2. Are easily scattered under a hireling shepherd. "Wolf catcheth them and scattereth the sheep."
3. The hireling does not care for the sheep. Cares only for the wool.
4. Does not even **Risk** his life for them, much less **Give** it. In danger, "looks out for No. 1."
5. His voice is strange to the sheep. "Know not the voice of strangers."
6. The true Shepherd is the owner of the sheep. By Creation; by Redemption.
7. The true Shepherd will be the final and Chief Shepherd. "One fold, and one Shepherd."

III. The Sure Shepherd and the Father.

1. The Shepherd's Sacrifice was ordered of the Father. He did not die a martyr's death.
2. The Shepherd's Sacrifice was pleasing to the Father. "Therefore doth my Father love me because—"
3. The Shepherd's flock was given him by the Father. "My Father, which gave them me."
4. The Shepherd was in all things in harmony with the Father. "I and my Father are one."

Because of this four-fold fact His sheep can "**never perish**."

Christian assurance is "the believer's firm conviction that he is in the present possession of a salvation in which he will be eternally kept."

—Adam Murrman.

CONSECRATION AND PRESERVATION

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ: Faithful is he that calleth you, who also will do it."—1 Thess. 5:23, 24.

I. The Petition.

1. He prays for their sanctification—"Sanctify you wholly." The root idea of "sanctification," "holiness," "holy" and the like, is separation.

2. The extent of this consecration is noteworthy—"Sanctify you wholly."

3. He prays for their preservation—"Preserved blameless." The consecration is to be continually maintained, in and for God.

4. The extent of this preservation—"Your whole spirit and soul and body." The spirit is that inmost part of your life which is related to God.

II. The Prerequisite.

1. "The God of Peace Himself." The apostle stresses the fact that it is God "Himself" who consecrates and keeps us.

2. Further, God is described as "the God of Peace." Only through peace can holiness come, and only as we have blessed personal experience of God as the God of peace can a prayer like this be answered.

III. The Prospect.

1. "Unto the coming of our Lord Jesus Christ." Once again the apostle prays with special reference to that glorious day to which he was always looking and pointing his readers.

IV. The Promise.

1. "Faithful is he that calleth you, who also will do it." Lest we should think that so wonderful a prayer could not be fulfilled in daily experience, the apostle adds this blessed assurance that God, who puts this ideal before us, will enable us to realize it.—The Methodist Recorder.

THE BUOYANCY OF FAITH

A Sermonette

"He walketh upon the waters to come to Jesus."—Matt. 14:29, R. V.

Faith is always the secret of buoyancy. We can plant out footsteps in the sea when our faith is resting in the Lord. The waves can never overwhelm us. We ride upon the storm. When Mrs. Booth, the mother of the Salvation Army, was dying, she witnessed in great triumph, "The waters are rising, but I am not sinking!" And so it is in all the rivers and floods through which the believer has to pass; he cannot be holden of them, he rises above them, he is their superior in the Lord.

And thus the believer in Christ Jesus is to be distinguished by his buoyancy. This is to be his song as he confronts the most tremendous seas, "Therefore will we not fear though the waters roar and be troubled!" His fame is to be that of the man whom nothing can sink. He is to be always on the top of circumstances, their master and not their slave. Like the Apostle Paul, he is to be "always confident," knowing whom he has believed. When the spirits of others are sinking he is to be the one to hearten them, to lift them up by his own unquenchable cheer. He is to sing songs in the night.

And what times are these for the display of spiritual buoyancy! What great reasons for walking the troubled seas! What opportunities for witnessing to the power of the resurrection in lifting the soul above the floods of death and hell! For the Lord Himself is on the deep. He walks the waters which He calls us to tread. He does not send us on a daring but lonely errand; He invites us into His fellowship. The walk on the deep is a journey with the Lord. And, therefore, by faith we share His conquests. And when those who do not know the Lord look upon our power to rise above the troubled circumstance, their souls will begin to move toward the secret of our life, and by faith they also shall find the same uplifting strength in the fellowship of Christ.—J. H. Jowett.

"I"

In all I think, or do, or say,
 "I" must come, must have its way;
 "I" is first, and "I" is last;
 "I" is present; "I" is past.
 Yes, and oft this little "I"
 Mars my generosity;
 When I think 'tis all for "you,"
 "I" has motives not a few.
 Oh, you little egotist,
 Of my life the greatest pest!
 If I could be rid of you,
 I would act from motives new;
 But to me you fondly cling—
 With you ever sorrow bring;
 Others vanished from thy sight,
 Self seems only thy delight.
 But 'twill not be always so—
 "I" shall learn its place to know;
 Yes, this little tyrant "I,"
 Shall leave its place before I die;
 "I" no more shall rule my heart,
 Nor selfish thoughts to me impart,
 For Christ shall cast the tyrant down
 That "I" no more shall rule the town.
 —Selected.

Attachment to Christ is the only secret of detachment from the world.—A. J. Gordon.

IF YOU LOVE HIM, TELL HIM NOW

If with pleasure you are viewing any work a man is doing,

If you like him or you love him, tell him now;

Don't withhold your approbation till the parson makes oration

As he lies with snowy lilies o'er his brow;
For, no matter how you shout it, he won't really care about it;

He won't know how many teardrops you have shed;

If you think some praise is due him, now's the time to pass it to him,

For he cannot read his tombstone when he's dead!

More than fame and more than money is the comment kind and sunny,

And the hearty, warm approval of a friend,
For it gives to life a savor and it makes you stronger, braver,

And it gives you heart and spirit to the end;
If he earns your praise—bestow it; if you like him, let him know it;

Let the words of true encouragement be said;

Do not wait till life is over and he's underneath the clover,

For he cannot read his tombstone when he's dead!

—Selected.

DIVERS SORTS OF RIGHTEOUSNESS

(From "Luther on Galatians")

1. Political or civil righteousness.

Dealt by emperors, princes of the world, philosophers, and lawyers.

2. Ceremonial righteousness.

Taught by traditions of men and safe for parents and schoolmasters only as given for correction of manners, and certain observations concerning this life, never attributing power to it, to satisfy for sin, please God, or deserve grace.

3. Righteousness of the Law, or the Ten Commandments.

Taught by Moses.

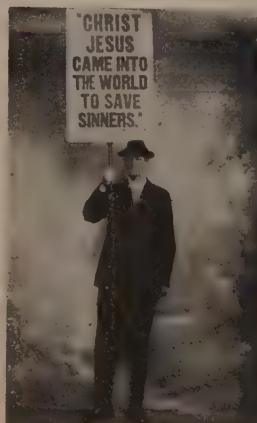
4. Righteousness of faith, or Christian righteousness.

Above all. Neither political nor ceremonial, nor of God's law, nor consisting of works—a passive righteousness. In it we work nothing, render nothing to God. We rather receive and suffer. Another to work in us, that is to say, God. This righteousness hidden in mystery and unknown to the world.

"We shall have all eternity to celebrate the victories, but we have only the few hours before sunset to win them."

PUBLICITY FOR THE WORD OF GOD

The cut shown in connection illustrates a rather uncommon method for getting mighty texts of Scripture before the people.



The men (volunteers) are called "Scripture text carriers" and what they carry a "text pole outfit." This unusual evangelistic agency was begun in Sunderland, England, in 1908, with two carriers. The record to date shows that hundreds of outfits have been issued for use in various parts of the earth. Texts have been

printed in Spanish and French, as well as English. As a result, many souls have been brought to saving knowledge of Jesus Christ and believers strengthened. The "mission" is called "Scripture Text Carriers," and the American representative is Kenneth Tate, Box 153, Redondo Beach, Cal. Mr. Tate says: "We freely offer a text placard outfit to any brother who will suffer reproach by carrying the Word of God amongst the masses in the name of the Lord."

MARTIN LUTHER ON WAR

War is one of the greatest plagues that can afflict humanity: it destroys religion, it destroys states, it destroys families. Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it.

MARTIN LUTHER ALSO SAID THIS

For where God built a church, there the Devil would also build a chapel.

Tell your master that if there were as many devils at Worms as tiles on its roofs, I would enter.

Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind.

Seek thyself only in Christ, and not in thyself; so wilt thou find thyself in Him for eternity.

The human heart is like a millstone in a mill: When you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat, it still grinds on, but then 'tis itself it grinds and wears away.

Foreign Mission Department

PAN-AMERICANISM A NEW BROTHERHOOD

By Rev. Edmund F. Cook, D.D.

THE deep interest of the American people in the great world war and the centering of thought and interest in the sending forth of our young men as soldiers to fight the battles of our country must not lead us to overlook any of the opportunities which providentially open to the churches of God in America to deliver her peculiar missionary message. The very fact of the great war in Europe places a new emphasis upon the responsibility of the Christian forces of North America to deliver the message of Jesus Christ to South America and the other Latin countries. New conditions have arisen, new needs and opportunities made known which together constitute a new and mighty call from God to action. The Americas are naturally being drawn closer and closer together.

Pan-Americanism has come to be more than a phrase; it is now, a stirring reality. The new pan-Americanism is a declaration of American interdependence. Three outstanding events have tremendously affected the relation of the Americas and the interpretation of Americanism: the opening of the Panama Canal, the great war in Europe, and continued revolutions in Mexico. These events have affected tremendously the political, commercial; social and religious life of the nations. They have brought to light as nothing else in history the unity of American interests, the uniqueness of American problems, the interdependence of American governments and the brotherhood of the American peoples. As these relationships became more clearly defined and as a result of a growing American spirit, pan-American congresses have been held on commerce, finance, science, education and religion. The methods of these congresses have been scientific, and the results have been a better understanding of the common problems and a closer fellowship in the effort to solve them.

A brief study of the three events just referred to enables us to see clearly the bases of this new American brotherhood.

The Panama Canal

Consider for example the opening of the Panama Canal, which has revised the trades interests and relations of all the Americas. New York and the west coast of South America have been brought closer together

by thousands of miles, so also with San Francisco and the east coast of South America, thus reducing distance and lowering shipping rates in the growing trade between the United States and South America as we exchange our manufactured goods for the rich, natural products of South America. The significance of these facts is felt when one interprets such figures as the following: Saved in distance on trade routes from New York to Guayaquil, 7,405 miles; to Callao, 6,250 miles; to Iquique, one of the great nitrate ports of the world, 5,139 miles; to Valparaiso, 3,747 miles. Saved in distance from Galveston, New Orleans, Mobile, Pensacola, Tampa, Savannah, Charleston and Norfolk, to the ports on the west coast of South America, from 4,108 to 8,400 miles.

The saving in distance here exhibited alone is enough to indicate that the trades relation of the United States and South America will inevitably be more intimate than was possible before the canal was built. Thus we are suddenly made into a new neighborhood with business interests in common.

The War in Europe

The great war in Europe has tended to increase the intimacy and interdependence of North and South America. For four hundred years South America looked to Europe for her manufactured goods, for her social influences, for her educational opportunities, and for her religious ideals. For more than three years, however, the intercourse between South America and Europe has been cut off, and today South America is looking to the United States for her manufactured articles, a new era of social intercourse has sprung up, the sons and daughters of Latin America are pouring into the United States in search of educational opportunities, and South America is in position as never before to receive religious impressions from the United States and to recognize a religious leadership from the churches of North America. It is an interesting fact that there are today thousands of Latin American students in the United States, whereas they were numbered by scores before the war. There is an openness of mind and a receptivity on the part of the leaders and masses of Latin America that was not known in former years. Thus the war in Europe has suddenly brought about a new sense of commercial, social, educational and religious interrelation of the Americas, as well as having accentuated the consciousness of commercial opportunities which arise from the geographical relation of North and South America.

Revolutions in Mexico

Continued revolutions in Mexico have been no less influential in emphasizing the new Americanism. Tumult and strife in Mexico have made serious political troubles for the United States. In honest effort to avoid war and the crushing of a weaker power, the United States accepted the proffered mediation of Argentine, Brazil and Chili. The result of this new diplomacy was a better understanding on the part of South America, of our political aims, and a clearer understanding of the policies of the United States in the maintenance of the Monroe Doctrine. Formerly Latin America misunderstood and mistrusted the United States. Latin America has always been suspicious of the Monroe Doctrine, but the A. B. C. mediation has tended to commonize our interpretation of the Monroe Doctrine and to modernize the same, bringing all the Americas into a sense of responsibility for its proper interpretation and application.

Thus the American nations have been bound together in bonds of a new brotherhood. This therefore is the day of our greatest opportunity to bless these bonds and to cement them forever. In this new brotherhood springing from many and widely different sources, America is the big brother. There is therefore a service which the United States can render with greater efficiency and fruitfulness today than in any former period of American history. The greatest service is unquestionably the promotion in Latin America of the knowledge of the living Christ and the up-building of a Christian influence in the social, educational and religious life of the people. There is also in this new brotherhood a new opportunity to promote in the churches in the United States a new and deeper sense of responsibility for the evangelization of Latin America.

If we have rightly interpreted the new Americanism and if in it there really dwells the spirit of a new brotherhood, there unquestionably rests upon the Christian forces of the United States a new and well defined responsibility to redeem Latin America from the semi-darkness of a paganized Romanism. This responsibility involves: (1) the circulation and interpretation of the Holy Scriptures as revealing the Word and will of God and as constituting the foundation of a Christian civilization; (2) an interpretation of Jesus Christ as the revelation of the perfect and holy love of the Father Who by His death on Calvary made full atonement for our sins; (3) an illustration of the spiritual life as a fruit of personal and intimate and loving communion with the Father and with Jesus Christ His Son.

This threefold ministry we must render because the Roman Catholic Church through

four hundred years of dominance in Latin lands has denied the people the Word of God, has obscured the living Christ and has divorced morals and religion in the life of the church.

Now that a new brotherhood has suddenly emerged from new world conditions, the United States is placed in a new position of responsibility as the biggest and strongest of the American republics. If as a nation we ever stood in the door of Christian opportunity it is today as we look upon Latin America. If ever upon God's people in this land there rested a responsibility for the evangelization of a people it is today as we enter into new relations with Latin America. Upon our consciousness of God and upon our sense of obligation under the bonds of a Christian brotherhood will depend the moral and spiritual advance of Latin America.

INDIA'S LONG WAITING-LIST

In a recent bulletin Mr. R. B. Eleazer, editor of "The Missionary Voice," gives the following stirring facts:

But the most staggering success has been in India. Not only are India's mission schools and churches full, but there stands outside these institutions a waiting-list of more than 150,000 registered applicants for baptism who cannot be received because there are not churches and schools and ministers enough to give them Christian leadership and training. Whole villages and counties are turning en masse to Christianity. The mayors of two hundred villages recently agreed to use their influence to make the entire population of their villages Christian. The Christian community in India is increasing at the rate of five thousand new members every month, or sixty thousand per year. The fact that the bitterest persecution prevails seems only to add impetus to the movement.

JAPANESE BILLY SUNDAY

A three-year evangelistic campaign is sweeping Japan, and all the Protestant forces have united in pushing it. In Kyoto more than 20,000 people attended these special services; in Kobe several meetings had to be carried on simultaneously to accommodate the crowds. Thousands are being enrolled as seekers.

"Hallelujah Kim" (H. S. Kimura), the Japanese "Billy Sunday," is a conspicuous figure in the campaign. In his great tent he preached for two weeks in Tokyo to audiences of 5,000 and had 1,300 conversions.

The results of the campaign can be imagined from the fact that the Protestant missionaries in Japan have united in a call for 474 new missionaries to follow up and train the inquirers and candidates and to take advantage of the new interest in Christianity.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Bodell and Lytle began a meeting at Ensley, Ala., on September 9.

Robert E. Johnson and party report a successful opening of their meeting, September 9, at Hale, Mo.

John Imrie has been in the South during the summer, assisting Rev. Mr. Neill. They were working in Louisiana and Mississippi.

Herbert Reynolds in writing to "The Christian Workers Magazine" states that he just closed fine meetings at Cuero and Rockdale, Tex.

G. A. Klein and C. B. Clark report a meeting at Wills Point, Tex., where 500 decided for Christ. They also held a meeting at Newark, Ark.

Mr. and Mrs. George Preston will this year be associated with Myron E. Taylor in the West Wisconsin M. E. Conference, starting September 16, at Viola.

A. J. Fitt and party closed a successful campaign September 3 near Elm Creek, Neb. Unusual crowds of young men attended and many were converted.

Hart and Magann opened their fall campaign at Elk City, Okla., September 2. They have some open dates for the fall in the central and western states. Address, Madison, Wis.

James A. Armstrong writes as follows: "We closed a tent meeting at Elmo, Mo., with 117 conversions—15 the last night. People came a distance of ten miles to attend the meetings."

S. E. Lewis writes: "We are having a splendid work at Millport, N. Y. Backsliders are being brought to the Lord, and many reconciliations. Fifty took a stand for Christ at the first public invitation."

John M. Linden closed, Sept. 9, his last summer tent campaign in Wisconsin, at Par-deeville, where the three churches united in the effort. His fall work opened with a union tabernacle campaign at Rolla, Mo., Sept. 12.

R. C. Eddins, after a month's vacation at his home, began work near Fulton, Mo., August 26 in the Presbyterian church. During the past season Mr. Eddins was working with the W. W. Hall Party.

E. DeWitt Johnston and party opened their season's work at Dresden, Ont., September 2, with a union of twelve churches. It was a tabernacle campaign. The attendance at the opening service was large.

The Flowers Evangelistic Party recently closed two revivals on the plains of Texas. This party consists of the evangelist, Rev. R. L. Flowers, Mrs. Flowers, and A. J. Flowers. Their next meeting was to be at Medicine Lodge, Kan.

W. D. Wakefield writes: "After seven years of work in the pastorate, I am returning to my 'first love,' viz., evangelism. God has wonderfully blessed me in the pastorate, having given me 900 additions to my churches in six and a half years."

John C. O'Hair is making his headquarters for this season at 3553 N. Paulina Street, Chicago. He held meetings in Oak Park, Ill., during September in a tent. His recent meeting at Palestine, Tex., lasted eleven weeks. Encouraging reports come about his work.

Gardner W. Cory, Superintendent of the Union Mission of Wheeling, W. Va., was a recent visitor in the office of "The Christian Workers Magazine." A semi-annual report issued in August shows an encouraging condition of the mission, with a total of 363 reported conversions.

E. B. Westhafer closed on August 19 his summer's work which has been the best for years. He was at Buxton, Ia., where nearly 50 souls came in touch with Christ at Avery, Ia., Larwill, Ind., and in association with his brother, Rev. F. M. Westhafer, at the Deputy (Ind.) Camp Meeting.

L. E. Speegle writes from Boomer, W. Va., as follows: "Our meeting closed tonight after one of the hardest fights I have ever experienced. It is one of the toughest spots in West Virginia.

Theodore M. Hofmeister and party began a union tabernacle meeting at Norfolk, Va., September 2. Extensive preparations were made, prayer meetings having been held for over a month. At the time of writing, our correspondent stated it was believed the campaign would be one of the largest ever held in Norfolk.

A. E. Laraway, who for the past six years has been engaged as evangelistic singer, having been out with other evangelists, and the past season assisted pastors, is planning this year to do evangelistic preaching, and is open for engagements. His address is 153 Institute Place, Chicago.

Rev. C. W. Campbell and F. A. Geisenheiner closed a fifteen days' series of meetings in the M. E. church at Temple Hill, Ill., with a good number of conversions, reclamations and re-consecrations. Mr. Geisenheiner previously closed a meeting with Rev. F. R. Hastings at West Liberty, Ill.

The E. Dewitt Johnston Party opened their season's work at Dresden, Ont., Canada, September 2, with a union of twelve churches. The attendance was large and a beautiful spirit of harmony prevailed. The party consists of Mr. and Mrs. Johnston, Prof. Ray G. Swartzbaugh and Mrs. and Miss Huntly.

Rev. Harold L. Stephens and party begin their season's work in Stratford, Ont., September 30, in a union tabernacle campaign with ten churches. The prospects are bright for a splendid work. Mr. Stephens has associated with him this season: Mrs. H. L. Stephens, pianist and Bible woman; Miss Carolyn A. Hosford, secretary and young women's worker; Professor William Dixon, chorister; Mrs. Dixon, children's and personal worker; Vance S. Shober, advance and shop man.

Norman H. Camp will conduct a number of Bible conferences along prophetic lines this season. On September 2 he began a series of studies in Revelation in the Congregational church at Owen, Wis. In connection with his addresses, Mr. Camp also gave two addresses on missions, using the stereopticon views of Arica in the evening, is a member of the Chicago Council of the Africa Inland Mission. On September 16 he began a campaign at Wright, Ia., and on October 14 will conduct special meetings at Hamilton, Ont., Canada.

The Wheaton Bible Conference will meet in the buildings of Wheaton College, Wheaton, Ill., the Lord willing, October 13-21. Rev. E. J. Richards and Rev. J. E. Jaderquist will take the evangelistic addresses and Bible studies. Rev. R. R. Brown of Pennsylvania will conduct the gospel music. Many local workers are expected—President Charles A. Blanchard, Rev. R. R. Kennan, Rev. W. H. Chandler, Rev. J. G. Brooks, Rev. William Colby and wife, evangelists, and others. There also will be a number of missionaries. Friends from abroad will be entertained at an expense of \$1 per day, provided notice is given by October 7. Those desiring information may address Miss Rose Meebold, Wheaton, Ill.

Miss Victoria Booth-Clibborn, who is well known as an evangelist, reports that last winter the Lord opened doors for her to do some unusual work in the drawing rooms of influential homes in St. Louis and New York. She had the privilege of meeting and addressing those who are almost unreached by the average evangelist or preacher, and was surprised at the greatness of their need, their heart hunger, their dissatisfaction with the world, and their ignorance of spiritual things, so much greater than that of the poor who have had much more done for them on those lines. In some meetings the attendance averaged from 100 to 200 persons for a period of two hours at a time. Many of these broke down under the preaching and surrendered themselves to Christ. Miss Booth Clibborn is a daughter of the Marechale of France, and grand-daughter of General Booth of the Salvation Army. Her home address is 4356 Lowell Avenue, Chicago, Ill.

Dr. French E. Oliver closed a campaign, which began May 20, in Vancouver, B. C., and which our correspondent states has been a religious revival of great power along strictly biblical lines. More than 2500 names were recorded of those who professed to accept Christ. Dr. Oliver was assisted by Rev. George E. Hunter of the Bible Institute of Los Angeles, Rev. Frank A. Miller, Mrs. Neth, Miss Marie Carter, and others; with J. Raymond Hemminger as leader of the singing, and A. Fath as pianist. For some time there had been several groups of earnest Christians holding weekly meetings for definite blessing, praying that a revival might come to the city. This preparation proved to be a most substantial ground work for the work of Dr. Oliver. No plate offerings were taken for the running expenses of the work, but boxes were placed at points of vantage where the people could deposit their gifts for the work.

The third annual missionary and Bible conference of the Moody Church was held at Cedar Lake, Ind., August 26 to September 3. In the absence of Paul Rader, pastor, Rev. E. Y. Woolley, assistant pastor, was in charge of the conference. Among the speakers were Evangelist J. C. O'Hair; Charles G. Trumbull, who gave several addresses on the "Victorious Life"; Miss Victoria Booth-Clibborn; Evangelist Charles Inglis, for many years an associate of D. L. Moody; Leon Tucker, Editor of "The Wonderful Word"; Rev. A. B. Simpson, President of the Christian and Missionary Alliance; Rev. H. H. Gregg; and Rev. Mark A. Matthews. Great blessing attended the conference as a whole, and the responses to the invitations were very encouraging. Twenty-seven young people offered themselves for the foreign mission field. On the last Sunday a special baptismal service was held in the lake, when a number of young people were baptized. The attendance was doubled over that of a year ago, and indications point to a very large gathering in coming summers, if the Lord tarry. Arthur McKee had charge of the singing.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

James A. Armstrong Party—Until Oct. 9, Croton, Ia.; Nov., Rome, Ia.
Daisy D. Barr Party—Until Oct. 14, Advance, Ind.; Oct. 21, South Bend, Ind.; Nov.-Dec., Shalfordville, Bangor and Clinton Corners, New York.
Ira S. Bassett Party—Until Oct. 7, Woodlawn, Pa.
Hay Bell—Oct., Mitchell, Neb.; Nov., Ashley, Mo.; Dec., Belleflower, Mo.
L. C. Bennett Party—Oct. 14, Canton, Pa.
W. E. Biederwolf Party—Nov. 7, Long Beach, Cal.
H. W. Bromley Party—Until Oct. 21, Brainerd, Minn.
W. A. Bodell Party—Until Oct. 7, Ensley, Ala.
Norman H. Camp—Oct. 14, Hamilton, Ont., Can.
D. L. Coale Party—Sept. 24, Terrell, Tex.; Oct. 15, Franklin, Tex.
Cotterell-Wegner Party—Until Oct. 14, Piedmont, W. Va.
Daily Party—Fall of 1917, Hermon, Madrid, Brainerdville, and Lisbon Center, N. Y.
Edw. R. Dow—Nov., Watseka, Ill.
F. M. Dunk—Until Oct. 14, Deer Park, Ill.; Oct. 19, Orion, Ill.
H. P. Dunlop Party—Until Oct. 20, South Bend, Ind.; Nov. 11, St. Marys, O.
Prof. R. C. Eddins—Until Oct. 28, Kingsville, Mo.
Erskine-Whitaker—Oct. 28, Vernon, Mich.
W. A. Erwin Party—Oct.-May, North Dakota.
Clyde Lee Fife Party—Oct. 14, Centralia, Ill.; Nov. 18, Mt. Vernon, Ill.; Jan.-Feb., Peru, Ind.
Flowers Party—Oct. 16, Nickerson, Kan.; Nov. 16, Meade, Kan.; Jan. 1, 1918, Kiowa, Kan.
S. B. Goff, Jr.—Oct., Downingtown, Pa.
S. D. Goodale—Oct. 14, Pawnee Rock, Kan.
George W. Griffin—Until Oct. 14, Fairfax, Mo.
R. A. Hadden—Oct.-Nov., Toronto, Buffalo, Detroit, Chicago.
O. E. Hamilton Party—Until Oct. 14, Billings, Okla.
W. D. Hamilton Party—Oct., Manson, Ia.
Bertha J. Harris—Until Oct. 14, Sutton's Bay, Mich.; Oct. 21, Manton, Mich.
Haudenschild and Fugh—Until Oct. 11, Iola, Kan.; Oct. 14, Beaver City, Neb.; Nov. 18, Lawrenceville, Ill.
J. O. A. Henry Party—Oct.-Nov., Marion, Ill.
C. E. Hillis Party—Oct., Detroit, Mich.
Tillman Hobson Party—Oct., McPherson, Kan.; Nov., Muskogee, Okla.
I. E. Honeywell Party—Oct., Wellsville, N. Y.; Nov.-Dec., Little Rock, Ark.

Andrew Johnson—Oct., Au Sable Forks, N. Y.
R. E. Johnson Party—Until Oct. 8, Hale, Mo.
E. DeWitt Johnston Party—Oct., Blenheim, Ont.; Nov., Wingham, Ont.
Bob Jones Party—Until Oct. 14, Columbus, Tenn.; Oct. 21, Atchison, Kan.
Klein-Clark Party—Oct., New Albany, Miss.
Ethel A. Knapp Party—Oct. 28-Nov. 18, Bordentown, N. J.; Nov. 25-Dec. 23, Baltimore, Md.
Lovie P. Law Party—Oct., Baltimore, Md.; Nov., Waynesboro, Va.
John M. Linden Party—Until Oct. 14, Rollo, Mo.; Oct. 17, Plainfield, N. J.; Nov. 14-Dec. 9, Long Branch, N. J.
Oscar Lowry Party—Sept. 23-Nov. 4, Norman, Okla.; Nov. 5-Dec. 9, Vinita, Okla.
J. C. Ludgate—Oct., Racine, Wis.
J. H. McCombe Party—Oct. 9, Massena, N. Y.
W. E. McCoy Party—Until Oct. 7, Plevna, Kan.; Oct. 14-Nov. 4, Leon, Kan.
J. B. McMinn Party—Sept. 30, Lisbon, O.; Nov. 11, Columbus Grove, O.
F. R. Margetts Party—Oct., Bozeman, Mont.
Mathis-Vessey Party—Oct., Wessington Springs, S. D.
W. C. Moorman—Oct. 14-Nov. 4, Brookville, Kan.; South Old Forge, Pa.; Jan., Chester, Pa.; Feb., Pottstown, Pa.; March, New Milford, Pa.; April-May 1, Chester, Pa.
E. C. Miller Party—Oct., Port Chester, N. Y.; Nov. 4, Ansonia, Conn.
Molyneux-Hakes Party—Oct., Tuckahoe, N. J.
A. J. Moore Party—Oct., Tampa, Fla.; Nov., Cuthbert, Ga.
W. C. Moorman—Oct. 14-Nov. 4, Brookville, Kan. Nov. 5-Nov. 26, Carneiro, Kan.; Nov. 27-Dec. 16, Galatia, Kan.
P. C. Nelson Party—Oct. 7, Guthrie Center, Ia.; Nov. 11, Akron, Ia.
O. A. Newlin Party—Oct. 7, Millersburg, O.
W. P. Nicholson—Oct. 6, New York City; Oct. 21, East Stroudsburg, Pa.; Nov. 18, Darby, Pa.; Dec. 30, Shamokin, Pa.
John C. O'Hair—Oct., Dallas, Tex.
E. W. Petticoard Party—Sept. 30, Three Rivers, Mich.; Oct. 28, Toledo, O.; Nov. 25, Louisville, Ky.
W. A. Fuglesley Party—Oct., North Brookfield, N. Y.; Nov., Wellsburg, N. Y.
Milton S. Rees—Sept. 16, Paris, Ill.; Oct. 21, Mt. Vernon, N. Y.
Herbert Reynolds—Oct., Ozona, Tex.; Nov., Carrizo Springs, Tex.
F. E. Rimanoczy—Oct., Flushing, Mich.; Nov., Evans Mills, N. Y.; Dec., Newfane, N. Y.
W. M. Runyan Party—Oct., Lancaster, Wis.; Nov., Wamega, Kan.; Dec., Fowler, Kan.
Jas. Rayburn Party—Oct., Appleton, Wis.; Nov.-Dec., Baraboo, Wis.
Russell-Weaver Party—Until Oct. 14, Mount Union, Pa.
Harold F. Sayles—Oct. 2, McBrides, Mich.; Oct. 21, DeWitt, Mich.
Sloum-Smith Party—Oct., Middletown, N. Y.; Nov., Dalton, Pa.
Speegle-Bilyeu Party—Oct., Montgomery, W. Va.; Nov., Almond, Wis.
Chas. Cullen Smith Party—Oct., Woodward, Okla.; Dec., Clear Lake, S. D.
George T. Stephens Party—Until Oct. 14, Pine Bluff, Ark.
Harold L. Stephens Party—Oct., Stratford, Ont.; Nov. 18-Dec. 23, Brookings, S. D.
Henry W. Stough Party—Oct., Peoria, Ill.
Charles Stewart and Wife—Oct., Mineola, Kan.; Nov.-Dec., Windfall, Ind.; Jan., Newcastle, Ind.
William A. Sunday Party—Sept.-Oct., Los Angeles, Cal.; Nov.-Dec., Atlanta, Ga.; Jan.-Feb., Washington, D. C.; March-May 19, Chicago, Ill.; May 26-July 7, Duluth, Minn.
A. T. Swanson Party—Until Oct. 14, Turin, Ia.; Oct. 21-Nov. 18, Asbury Park, N. J.
Franklin W. Swift—Oct., Columbus, O.
Taylor and Preston—Until Oct. 7, Viola, Wis.; Oct. 14-Nov. 11, Darlington, Wis.
Wm. D. Wakefield—Oct. 1-14, Louisville, Ky.; Oct. 15-28, Chattanooga, Tenn.
Chas. F. Weigle Party—Sept. 23, Ridgefield Park, N. J.; Nov.-Dec., Wilkes-Barre, Pa.
Charles T. Wheeler Party—Oct., Greenville, Ill.; Nov. 4, Lawrenceville, Ill.
Oliver E. Williams Party—Nov., Carlisle, Pa.; Dec., Hopeland, Pa.
E. L. Wolsagel—Oct. 7, Ft. Smith, Ark.; Oct. 28, Greenville, S. C.; Nov. 18, Water Valley, Miss.
J. E. Zoller Party—Until Oct. 14, Owendale, Mich.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association,
822 North La Salle Street, Chicago.

Anchored Till Daybreak and Other Sermons, by Rev. W. Leon Tucker.

40 pages, $7\frac{1}{2} \times 5\frac{1}{4}$ inches. The Book Stall, 113 Fulton St., New York. Paper. 15 cents.

A new edition of 100,000 copies of "The Way of Life" has just been printed. This makes the number of this tract published in English, Italian, and Spanish nearly two million. Any one desiring a few copies of this striking and attractive tract can secure them by sending a two cent stamp to Norman H. Camp, 5416 Winthrop Avenue, Chicago.

Studies in the Book of Revelation, by Rev. W. Leon Tucker.

This is a collection of five teachings, together with a divisional display of the Book of Revelation in the fresh and interesting style of the author.

29 pages. $7\frac{1}{2} \times 5\frac{1}{4}$ inches. The Book Stall, 113 Fulton St., New York. Paper. 10 cents.
J. H. R.

The Heifer on Its Haunches and Other Sermons, by Rev. W. Leon Tucker.

38 pages, $7\frac{1}{2} \times 5\frac{1}{4}$ inches. The Book Stall, 113 Fulton St., New York. Paper. 15 cents.

The ten sermons in these booklets have blessed thousands in their delivery and are now in form to bless other thousands.

J. H. R.

The Kingdom of God, The Kingdom of Heaven and the Church, by Rev. Wm. H. Bates, D. D.

The title of this pamphlet suggests distinctions and the author most clearly makes them. Many a perplexed person will find his perplexity disappear on the reading of this address.

28 pages. 5×7 inches. Paper. Charles C. Cook, 150 Nassau St., New York. 10 cents.
J. H. R.

The New Testament of Our Lord and Saviour, Jesus Christ, Emphasizing His Second Coming.

This volume is put forth by the Testament Publishing Corporation, of 461 Eighth Avenue, New York City. It is the Authorized Version, emphasized in italics as to inferential statements and in black-faced type as to positive allusions to our Lord's return. There is no change in the text. Any profit from the publication is utilized for world-wide missions.

The idea is a precious one, and we wonder that it was not thought of before. The reading of the edition will certainly quicken the blessed hope in the hearts of all believers. We commend it for gift purposes. J. M. G.

The Social Teachings of the Jewish Prophets, by William Bennett Bizzell.

Such value as this book may have as a sociological study is largely spoiled for us by its attitude to the Scriptures. The author seems to regard the statements of the prophets as the product of their own thoughts rather than as the commandments of God.

237 pages. $5\frac{1}{4} \times 8$ inches. Sherman, French & Company, Boston. \$1.25 net.

L. W. G.

The Pocket Treasury.

This is one of the very best of the small books for the pockets of the soldiers and sailors. It is a collection of choice selections of Scripture, some instruction as to beginning and living the Christian life, and a few popular hymns. There is an identification card, as well as a notification card to be used in case of emergency.

In some ways this "treasury" may be more useful to the soldier or sailor than a New Testament.

80 pages. $2\frac{3}{4} \times 4\frac{1}{2}$ inches. The Bible Institute Colportage Association, 822 N. La Salle St., Chicago. Cloth cover, 5 cents; 100 for \$4.50.

J. H. R.

The Fundamentals, by various authors.

These four volumes, embracing almost all the publications that were known as "The Fundamentals" were published serially some eight years ago in Chicago. The original publication was made possible by the generosity of two Christian men, who set aside a large sum of money for the purpose. Of the volumes printed, some 300,000 were sent to ministers, missionaries and other Christian workers throughout the world gratuitously. When the fund was exhausted, the demand for the work was continued and it is now published in the form given below. The range of the subject is wide, but everything was shortly censored by editors carefully chosen, so that only that which was theologically sound was printed.

1470 pages, $8 \times 5\frac{3}{4}$ inches. The Biola Book Room, Los Angeles, Cal. Cloth, \$3.50 per set, postpaid.

J. H. R.

Christian Science, by Rev. Percy W. Stephens.

Of the many excellent brochures and lectures showing the great errors of Christian Science, this one must be given a first place. The pedigree, the principles, and the posterity of Christian Science, present a logical method of treatment on this great delusion.

Of this pamphlet, Dr. W. H. Griffith Thomas says: "This pamphlet thoroughly deserves the commendation of the writer of the preface who says, 'This is one of the clearest, sanest and most Christian discussions that I have ever heard on the subject. It is marked by thorough knowledge of the subject and careful statements. It is in every way admirable.'"

30 pages. 5½x8 inches. Paper. The Bible Institute Colportage Association, 826 N. La Salle St., Chicago. 15 cents. J. H. R.

"Believing Is Seeing," "Faith," "Prayer," "The God Planned Life," "The Spirit Filled Life," "The Dedicated Life," "Chastening," "The Sure Shepherd," "The Highway of Guidance," "Give God a Chance," are leaflets by James H. McConkey, a Christian layman whose writings for many years have been looked upon as among the very choicest spiritual literature and may be had for the asking of the Silver Publishing Company, 113 Bessemer Building, Pittsburgh, Pa.

Samples may be secured by addressing the above firm. The same publishers will also send free "The Three Fold Secret of the Holy Spirit," "The Surrendered Life," and "The Volume of the Book." The first of these publications has been before the Christian public for some twenty years and has by many been esteemed as one of the most helpful small volumes on the subject of the Holy Spirit, and has been a blessing to many thousands of regenerated persons. J. H. R.

The Silence of God, by Sir Robert Anderson.

The tenth edition of this remarkable little book is before the public. It was written in view of the fearful massacre of the Armenians a good many years ago, but is peculiarly interesting in these days of world war and conditions which go far beyond those when the book was written. The same situations confront us all, only in an exaggerated form and we may ask, "Does God know and is there knowledge in the Most High?" The author explains the silence of God in this way: "God is silent because Heaven has come down to earth. The climax of divine revelation has been reached. There is no reserve of mercy yet to be unfolded. God has spoken His last word of love and grace, and when next He breaks the silence it will be to let loose the judgment, which will engulf the world that has

rejected Christ." Does it not look as if those judgments were now being enacted before our eyes?

212 pages. 5x7½ inches. Gospel Publishing House, Binghamton, N. Y. 2s. 6d. net. J. H. R.

The Mexican Problem, by Clarence W. Barron, with introduction by Talcott Williams, LL. D.

Mr. Barron takes the view that the solution of the Mexican problem is a business one, and as he is the manager of the "Wall Street Journal" and the "Boston News Bureau," we should imagine as much. With him the Standard Oil Company, the Guggenheims, Lord Cowdray, Edward L. Doheny, the late President Diaz, et al., if not exactly saints, "cum near it," as Mike said of Dennis who had just died.

And yet he makes out a strong case. The attorney for the other side, if there is such a side, will have hard work to combat his facts and his philanthropic pleadings and almost tears.

He writes as a reporter not an essayist, and notwithstanding current opinion on that score, such writing is often hard to read particularly because it seems to be throwing dust in your eyes all the time.

Nevertheless the book should have a wide reading among the thoughtful people of this country, because when our new army is once ready for action against Germany, the Mexican problem is coming to the fore again in Washington, and all of us will need to be intelligent as to what it is. Our present judgment is that the United States will have to do for Mexico what it has done for Cuba, but it will take a longer time to do it and cost more. Our self-preservation requires it, but so also does our duty to Mexico and the rest of the world.

136 pages, 5x6½ inches. Houghton, Mifflin Company, Boston, Mass. Cloth, \$1.00 net

J. M. G.

The Story of St. Paul's Life and Letters, by J. Paterson Smyth, B. D., LL. D., Litt. D., D. C. L.

Dr. Smyth says: "During several years past, for some months each year, I have treated my Sunday morning congregation as a great Bible class, taking them straight through the Bible in broad outline. This book is the substance of one of these lecture series." Dr. Smyth is the master of a fascinating style and has given us an interesting book, more helpful than the usual volume of sermons because so full of the Word of God. It will do for the general reader what Conybeare and Howson, in their "Life of Paul,"

do for the student, giving the epistles in their setting. We do not agree with some of Dr. Smyth's other books, but we commend the general plan of this one.

223 pages. 5x7½ inches. James Pott & Company, New York. \$1.00 net. L. W. G.

The Gospels and The Acts of the Apostles, by Rev. William Evans, Ph. D., D. D., Associate Dean, Bible Institute of Los Angeles, Cal.

This is the second volume of Dr. Evans' series, "Through the Bible—Book by Book." The aim of the series is to give "a popular, practical and synthetic" presentation of the contents of the Bible. Dr. Evans tells us these expositions have been taught with success in the class room and in large popular Bible classes, some of them having two thousand in attendance. We heartily agree with him that "the great spiritual need of today is the presentation of the contents of the Bible in such a manner as will interest not only the ministry, but also Christian laymen." Dr. Evans' expositions, with their full analyses, summaries of doctrine and popular form of presentation, will help much to meet this need.

269 pages. 5½x8½ inches. Fleming H. Revell Company, New York. \$1.25 net. L. W. G.

From Romance to Reality, An Autobiography, by Rev. Henry Clay Mabie, D. D., LL. D., author of "In Brightest Asia," "The Meaning and Message of the Cross," "The Divine Right of Missions," etc.

We do not see how any Baptist, clerical or lay, who is really interested in his denominational history and work can get along without this book, which is a Hall of Fame of the worthies of the 50's, 60's and 70's, not to speak of later leaders. Dr. Mabie knew most of them, and has the gift of characterizing them in a brief phrase or two of living interest.

Young men of college age, or earlier, who are considering a career, will find the book useful in determining providential leadings, and young pastors will be pleased with the details it gives of inside parish history. One chapter alone, "My Jabbok and Peniel," is worth many times the cost of the book to any minister. We covet for no brother in Christ the mental and spiritual suffering therein depicted, but the blessing following rarely comes to a Christian in any other way.

No greater service can be rendered by the book than that of stirring up the church to a sense of responsibility for evangelizing the heathen lands. The author would say this

was his greatest work, and he contributes to it in a very practical way by the story of his travels in mission lands, and a chapter on "Home Movements and Methods," to say nothing of a later one on "The Co-ordination Movement." As Home Secretary for the Baptist Missionary Union for many years he had unusual qualifications for this task. In this connection we commend especially what he says about conferences for the deepening of the spiritual life, the voluntary principle in missions, and his reflections on deficits in missionary boards. The latter sometimes reveal imprudence of management but as often they are evidences of real faith.

The chapter firing us the most was the history of the author's literary products. Dr. Mabie combines with a practical knowledge of the Bible a capacity for philosophic thinking not possessed by many, and his analysis of his works, "The Meaning and Message of the Cross," "How Does the Death of Christ Save Us?" "The Divine Reason of the Cross," "Under the Redeeming Aegis," and "The Rational Grounds of Theism," furnishes a rich treatise on the atonement even if those volumes themselves were never read. But we strongly recommend every one of them to our ministerial brethren.

After his official retirement from the Missionary Union our author entered upon a world-wide missionary lectureship, financed in part by interested friends, and in which he is actively engaged at present. No chapter descriptive of these later travels has more interest for the reader today than "A Winter in Germany," where he made a point of coming into touch with typical forms of its university life, and where he came to see that its boasted "academic freedom" is rather "academic bondage to the monarchial absolutist militaristic state." An interview held here with Prof. Haeckel and reported in an appendix, is illuminative on the subject of the theistic faith.

We wish there were space to say more about the book, which concludes with a most interesting and quickening personal confession of faith concerning the fundamentals of revealed and organized Christianity. We pause to mention the author's view of the atonement as "at bottom a form of self-reconciliation (far deeper than its historical denouement and manifestation on Calvary). It was eternal in the being of God Himself. The conflict between the divine holiness and love occasioned by man's sin was harmonized through God's own self-imposed vicarious suffering, immanent in the "Lamb slain from the foundation of the world."

396 pages. 6x8¾ inches. To be had from all leading book-sellers, or of the author at Roslindale, Mass. Cloth, \$2.00 net. J. M. G.

The Moody Bible Institute of Chicago

SPECIAL SPEAKERS

The student body were favored on September 11 by an address from Dr. Agide Perazzini, who has been doing work among the Italians under the direction of The Bible Teachers Training School of New York.

OPENING OF THE FALL TERM

The fall term opened under favorable circumstances, September 6. The enrollment of women was the largest in the history of the Institute, though the enrollment of men fell off on account of the draft for the war. The total enrollment will be large enough to tax the capacities of the buildings and it is hoped that the new Administration Building will be under way at as early a date as possible.

A new dormitory has been opened for the women at the Northeast corner of LaSalle and Chestnut Streets, a large double apartment building having been remodeled for this purpose. It is to be known as Osborne Hall, and was formally dedicated on September 20.

On September 13 the reception of new students was held in the parlors of the Women's Building and it also was made the occasion for greeting to Mr. E. O. Sellers, who has just returned from the camps in England and France where he spent some months in Y. M. C. A. work among the soldiers. Professor and Mrs. Latchaw gave a couple of vocal selections which were highly appreciated.

INSTITUTE BUYS MOODY CHURCH

A formal announcement was made to the public on September 13 of the purchase of the

Moody Church by The Moody Bible Institute. Since the erection of the Tabernacle at North Avenue and Clark Street the center of activities for the church has been in the Tabernacle, the church not being large enough to accommodate the crowds on Sundays and many other occasions. The trustees and the committee took up negotiations with a view to buying the new property which has a frontage of 400 feet on Clark Street, 300 feet on North Avenue and runs through to LaSalle Street. It is opposite Lincoln Park and is a very favorable location. The property was bought from the Crozer estate for \$261,000. Definite plans have not been completed with regard to the new church building.

No announcement has been made as to how the Institute will use the church. It has been used for a long time for the larger classes and possibly ultimately will be remodeled to adapt it more to Institute uses. Much satisfaction is felt in the property coming into the hands of the Institute rather than being sold for business purposes. The building will never lose its interest to those who have read of the work of Moody and Sankey and how the money derived from the sale of their hymn books was devoted to building the church after the Chicago Fire. The sale price was \$124,500.

REUNION AT WINONA LAKE, IND.

As the picture shows, our students had their annual reunion at the Winona Lake Bible Conference. The school was well represented and a very blessed time was spent, the first part of the hour being given to a social time when



M. B. I. Reunion at Winona Lake, Ind., August, 1917

the students again got acquainted with one another over dishes of ice cream and cake. Then after the singing of a hymn the meeting was turned into an old fashioned fellowship meeting where many testimonies were given to God's faithfulness during the years of service. Prayers of intercession and praise were offered to God on behalf of the dear old M. B. I. The meeting was closed by singing "God Bless the School" and we came away feeling that our hearts had been warmed by the presence of our Lord Himself.

REUNION AT ELMIRA, N. Y.

While on vacation at his home in Elmira, N. Y., Dr. J. H. Ralston sent invitations to former and present M. B. I. students and subscribers to "The Christian Workers Magazine" to meet him for fellowship and inspiration. The meeting was held August 23, at the Colonial Inn. Regrets were read from several persons invited but not able to be present. There were present:

Evangelist Myron J. Smith and Mrs. Smith, Evangelist J. Roy Weakland and Mrs. Weakland, Misses Beulah and Theresa Wood, Miss Evelyn Kane, Miss Mabel C. Wade, and Miss Sue W. Ralston of Elmira; Mr. Ernest C. Potter, Old Forge, Pa.; Mr. Frank Reed, Mt. Keever, N. Y.; Miss Ada V. Kremer, Waverly, N. Y.; Mr. G. C. Prince, Athens, Pa., and Miss Gertrude A. Shelp, Washington, D. C.

After luncheon Dr. Ralston outlined the work of the Institute. He emphasized the loyalty of the Institute to the Word of God and the great practical work it is now doing. Testimonials were given by all present to the present influences of the Institute and Miss Evelyn Kane and Miss Beulah Wood spoke particularly of the uplift they had received in various ways. Mr. Frank Reed, a correspondence student, spoke of his work among the lumbermen of the Adirondacks. It is hoped that Elmira will soon furnish a center for an alumni association.

A reunion was held at the home of D. L. Lloyd, Sharon, Pa., September 4. Among the number present were H. W. Moore, '12; L. N. Say, '12; D. L. Lloyd, '13; G. C. Crockatt, '13; J. C. Bombeck, '14. An old-time fellowship and prayer meeting was held.

MISCELLANEOUS

A letter from Prof. J. B. Trowbridge, who is now associated with the Bible Institute of Los Angeles, says he is enjoying his work very much. During the summer he was with a quartet doing extension work along the coast as far north as Sacramento.

Mr. and Mrs. A. P. Fitt, recently announced the engagement of their daughter, Emma Moody Fitt, to Edward M. Powell, of New York. The announcement was made from their summer home at Manasquan, N. J. Mr. Powell's father was one of the early supporters of Mel Trotter's Mission in Grand Rapids, Mich.

Rev. Carl A. Montanus, '96, has planted a peck of potatoes for the Moody Bible Institute praying the Lord of the harvest to give increase. He has planted a dozen cabbage plants for the culinary region of the Institute. He suggests that it might be a good thing for the friends of the Institute to plant different things for it, send them to Chicago, sell them, and give it the proceeds.

Mrs. John R. Riebe, wife of Mr. Riebe, who is assistant to Mr. Buckalew in the Extension Department, has been permanently engaged to succeed Miss Lucy Irby, under Rev. W. W. Ketchum, in the Practical Work Course. Mrs. Riebe has had a wide experience in Christian work, having also labored for several years as a missionary in Africa with her husband, until he was compelled to return home on account of his health. She will have the assigning of the women students to their regular work in the city. She took up her duties May 29, but we failed to make the announcement at the time in these columns.

DONATIONS FOR MISSIONARY OUTFITS

The Christian Workers Magazine acknowledges with thanks the following contributions to help purchase new outfits for the missionaries who lost their baggage by the sinking of the "City of Athens," August 10:

Aug. 23—From a Student.....	\$ 5.00
24—Mrs. T. J. S., Fennville, Mich.....	2.00
25—Rev. F. G. N., Sarnia, Ont., Can.....	1.00
28—I. D. S., Perrysburg, Ohio.....	3.50
29—F. G. C., New London, Conn.....	1.00
29—B. W. W., Newton, Iowa.....	1.00
29—E. J. N., Vandalia, Ill.....	2.00
29—M. R., Kansas City, Kan.....	2.00
30—H. C. C., Selkirk, N. Y.....	.50
31—F. S., New York, N. Y.....	1.00
Sept. 1—E. S., Berne, Ind.....	2.75
4—A. M. G., Hershey, Pa.....	.50
4—J. G. M., Toledo, Ohio.....	8.50
4—A. E. Orient, L. I., Chattanooga, Tenn.....	2.00
4—Mr. & Mrs. M. L. L., Chattanooga, Tenn.....	25.00
5—R. MacD., Westville, N. S.....	1.00
5—M. R., Hendersonville, N. C.....	25.00
7—Mrs. M. L. M., Hope, Ind.....	1.00
7—I. G. E., Lansing, Ill.....	1.50
8—Rev. H. A. C. A. Hutchinson, Minn.....	2.00
8—Mrs. J. H., Vandalia, Ill.....	2.50
10—Mrs. G. J., Rockford, Ill.....	1.00
11—J. A. J., Edmonton, Alta, Can.....	1.00
12—Mrs. C. G. F., Lock Haven, Pa.....	1.00
13—A. W., Moodus, Conn.....	4.00
14—Mrs. F. L. H., Neenah, Wis.....	2.00

CORRESPONDENCE DEPARTMENT

The Correspondence Department has again surpassed previous records as indicated by its report for the year closing August 31. Dur-

ing the year 1,885 new students were enrolled. Four thousand eight hundred thirty-one persons were instructed as regular correspondence students for the whole or part of the year. Several hundred persons have been enrolled in correspondence courses, so that the total taught by the department during the year was considerably more than 5,000. Three hundred and forty-six persons completed courses during the year.

The work has become so thoroughly established as a practical and profitable method of education, that greater confidence is dealt in urging its claims. Many religious periodicals are already indicating a desire to commend this kind of work. In this connection, it is interesting to note that the National Educational Association at its recent meeting in Portland, Ore., considered the problem of carrying public school instruction to the homes by correspondence. Persons are living today who will see the time when practically every home in this country, where there are children, will be receiving some school education by correspondence. The method of correspondence has justified itself.

Edward Beattie, Gunner, Royal Marine Artillery, H. M. S. Agamemnon, Mediterranean Sea, was enrolled as a correspondence student May 26, 1916. He was subsequently transferred to the Redbreast Auxiliary Fleet. While engaged in this service he had sent in five examinations, the last being received March 16, 1917. Two communications sent to him since have been returned marked "Reported Dead."

Sister Caroline Thompson, a correspondence student, lost her life in the sinking of the City of Athens on the coast of Africa, August 10, according to newspaper account and statements of intimate friends.

Sister Thompson was a missionary of the Lutheran church whose field of labor was at Fort Dauphin, Madagascar, and was on furlough in this country, at the time of her enrollment as a student. She had completed fifty-two lessons of the Scofield Course, and a certificate for completing this course will be sent to her father at Ansgar, Ia



Caroline Thompson

EXTENSION DEPARTMENT

Field Workers

Mrs. Russell will begin her fall work in Bible institutes at Lipscomb, Austin, San Antonio, Houston and Nacagdoches, Tex.: Miss Millar in evangelistic work in connection with the three M. E. churches of Winona, Minn.

Mr. W. L. Rugg had the assistance of his wife in promotive work prior to and during the Eagles Mere and Mountain Lake Bible Conferences conducted by the Institute.

Rev. Geo. E. Guille addressed the Indiana County Sunday School Convention at Saltsburg, Pa., the Annual Conference of the Methodist Protestant church at Ravenwood, Mo., and the East Indiana Christian Conference at Moreland, Ind.

Mr. Hammontree is spending the month of September singing with our soldier boys in the Army Camps.

Christian Workers Bureau

Located: Pastors—Rev. Joseph C. Hart, Presbyterian churches of Avalon and Tiny, Mo., and S. A. Meissner, Congregational church, Brewster, Neb.

Evangelists—Rev. W. T. McCandless, Antioch, Neb., and W. F. McFarlan, Hindsboro, Ill., and D. B. Bulkley, assistant to Rev. Oscar Lowry.

Singer—Louis F. Burnett, Baptist convention, Benton Harbor, Mich., and Hale, Mo., with Evangelist Robert Johnson.

Y. W. C. A. Secretary—Martha C. Benedict, Coatesville, Pa.

Social Workers—Esther Spigal, Italian Presbyterian Mission, Chicago Heights, Ill., and Miss Anna Opdahl, Chicago Foundlings Home.

OUR BIBLE CONFERENCE AT MOUNTAIN LAKE PARK

A strong program and fine weather contributed a great deal to the large attendance at the sessions of the Third Bible Conference at Mountain Lake Park, Md., August 12-19. God was pleased to manifest His presence in a marked spirit of unity, both in the way the speakers coordinated their studies and addresses and in the atmosphere which pervaded the audiences. A progressive development of spiritual interest, leading up to a definite spiritual climax in the lives of many of those in attendance was a notable characteristic of the conference.

"The Unchanging Christ" was the subject of the masterful sermon with which the Rev. John Marvin Dean, D. D., of Chicago, opened the Conference on Sunday morning, and the impression made was deepened by his evening address.

The Rev. Joseph Kemp, pastor of the Metropolitan Tabernacle of New York City,

delivered four evening addresses, the first three of which were in a series, in which the speaker drew a most impressive parallel comparing the predictions of the prophetic writers with the current events chronicled in the daily press. His first subject was "Preparing for Christ;" the second, "Preparing for Anti-

evangelism. At 10:30 each morning, Miss Elinor Stafford Millar led the Conference in the study of "The Holy Spirit in the Life of the Believer."

The hour beginning at 11:30 was devoted throughout the Conference to Bible exposition by Mr. Page. The conference under his



M. B. I. Reunion, Mt. Lake Park Bible Conference, August, 1917

Christ;" the third, "Preparing for Armageddon."

The prayer service was conducted each morning before breakfast by the Rev. John C. Page. The period at 9:30 A. M. was, for two mornings, devoted to the study of gospel music, led by Mr. H. A. Hammontree. On three

leadership studied the book of Galatians. In the afternoon, at four o'clock special addresses were heard, three of them by Mr. Joseph Cohn, field secretary of the Williamsburg Mission to the Jews, Brooklyn, N. Y., who gave a most illuminating exposition of the eleventh chapter of the Epistle to the



Vespers in the Grove at Mt. Lake Park Bible Conference, August, 1917

other mornings at this period, the Conference had the privilege of listening to Mr. R. V. Bingham in interesting studies along missionary lines, and later in the conference, Rev. Howard W. Pope of the Institute occupied this period in the study of personal

Romans, and afterward told the story of the conversion of his father, formerly a rabbi, to the acceptance of Christ. His third address was on "The Wandering Jew."

Two of the most stirring addresses of the conference were delivered by Dr. Edmund

F. Cook, the newly installed director of the Missionary Course of the Moody Bible Institute. Dr. Cook was formerly Secretary of the Foreign Missionary Board of the Methodist Episcopal Church, South, and is a recognized authority upon missionary subjects. His evening address was upon "The Challenge of the Present Crisis."

Personal evangelism was made prominent toward the close of the conference, both by the studies led by Mr. Pope, and by two very practical addresses by Mr. W. G. A. Millar, the purchasing agent of the United States Steel Corporation.

The spiritual interest of the conference was cumulative, and it was led up to a logical climax by the addresses of the Rev. George E. Guille whose ministry was greatly blessed of God in the closing sessions of the conference.

An interesting by-product of the conference was the reunion of former students of the Institute, to which were added correspondence students, subscribers to the Magazine, Institute visitors and those who were contemplating a course at the Institute. A delightful hour and a half was spent under the trees, recounting many interesting experiences and considering some of the outstanding needs of the Institute in the future. Probably a dozen persons expressed their purpose to go to the Institute to pursue a course of study. Refreshments were served and the occasion was a most enjoyable one.

EAGLES MERE BIBLE CONFERENCE

Most grateful appreciation was expressed by all who had any contact with the Bible Conference conducted by the Extension Depart-



Male Quartette at Crystal Spring, Mt. Lake Park Bible Conference, August, 1917

The Rev. E. B. Turner pastor of the First Presbyterian Church of Clarksburg, W. Va., contributed a very helpful address at one of the afternoon sessions, when one of the speakers was delayed in reaching the conference.

Over fifty ministers were in attendance upon the conference. They represented the following communions: Methodist Episcopal, Protestant Episcopal, Methodist Episcopal (South), Presbyterian, Baptist, Methodist Protestant, United Brethren, Congregational, Brethren, Christian, Lutheran, Christian Alliance, Church of God, and the Salvation Army.

It was unanimously voted to request the Moody Bible Institute to conduct a similar conference next year and to make such a conference a permanent annual event at Mountain Lake Park. The Mountain Lake Park Association joined in this request.

ment at Eagles Mere, Pa., July 22-29. Everyone seemed impressed that Eagles Mere is a splendid place to hold such a conference. Added to many natural advantages and the rare beauty of the place is the fine accommodation provided by the well-kept, high-grade hotels, whose comforts, food and service, gave unqualified satisfaction to those attending the conference.

In addition to Moody Institute representatives the Rev. Charles E. Hurlburt, General Director of the Africa Inland Mission, Mr. Joseph Cohn, Field Secretary of the Williamsburg Mission to the Jews, of Brooklyn, and Miss Emily S. Strong of West Pittston, who was formerly superintendent of women at the Institute, made important contributions to the program.

On the opening Sunday, Mr. Page preached in the morning, Mr. Hurlburt in the afternoon, and Mr. Ketchum in the evening. Each morn-

ing there was a Quiet Hour service before breakfast, and for four mornings Mr. Hurlburt presented in a most winsome way the truth of the victorious life. After Mr. Hurlburt's departure Mr. Page conducted a prayer service at this hour.

At the 9.00 o'clock hour Mr. Ketchum gave a series of studies on personal evangelism, or personal work, as it is often called. The ten o'clock period was occupied usually with special addresses and themes; Dr. Russell, Mr. Cohn and Mr. Guille each making addresses at this hour at different periods of the conference. The eleven o'clock hour was occupied throughout the conference by Mr. Page in a study of the "Apostle Paul and his Messages."

In the afternoon several song and testimony services were led by Mr. Hammontree, which were attended by quite a number of the people employed at the hotels who could not attend some of the other services.

In the evening, a vesper service conducted by Miss Millar preceded the regular evening sessions, which were addressed at various times by Mr. Ketchum, Dr. Russell, Mr. Cohn and Mr. Guille.

Among the outstanding impressions made by the conference were the following:

1. The necessity of the surrendered will in order to live a victorious Christian life. This truth was sounded by nearly every speaker, and there is evidence that this united testimony bore fruit in a very definite way.

2. A new vision of what the gospel really is—a new estimate of what we have in Christ.

3. A new sense of obligation to the Jew.

4. A clearer understanding of present conditions in the world, gained from the study of the prophetic Scriptures.

The music of the conference was a notable feature. Mr. Hammontree was the chorister and Mr. W. L. Rugg, pianist. A male quartet, composed of Mr. Hammontree, Mr. Rugg, Mr. Buckalew and Mr. W. M. Clark of East Orange, N. J., added greatly to the blessing of the conference by the selections which they sang.

On the last Sunday, Mr. George W. Riley of Harrisburg, offered a resolution, which met unanimous approval, inviting the Moody Bible Institute to hold another conference at Eagles Mere next year. So far as is now known, this will be done. The time probably will be one week earlier than this year, namely: July 14-21, 1918. Friends will please take note of these dates and tell their acquaintances who may be interested. With this timely notice those who desire to work up parties from their church or community will have ample opportunity.

PERSONALIA

Arthur O. Ramsey, '17, has been located as pastor of the United Brethren church, at Charleston, Ill.

Sidney E. Harris, '16, enters the Omaha Presbyterian Theological Seminary September 19.

A. Roukema, '15, has accepted a call to Blue Springs, Neb., where he will have charge of the Zion United Evangelical Church.

A. E. Laraway, '09, conducted a tent meeting in Anderson, Ind., closing August 26, under the auspices of the Christian and Missionary Alliance.

T. B. Davis, a present student, during the vacation period, assisted Evangelist J. C. Green at Oconto, Wis. There were about 125 professed conversions.

Miss Helen Byrnes, graduate August, '12, began work September 2 at Pine Bluff, Ark., with Rev. George T. Stephens. She is doing work among women.

Rev. E. C. Shute, '14, after nearly two years service has resigned from Richland Center, Wis., and accepted a call to the First Baptist Church of Chatsworth, Ill.

F. E. Stemme, '12, pastor of First Congregational Church at Berwick, Ia., held union meetings in August with the M. E. Church and reports much blessing on the work.

James Ostema, '03, after a pastorate of nineteen months in the Lawndale Tabernacle, accepted a call to the pastorate of the Community Congregational Church, Chicago, beginning September 2.

Harry Dixon Loes, '15, has been with the Burke-Hobbs Party for one year as soloist and musical director, and now is associated with George E. Moody party for the remainder of this year.

W. Teeuwissen, '16, has accepted a call to a position as Religious Work Director with the Y. M. C. A. in the cantonment at Rockford, Ill. He began his new duties September 14.

Vincent Mulligan, '15, is with the Army Medical Corps in France. He has enjoyed working occasionally with the Soldiers' Christian Association, and says it is doing a splendid work for the Lord.

Clarence S. Smith, '15, who for the past year and a half has been laboring in the Michigan United Brethren Conference, has been appointed by the Miami Conference of Ohio to serve the West Elkton (O.) United Brethren Church.

Rev. Wm. T. Russell, '08, has been installed as pastor of the Presbyterian church at Holyoke, Colo. Mr. Russell had the honor of being appointed as a representative of the Board of Home Missions of the Presbyterian Church to attend the summer school at Estes Park, Colo.

A. D. Weir, '95, writes as follows: "I have finished the course of training for the Y. M. C. A. war work at Estes Park and have an

appointment as a war work secretary; and have been assigned to Camp Clark, American Lake, Wash., where I take up my new work September 15."

Clara Mabel Nelson, '00, writes: "I am closing fifteen years of service in the New First Congregational Church, Chicago, having come directly here after my two years' course at the Institute. I am to take a year's work at the Congregational Training School for Women, beginning October 1."

Miss N. Grace Coolidge, a recent student, is now making a canvass of the Polish work in the vicinity of her home, Greenfield, Mass. The hope is that the Baptist State Missionary Society may be able to assume a work among them of which she will have charge. She asks our prayers to this end.

Frank R. Dudley, '13, pastor of the Presbyterian church at Azusa, Cal., has been given a six months' leave of absence from his church to become a member of the Religious Work Corps stationed at Camp Kearney, Linda Vista, Cal. There will be seven members of the corps and they will have entire charge of all religious work for many thousand men.

Mrs. R. S. Coulter, '14, while attending her invalid mother at Girard, Ill., the past year, was asked to teach a women's Bible class. One of the members writes of her: "We invited her to our meetings and finally gave the class over to her. She did us much good, teaching us to study systematically, by book and by chapters. She won the hearts of all by her sweet Christian character."

Rev. Hodge Yessayan, '13, of Cesarea, Armenia, has been doing missionary work among the Armenians and Greeks of Chicago, under the auspices of the Chicago Tract Society. Mr. Yessayan is also a graduate of the Chicago Theological Seminary, and has now accepted the pastorate of the Congregational church at Mott, N. D. He had the misfortune of losing all the members of his family in the last massacres of Armenia.

J. Wesley Smiley, '12, since graduation has been in home missionary work in Alberta Province, Canada. He is now taking the regular course for the Methodist ministry, spending five months in the field and seven months at college. When he returns to college October 1 he says his field, covering two missions and eight preaching places, will be left without a pastor. He is the only Protestant preacher in that territory.

A letter from William E. Pietsch, '12, was recently received, from which we quote the following: "Since the first of the year the Lord has changed our plans and instead of going to China as we expected to do last February we have become interested in the work right here in Honolulu that we expected to do

in China. We have opened a home for poor untrained women and children. We have seventy-five at the Home at present and are just moving to a fifteen acre farm. There are nine different nationalities at the Home and you can understand what varied problems we have. We ask for your prayers,—both the faculty and the student body. We look back with pleasure to the happy season spent with you all."

Rev. Wm. Iley, '11, of Bruce, Wis., writes appreciatingly of his stay at the Institute. He says it is bearing fruit to the glory of God and to the extension of His kingdom. Mr. Iley is pastor of a circuit, having three churches and one schoolhouse. His territory covers nearly fifty miles, over which he travels with a horse and buggy, one church being eighteen miles away. He preaches three times every Sunday. He is rejoicing over a revival meeting recently held with Mr. and Mrs. J. J. Pease, '12, there being fifty conversions, resulting in all but two American families uniting with the church, with an attendance at prayer meeting of forty. This was at Comstock, Wis. At another charge at McKinley there were 26 decisions for Christ.

Mr. Homer A. Hammontree, of the Extension Department, has been serving as chorister at the First Presbyterian Church, of Greensboro, North Carolina, for several months. Upon the closing of his engagement, the Session and Deaconate of the church unanimously adopted the following resolutions:

"Resolved, That this joint body of officers of the First Presbyterian Church of Greensboro, North Carolina, express to Mr. Homer Hammontree its deep satisfaction with and appreciation of the splendid services he has rendered to this church for the last three or four months. Mr. Hammontree came to us a stranger and in a few days, by his pleasing personality and by the force of his character, has established himself firmly in the affections of the officers and of the congregation. He has in this short time built up a splendid choir and has done much to improve the singing of the Sunday-school and of the congregation. But this has been only part of his work. He has held a very large number of evangelistic meetings with the pastor, and has been of the greatest service in all lines of Christian work. He has taken an active part in the Sunday-school and in the Men's Bible Class, and in all of these capacities his work has been most gratifying and useful.

"Resolved, Further, that we see him leave with the most sincere regret, and were it not for the fact that he feels that he can do greater service in the evangelistic field we would use our best endeavors to make permanent his relationship with this church."

Hugh Ash, '13, and his work in building up the New York Settlement Presbyterian Church at Hamilton, Mo., received quite a lengthy write-up in one of the secular daily papers of that city. Less than two years ago Mr. Ash was called as pastor to serve half time. Within a year from that date the membership was strong enough to call Mr. and Mrs. Ash (Gladys Pipe, '13) to devote their entire time to the work.

FROM PRIVATE H. WOOLNOUGH (529054)

"Somewhere in France.

"August 9, 1917.

"My dear Dr. Gray:

"I am just dropping a few lines to you, thinking you would appreciate such from one of the old members of the great Institute family. I know how interested you are to learn of their whereabouts and well-being after leaving home.

"You will observe that I am in the war zone. I have been here about two months, and experienced already what modern warfare means. I have lodged in the much-talked about dug-out, trudded along in the trenches, witnessed the result of shot and shell, etc. I assure you the environment is not at all desirable, but what does one think of that, when he knows that the cause he is engaged in is a righteous one?

"I am connected with the Eighth Canadian Field Ambulance, B. E. F. France, which address will find me.

"We fare well, comparatively. Just now our unit is out for a rest, some distance behind the line, where we have charge of a small hospital. The surroundings are congenial, right out in the country, amid flowing fields of grain and other growing crops.

"Spiritually, we have church parades, Y. M. C. A. and Church Army meetings, conducted by the chaplains. I never appreciated so much the sweetness of God's Word as now. Since coming over here I have very profitably re-read the epistles of Paul, and am now in his second one to Timothy. I was much struck with 2 Timothy 2:4 this morning.

"My two brothers are embroiled, one in the Cheshires, and the other in the Coldstream Guards. The former has spent ten months at the front, when he received injury to his left hand coming in contact with barbed wire, while crawling on his hands and knees on patrol duty. He has recovered, and expects to return soon.

"I presume the whole of the States are very active in view of entering the fray. Already a (cut by censor) * * * I hope I shall run up against some of them.

"May I now ask a favor of you. I am re-

luctant to doing so, but a little such reading as "The Christian Workers Magazine" contains is scarce, therefore if you could kindly forward me one, just one occasionally, as more than one will be an encumbrance, I would appreciate it very much indeed. Perhaps some one would delight in being responsible in forwarding me their old one. An old one will be as acceptable as a new one.

"Post graduates J. A. Johnson and L. Kelly came over with me, but are not with me now. We were all divided when we reached France.

"I trust the Institute is progressing favorably.

"This month, I recall, will conclude the summer term. I trust a good number of new students will be forthcoming for the new term, that the war fever will not hurt the usual attendance very much, but I presume it will affect it somewhat.

"Kindly convey my regards to Drs. Fitzwater and Ralston, Messrs. Fellers, Haavind, Pope, Sutcliffe, Meeker, Mrs. Russell, and Miss Thomas. I remain,

"Yours truly in Him,

"Henry Woolnough, '13."

BORN

To Rev. and Mrs. F. J. Keifer, '11 (Flora Daniel), a son, Thomas Henry, August 26, at Paoli, Ind.

To Mr. and Mrs. Gerhard A. Jacobson, '16, a daughter, Doris Louise, July 2, 1917, at Chicago.

To Mr. and Mrs. W. F. Linderman, '04, a son, August 29, 1917.

To Rev. and Mrs. F. E. Logee (Evelyn Shearer, '14), a son, Floyd Emerson, Jr., August 24, 1917, at Monon, Ind.

To Mr. and Mrs. Amos Oyer, a daughter, Ethelyn Sarah, September 5, 1917, at Chicago.

To Rev. Arthur Grunewald, '10, and Mrs. Grunewald (Alice Oosterhuis), a daughter, Alice Miriam, August 26, 1917, at Wild Rose, Wis.

MARRIED

Murray Ness, '17, and Mary M. Ruler, at Washington, D. C., July 23.

Clarence R. Ferguson, '14, and Ethel Closson, '13, and H. Framer Smith, '13, and Mary Closson, '13. A double wedding at Independence, Ia., September 12, 1917.

William Douglas McCallum and Jessie Libby Hagerty, '98, August 24, 1917, at Spokane, Wash. At home at Nighthawk, Wash.

Carl Edwin Andrews, '16, and Bertha May Bell, '05, July 16, 1917, at New York City. At home at Torrington, Conn.

DIED

Eldo H. Johnson, '09, died Sept. 12, at Ottawa, Ill., after an illness of several months.

The Gospel in Print

TASTE IS CHANGING

How War Modifies the Call for Books

Since the war began, publishers and librarians are agreed, there has been a great revival of interest in serious literature. People are turning more and more from light, frivolous fiction to books dealing with vital aspects of life—history, philosophy, science and the like.

This is a most desirable development. But to produce fully beneficent results it needs to be followed by a secondary development—the revival of home libraries.

Good books should be owned as well as read. They should be owned in order that they may be read often.

A good book—a really good book—contains so much that it cannot be adequately taken in by a single reading. Besides, if read only once, much of its inspiration and information is likely soon to fade from the reader's consciousness.

Therefore it ought to be owned so that in leisure moments it may be picked up again and again. Thus its message will be fully and lastingly conveyed, to the enrichment of the lives of those who read and reread it.

Of course, this does not mean that people should read only books which they can afford to own.

Many good books are too expensive to be widely bought. And most people cannot afford to build up a large home library.

Accordingly the public library should be used, and used often. But, in addition, whenever a book seems to be specially significant, the effort should be made to acquire it as a personal possession.

This may involve some sacrifice. But sacrifices made in order that good books may be bought are in reality most profitable investments.

There are many ways in which people thoughtlessly waste money. A little reflection will disclose some means of saving for book buying. And good books frequently read and thoughtfully considered always return most handsome dividends.

If, therefore, your home is now without books, begin at once to start a library of your own.

But don't go at this with a rush. Buy your mental food as you would buy food for your body, making an intelligent effort to get only what is really wholesome and nourishing.

And put your books in the pleasantest room in your house. Don't stow them in out-of-the-way corners.

(Concluded on page 157.)

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named from August 10 to September 10, 1917, inclusive:

Prison Book Fund:

Pennsylvania, 916 books, and 300 Gospels.
Kansas, 240 books, and 240 Gospels.
California, 75 books, and 75 Gospels.
Arizona, 100 books, and 175 Gospels.
Maryland, 950 books.
Georgia, 30 books, and 30 Gospels.
New Mexico, 100 books, and 125 Gospels.
Alabama, 20 books, and 20 Gospels.

Army and Navy Book Fund:

New York, 1,350 books, 1,350 Gospels, and 100 Pocket Treasury.
Oregon, 7 Gospels.
Georgia, 450 books, and 750 Pocket Treasury.
Illinois, 1,257 books, 500 Gospels, 1,000 Pocket Treasury, and tracts.
Virginia, 210 Gospels.
Florida, 100 Gospels.
Missouri, 180 books.
Ohio, 50 Gospels, and 30 Pocket Treasury.
Tennessee, 200 Gospels, and 550 Pocket Treasury.
Michigan, 100 books, and 25 Gospels.
Maryland, 23 books, and 100 Gospels.
Kansas, 150 Pocket Treasury.
Pennsylvania, 250 books, 300 Gospels, and 160 Pocket Treasury.
Rhode Island, 500 books, and 1,000 Gospels.
New Jersey, 250 books, and 75 Gospels.
Iowa, 24 Gospels.
Arkansas-Texas, 210 Gospels, and tracts.
Massachusetts, 44 books, 315 Gospels, and 300 Pocket Treasury.
New Hampshire, 300 Gospels.
Washington, 62 books, and 25 Gospels.
Rizal, F. I., 100 Gospels.
Indiana, 200 Gospels.
Texas, 1 book, and 500 Pocket Treasury.
North Dakota, 250 Gospels, and 250 Pocket Treasury.

Spanish "Way to God" Book Fund:

Argentine, S. A., 100 books.
Guam, Guam, 20 books.
Donna, Tex., 20 books, and 20 Gospels.
Colombia, S. A., 20 books.
Mayaguez, P. R., 100 books.
Juana Diaz, P. R., 100 books.
Ponce, P. R., 8 books.

Hospital Book Fund:

Illinois, 300 Gospels.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from August 10, 1917, to September 8, 1917, inclusive:

Army and Navy Book Fund:

79 Contributions.....	\$367.65
Prison Book Fund:	
32 Contributions.....	96.65
Africa Book Fund:	
1 Contribution.....	5.00
Alaska Book Fund:	
1 Contribution.....	5.00
Fire Station Book Fund:	
1 Contribution.....	3.00
Hospital Book Fund:	
3 Contributions.....	7.25
India Book Fund:	
1 Contribution.....	5.00
Lumber Camp Book Fund:	
4 Contributions.....	6.25
Miners' Book Fund:	
1 Contribution.....	3.00
Mountain Book Fund:	
2 Contributions.....	5.25
Spanish "Way to God" Book Fund:	
1 Contribution.....	10.00

GET YOUR FALL SUIT At Ward's and Save Money

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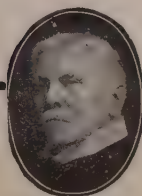
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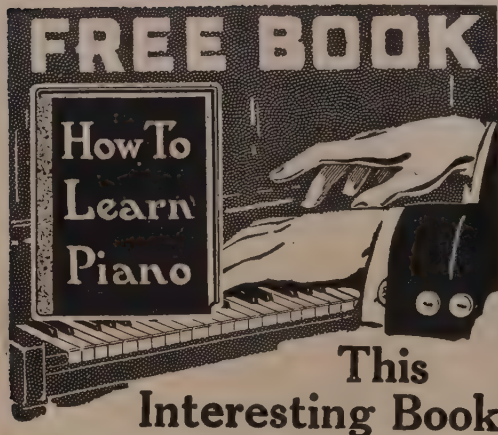
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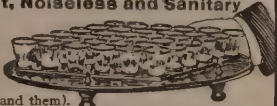
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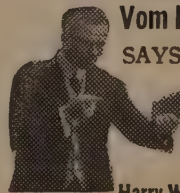
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(Continued from page 129.)

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(Continued from page 151.)

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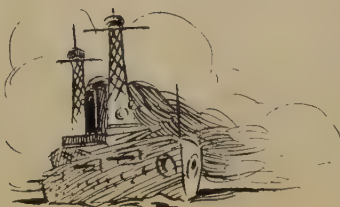
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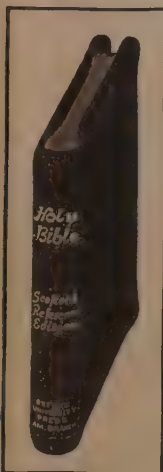
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May, 1919

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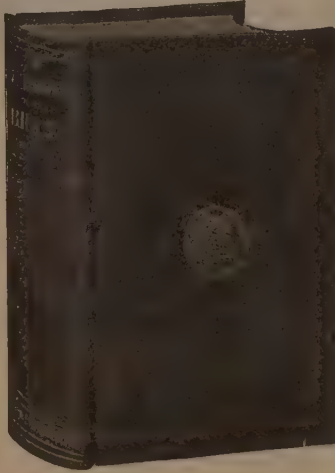
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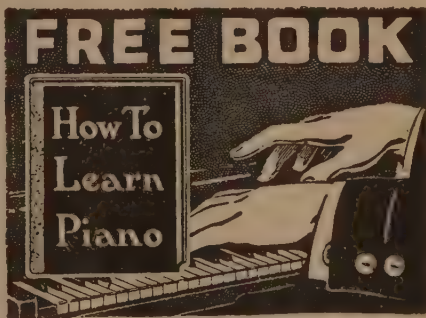
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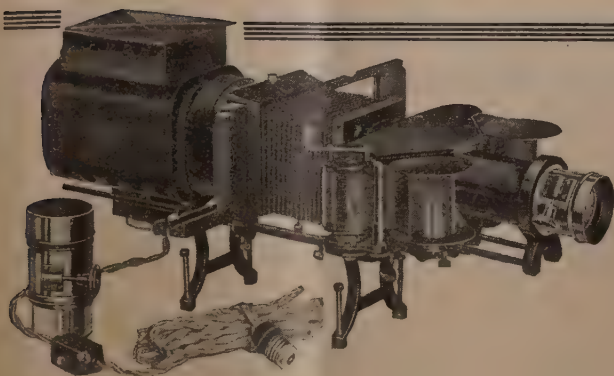
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A Commendation and an Appeal from Dr. Gray

After the Bible, a concordance, a Bible dictionary and, perhaps, an all-round work like Angus' "Bible Hand-Book," the next book I would recommend as indispensable for the library of the pastor, missionary or Christian worker of today is, "**Christianity and Anti-Christianity in Their Final Conflict**," by Rev. Samuel J. Andrews, he who wrote "The Life of Our Lord," which is recognized as the best history of Christ, from the chronological standpoint ever published.

Dr. Andrews was not only a Bible student of exceptional insight and breadth of vision, but a prophet for these times beyond any man I know.

In this work he is dealing with the conflict in which we are now engaged, treating, first, of the teachings of the Old and New Testaments respecting the Antichrist and the falling away of the church, and then the tendencies which are preparing the way for the final climax of the age. These tendencies include modern philosophy, Biblical criticism, science, literature and Christian socialism, leading up to the deification of humanity. The book concludes with a foreview of the actual reign of the Antichrist on earth as the head of the nations, and a study of the Church of that period.

Pastors, missionaries, Sunday-school teachers and social workers, bear with me if I say, **YOU MUST READ THIS BOOK.** Here are no wild fancies, no foolish setting of times and seasons, no crude and sensational interpretations of prophecy, but a calm setting forth of **WHAT THE BIBLE SAYS ON THE MOST IMPORTANT SUBJECT FOR THESE TIMES.** The Christian leader who does not know these things is **NO** leader, but the blind leading the blind. And, oh, there are so many of such leaders!

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Do you see the enormity of the task? Have these scattered sheep no claim upon you? Was it not the Jew who gave the Gospel first to the Gentiles? Can you hush your conscience by a delusion that the "Jews are cast off now"? Suppose Paul had said in his heart, "the Gentiles are cast off," where would you be today? How many Jews will there be in heaven because you prayed? Or because you gave?

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THE Christian Workers Magazine

May, 1919

Editorial Notes

"In all things we are more than conquerors through him that loved us."—Romans 8: 37.

"The man who is victorious through victory is a conqueror; but he who is victorious through defeat is more than a conqueror and that was the case with Paul.

"In the light of this read what he says in 2 Corinthians 2: 14, 'Thanks be unto God which always leadeth us in triumph in Christ' (R. V.).

"His purpose once had been to bring back Christians from Damascus bound to his chariot, and to lead them into the city of Jerusalem like a Roman conqueror rejoicing over them as slaves, and thus to have a triumphal entry. But instead of that the Lord met him on the way, and he was chained to Messiah's chariot. Therefore he says, 'Thanks be to God who always leadeth us in triumph.'

"His great joy is not only to be defeated, but to be led as a captive chained to Emmanuel's chariot. In this sense he was not only a conqueror, but more than a conqueror."

—A. J. Gordon.

✱ ✱ ✱

"The British Government eventually found by actual experience that it was better to make men moral than to try to make immorality safe." This luminous sentence occurs in an Army report attributing

Reconstruction the improved health of the soldiers to the personal influence of the commanding officers who induced their men to lead morally good, healthy lives.

The reference is primarily to sexual indulgence and its results in venereal diseases, but the application has a much wider scope. It is better to make men temperate and sober for example, than to try to get rid of the manufacture and sale of intoxicants.

However, our chief reason for quoting the remark bears upon the great function of the church to preach the gospel to every creature. Men are now talking about a reconstruction period and advancing theories about building up the social, political and moral fabric that has been so shaken by the war. It is all right for publicists and political reformers to talk

about these things, but when theological professors, Christian pastors and editors are being carried away in the popular trend so as to talk about almost nothing else, one pauses to ask if they have forgotten their calling, or if they have any reason to believe that its potency is impaired?

Here is a young clergyman just returning from military service, who wishes information as to the "most helpful books in connection with the reconstruction of our thought life, the need of the world, thinking God, Christ, the problems of humanity, etc."

What possibly, can he mean? Is there any book capable of answering such a demand except the Word of God which liveth and abideth forever? One can understand that he may need an enrichment of his library along the line of hermeneutics or apologetics, and that his own experience may require quickening in the life of God, but outside of that will he say that either the world or humanity has changed? Is there any need existing today that has not in essence existed since sin first appeared? Is there anything new about God or about Christ, that will not break forth to our understandings from the page of inspiration?

To get back to the Army report, it is better to make men true disciples of Christ than to try to improve the world in which they live. This is not to say that there is no need of improvement, neither is it a sneer at the self-sacrificing efforts of humanitarians to whom all of us are under deepest obligation; but it is a call to the exponents of Christianity to do what the shoemaker should do, stick to his last.

This is the day for sound, evangelical preaching, for Bible teaching, for evangelism, for the family altar, for old-fashioned catechetical teaching of the children. If the church is to change its methods as the world is vociferating that it must, let it be a change in the direction of a spiritual renaissance. Let us get back to the days of Whitefield and Wesley; of Jonathan Edwards and David Brainerd; of Adoniram Judson, of Finney and Nettleton and Lyman Beecher; the days of Methodist revivals; the days when "Thus saith the Lord" was spoken with authority; when men trembled under conviction of sin; when the mourner's bench

and the inquiry meeting had some meaning in them, and when the bells of heaven rang for penitent sinners returning to the Lord.

It is better to save men out of the world than to make the world safe for men to live in. And strange to say, the more men who are thus saved, the safer becomes the world in which they live.



Our chance has come at last, happy day! That is to say, it is at least in sight. We have waited long and almost without hope, but now that a Middle Class Union has been formed in England, may we not soon inaugurate one in the United States?

Middle Class Union This English union embraces in its present and potential membership all the millions who work with brain or pen, and is intended to protect them against legislative and industrial tyranny, and it is time. It will "fight to remove unfair burdens already placed on the middle class, to compel members of the working class to pay income taxes equally with the members of middle class and to prevent the passage of new laws which unjustly affect the middle class."

At a meeting in London early in March, earnest and passionate speeches were made, and the chairman denounced the government "for paying \$5,000,000 a week out of work donations to people who, during the war, extorted extravagant wages from the necessities of the country, while during the same period the great middle class had received smaller incomes than normally and had done as much as any, in men, and money and courage, to win the war."

To be serious, we are not speaking for ourselves personally, nor indeed for any of the middle class in this country who know and who trust the Lord. We have suffered and are suffering, but we are not looking to labor unions nor human brotherhoods of any kind to aid us, but to the Living God who has never failed.

But we are speaking for the great mass of our fellowmen who, belonging to the middle class with ourselves, and yet not knowing the God whom we know, are suffering without any hope except as they shall be able to better conditions for themselves.

These men and women are between the upper and the nether millstones. What between the extortion of some of the big operators on the one hand and that of the Labor Unions on the other their case is hard. A union of some sort with the weapons of the strike and the boycott seems to be their only chance in this selfish and cruel world. For years it has been talked about, and now if it has really come, we may expect war to the hilt.

O, what a tangle is that of the human race today! Who but God can find the thread that will unravel it, and make it answer the real purpose of love and happiness for which it was

created? Where, except in Christ, can real brotherhood be found? How long, O, how long, will it be ere men will come to know this, and willingly take that yoke upon them by which they shall find rest to their souls!



"The world is growing better all the time," is the slogan of the modern mind. And when you ask for proof, the multiplication of material comforts holds a large place in the argument.

Perils of Civilization But material comforts multiply moral crimes. For example, as roads are improved and automobiles are becoming more commonly used, robberies in small towns and cities are increasing in number and violence. To quote the *Chicago Tribune*, "Robberies are fortified in the use of fast cars and feel additionally secure as highways are bettered." The editor says relief lies only in a thorough system of police, and he advocates a state constabulary.

And so the ball keeps rolling. As we get more, we require more protection to keep it. And by and by the protection will need protection and we will provide that; and so we will keep piling up betterments on betterments until one day the pile will topple over by its own weight.

Nevertheless we believe in a constabulary. Let us have all the protection the world can give, for God often uses the things that are at hand for the execution of His gracious purposes toward His people. However, our business is to increase the number of His people by faithfully testifying to His Son. We are not looking for a better world without God, but we have little doubt that when His Kingdom is set up all the material comforts and advantages of "civilization" that are being increased in these days, will do their full share to make up the joys of that people as long as the earth shall stand.



The Chicago Hebrew Mission has arranged to hold its Annual Conference on behalf of Israel, at the Auditorium of The Moody Bible Institute (Chicago Ave. & N. La Salle St.) May 20-23 inclusive. **Hebrew Conference** The Institute faculty and students will co-operate with the Mission in making the Conference a blessing to the greatest possible numbers.

An announcement concerning the speakers and subjects will be made later; but friends of Israel, who discern the signs of the times, are asked to pray that this Conference shall be greatly blessed of God, and aid to bring about His purposes concerning this people, so long in spiritual blindness and unbelief. For information regarding the Conference, entertainment, etc., write Supt. Norman H. Camp, 1505 S. Sawyer Ave., Chicago, Ill.

During the months of January and February,

the Chicago Hebrew Mission has conducted a systematic house to house distribution of tracts in the three large Jewish districts of Chicago in which they are laboring. The missionaries placed one tract in English and one in Yiddish in each home at which they called, and during the two months distributed a total of 86,526 tracts, making 40,028 calls, and in this way evangelizing approximately 200,000 people. The workers are now re-visiting this same territory with Bibles, Testaments, and Gospels. The

readers of *The Christian Workers Magazine* are asked to pray for God's blessing upon this special effort to reach the 300,000 Jews of Chicago.

Advocates of woman suffrage who have expected it to reform and elevate politics, must have experienced a shock when the recent election in Chicago revealed that **A Purer Ballot** three out of every four women who voted, voted "wet."

The President and the Pope

Editorial

ONE of the strongest utterances of a politico-religious character that we have read for some time is that of Dr. R. A. Torrey, entitled, "Our President's Colossal Blunder." It appeared originally in *The King's Business*, and has since been put in leaflet form (1c each, 10c per dozen, at the Biola Book Room, Los Angeles, Calif.).

Copies of it should be widely scattered in our Protestant communities, not to extend criticism of the President, but to awaken sleepers to the increasing peril from the Roman Catholic hierarchy.

The article deals with the President's visit to the Pope, which, by the way, attracted so little attention from the press in the part of the country where we were at the time, that we do not remember having noticed it.

"King George of England came to see the President first" observes Dr. Torrey. "King Albert of Belgium welcomed him with great honor. The king of Italy visited him first in Paris and afterwards went a long ways to meet him in Italy. But President Wilson went to see the Pope instead of the Pope coming to see him, and permitted the Pope to make the conditions under which alone he would receive him."

But the startling thing in the article is the quotations it contains from Roman Catholic sources. After affirming that the two great perils of the country at the present day are Bolshevism and Romanism, the writer demonstrates that Rome is not concealing her aims regarding America by the following from the *National Catholic Register*: "It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of His Kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service."

"God has doubly blessed the Catholic Church of America by placing one of its most faith-

ful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson, together with the Democratic Party.

"Other presidents have feared the power of the holy church and have courted its support, politically, by granting it childish favors, which deceived no one. But this is the first time in the history of the country when the president and a great political party have openly sought an equal and honest alliance with the Catholic Church.

"And before seeking this political alliance, the President and his party have shown their good faith by works. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American Army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.

"The Catholics will soon have an opportunity to prove their appreciation of President Wilson's friendship and at the same time increase their political prestige and strength." Further on the writer says: "Every Catholic must awake to his duty and stand by his church and President Wilson."

Dr. Torrey truly says that these Roman Catholic words should startle the most indifferent and somnolent of us and arouse us into a sense of the deadly peril of the hour.

Democracy at the Cross Roads

Editorial

WE HAVE recently been reading a smart little book with the title at the head of this article.

The Literary Digest speaks of its author, Miss Maude D. Petre, as England's foremost woman philosopher, a radical in politics.

In the book she thus speaks of herself:—

"In spite of contrary influences and surroundings, I was democratically disposed from my early years. I had even a romantic attraction for a purely communistic form of society in which all men should be equal, and still more, all men should be friends.

"Life, and the opportunities it has vouchsafed me of coming closer to all that I had only viewed from a distance, has not changed those dispositions, though it has taught me how easy it is to alter the form without changing the substance, and to take words for realities."

The genesis of her book was the remark of a wounded soldier to whom she ministered in a hospital, who said: "After the war we are going to have a workingman's world."

"To his uneducated mind," as she remarks, "the proper return of the people from any hardships they had endured, would be a world in which they could make everything good to themselves at the expense of others." Upon which she comments that "if such a spirit were to prevail, then the world might become safe for democracy, but democracy would certainly not be safe for the world."

In other words, in her view, the seat of power might be shifted from an aristocracy, or autocracy, to a democracy, without the elimination of its vices, and there might be new rulers with all the faults and ambitions of the old ones, minus the training and experience of the old ones. Or to put it in another way, a democratic form of political life is not in itself more disinterested than any other form. It may abolish selfish privilege in one way and initiate it in another. It may give men more advantages without leading them on to a nobler use of them. It may distribute values differently without changing the system of values. More money

and less work is a good program, but it is not necessarily a program of human love and brotherhood, nor even of moral betterment.

Miss Petre does not believe that the poor as such are one whit better than the rich, or that material poverty has any essential connection with poverty of spirit. To speak bluntly, she thinks that the leaders of labor should have done with the faults of others and begin to think seriously of their own.

This author expresses the convictions we have held personally for a long while, and indeed no other convictions are possible to a student of the Bible which so plainly teaches that the individual is the key to the social and political, and that the world must be regenerated on the inside before it can be permanently and beneficently changed on the outside.

Therefore, whatever revolutions are taking place, or about to take place, the work of the gospel preacher or the Christian worker remains the same. He is to testify the gospel of the grace of God and proclaim the unsearchable riches of Christ. He is to seek to take out from among both Jews and Gentiles a people for the name of God, and he need expect no easier task in the future than in the past.

As a matter of fact, the democratic form of government is the last and supreme attempt of the Gentiles at world dominion, and it will prove a failure like all its predecessors. So supreme a failure will it be that the kings of the earth, the aristocrats and the autocrats will come together at length, and "for one hour," consent to give their power and authority to the "beast." The superman will thus take control and that will mean the end, not the end of the world, but the end of the Gentile age.

Christ will then come and slay that wicked one with the breath of His mouth and destroy him with the brightness of His coming. That is to say, "In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44).

AMERICA'S ANSWER

By Mrs. Jessie Noble Phillips

We heard the call from Flanders' Field
Where Britons died but did not yield;
We grasped the torch and held it high.
'Twas not in vain that ye did die
On Flanders' Fields.

The poppies still their flaming red
Wave by each cross that marks your dead,
The larks sing sweetly as before,
But the voice of guns is heard no more
On Flanders' Fields.

Sleep, soldiers brave, the call ye gave
Found kindred hearts across the wave:
And God our arms with victory blessed.
Sleep on, ye brave, and take your rest
In Flanders' Fields.

Dr. Snowden's Book on the Second Coming of Christ

By Rev. J. H. Ralston, D. D.

OF THE many books appearing within the last five years on the second coming of the Lord, one of the most pretentious is by Rev. James H. Snowden, D. D., LL. D., Professor of Systematic Theology in the Western Theological Seminary at Pittsburgh, Pa. The volume is announced as "one of the first authoritative considerations of the subject published within the last half century." What authority is behind it is not clearly stated but the book is dedicated, it is presumed, *con amore*, to the president of the institution named, the Rev. James A. Kelso, D. D.

Two Methodist clergymen, Doctors Sheldon and Eckman, have put out books on the same subject recently. The Baptist, Professor Shailer Mathews, has written a booklet on the same subject that has received wide attention, and another Baptist, Professor Shirley Jackson Case of the University of Chicago, has written quite a formidable book. Now Dr. Snowden, a Presbyterian, comes out with his book, all these being post-millennial. Other books and booklets, and magazine articles on the same side, have been coming out in goodly number, all apparently attempting to stem the tide of premillennialism, that Mr. William T. Ellis, the well known newspaper man, says is widely prevalent, many clergymen devoting most of their sermons to teaching it.

As several of these books are written by professors in theological or divinity schools, it may evidence some concern lest premillennialism may prevent students from going to those schools, going rather to the Bible Institutes of the country where the belief is almost universally held. If the theological and divinity schools prefer to officially declare for postmillennialism, they may well ask whether their students, if given both sides of the controversy, would so elect. A prominent Presbyterian seminary recently had a debate on the second advent and the millennium, and when a vote was taken as to the strength of the arguments, it resulted in 34 to 29 in favor of the postmillenarians, almost an equal division. The traditions of the seminary were postmillennial, and the professor conducting the debate had been speaking very strongly against premillennialism previous thereto.

Dr. Snowden's Reversal of View

Dr. Snowden claims to have been a premillennarian, having accepted the teachings of the Rev. Samuel H. Kellogg, D. D., who occupied the chair of theology in the Western Seminary where Dr. Snowden was a student and who was driven from his position because of his premillennial teachings. Dr. Snowden now claims

to have been converted to the postmillennial view by reading "The Second Advent" by Dr. David Brown, a postmillennarian who wrote some seventy-five or more years ago. It is interesting to note that Dr. Snowden has been recognized by his friends and admirers as belonging to the liberal school in theology, formerly holding the plural authorship of Isaiah, that the book of Daniel belongs to the second century before Christ, and other things that belong to higher critical teaching. He has written several books on metaphysics and Christian philosophy, and is looked upon as an idealist, his idealism coming to the surface more than once in the book under review.

The book might be criticized because of the inadequate treatment of some aspects of the second coming and the practical ignoring of others, but only those considered in the book will enter into this review, which will not take up the book chapter by chapter but will consider some outstanding features of the book without respect to where they occur in it. Indeed, some of these are considered, or touched upon, in different parts of the book. The aim has been to read and study the book carefully in order to discover its framework and to present its purport.

Pessimism and the Second Coming

This is spoken of first because it at once appeals to sentiment and prejudice, and with most people these are powerful, and shut the door to investigation. A pessimist can hardly be tolerated. Dr. Snowden is quite careful about depicting the present political and social aspects of the world, and changes the popular words, "All's right with the world" to "All will be right with the world." With him the premillennarian has everything wrong with the world and everything getting worse and worse. He quotes at considerable length from certain premillennarians who stress this matter. He is very careful, however, to keep the reader from looking beyond the premillennial unsatisfactory world to the glories and joys of the renovated earth at the coming of the Lord.

But we ask, who is the pessimist—the man who depicts things precisely as they are and cites Scripture as to what they will be, and then brings forward the certainty that present condition will be succeeded by a condition that will be beyond any Utopian dreams? Or, is it the man that insists that everything is satisfactory, when never in the history of the world were they more unsatisfactory and steadily growing worse, and insists that the only hope of the prevalence

of righteousness and of universal peace will be the result of processes now going on?

Five years ago, Dr. Snowden and his friends were predicting the early furling of battle flags, the establishment of the federation of the world, the fulfilment of prophecy as to the swords and the spears. But what an awakening did they have! Is there much comfort to the person longing that permanent peace be attained, in the assurance that Dr. Snowden gives, that in some millenniums the process of world conversion will have been completed? Premillenarians do not worry a moment as to the outcome of present unprecedented world conditions. They know that they are but the symptoms of the day of deliverance which will come to all the creation travelling in pain together until now, when He who made all shall come to take His place as the fulfilment of God's oath.

"Watching" and the Second Coming

Advancing towards Dr. Snowden's chief argument, we must notice what he says about watching. He cannot shut his eyes to several injunctions to watch, and devotes an entire chapter to the topic. He first berates premillenarians that they do not define watching, and ridicules them by suggesting star gazing, jabbing of their noses against the window panes, while looking for Jesus. He says premillenarians make watching to be "the holding of prophetic conferences and carrying on a propaganda to convert Christians to their views."

If he had consulted *Premillennial Essays* from which he elsewhere quotes, he would find that the premillennial belief as to watching is "wakefulness, alertness, activity and circumspection." That is certainly sufficient, but it is something beyond what he says watching should be. He should keep in mind that this conception of watchfulness is precisely the conception of Dr. A. A. Hodge, one of his former teachers in theology, who says, "The designed effect of the attitude of uncertainty with regard to the time of the second advent and the general judgment, in which the saints are placed, is that they should regard it as always immediately impending" (*Commentary on the Confession of Faith*, page 536).

The premillenarian Paul, urged the Philippian Christians to have their conversation in heaven, from whence they were *looking* for the Saviour; and he said to the Thessalonian and Corinthian Christians that they should *wait* for the coming of the Lord; these injunctions containing the conception of watchfulness as defined above.

How does Dr. Snowden define watchfulness? It consists in just attending to our appointed duty and daily round of work. In brief, it is attending to our own business. Now all this is conceded by premillenarians as embraced in watching; but there must be the forward longing look, the longing that has been expressed

in seraphic language by such saints as Samuel Rutherford, Richard Baxter, and scores of others, and in many of our most stirring hymns.

Dr. Snowden would have all Christians hard at work building up the kingdom of God, a work what he says will stretch over vast vistas of time before Christ will appear to "wind up the world." With the absolute certainty that the coming of Christ will not be until a very remote future, men will not trouble themselves to look for the coming Bridegroom, and they will do as the vast body of postmillenarians have done, absolutely ignore the whole question.

"Matthew 28: 18-20"

Dr. Snowden has what may be called his palm-ary argument in setting forth Matthew 28: 18-20 as being a command to convert the world. He sometimes befogs his readers by using the term "Christianize the world," but before leaving the subject he makes the terms "convert" and "Christianize" synonymous.

After giving, on pages 93 and 94, the positions of the premillenarians and postmillenarians, the first claiming that the purpose of the gospel is the witnessing to all nations, and the second claiming that the purpose is to convert all nations, he says, "This is the decisive point and difference between the two theories, and by this point they stand or fall." He then presents the passage of Scripture, and says that the injunction to "make disciples," means to "convert into disciples." "The preaching or evangelizing should result in actual conversion" (page 94). He says "all authority" and "I am with you" are the two abutments on which this mighty arch of the conversion of the world rests (page 102). He more emphatically rests his argument *on that one passage* than premillenarians rest their argument respecting the millennium on Revelation 20:1-10.

He seems astonished that premillenarians have not used Matthew 28: 18-20 to show the purpose of the gospel in the world, but have used instead Matthew 24: 14: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

The reason is not difficult to discover. Premillenarians take Matthew 24: 14 as presenting the purpose and Matthew 28: 18-20 as presenting the method of carrying out the purpose. The premillenarian in his witnessing does not simply give testimony, but he endeavors to make disciples and to teach all things that Christ would have them do. For nineteen hundred years no nation has been converted, although high hopes have been indulged now and then that certain nations were about to come over en masse to the Christian faith. It would be exceedingly difficult to find a community of any extent altogether converted. If Matthew

28: 18-20 expresses the purpose of the gospel, it has failed for nineteen hundred years.

Dr. Snowden brings the charge that certain missionaries flit from point to point "witnessing," and do not establish anything of permanence.

Premillennarians Do Permanent Work

Let it be answered that the method of Paul and the apostles was that of going from city to city witnessing, and in some cases not leaving anything behind them, as at Athens; but ordinarily the witnessing was followed by organization and permanence. As a matter of fact, premillennial workers together with their witnessing establish schools, hospitals, dispensaries, etc., and it is certainly unkind to intimate that such undertakings as those of the China Inland Mission, the Africa Inland Mission, and many other great missions, where the missionaries are exclusively premillennarians, are doing ephemeral and superficial work.

In this connection, Dr. Snowden should recall that the great church boards will not favor ephemeral work, and yet some of the secretaries of such boards are premillennarians, Dr. Robert E. Speer, for instance.

It might be asked, When will this conversion of the world be accomplished at the rate it is being done now, when there are far more heathen than ever before in the Christian era? Dr. Snowden tries to make provision for that, for he says that the coming of Christ is in the "remote future," that "the world is very young," that "humanity is in its infancy," and that the centuries stretch out before us in "vast vistas" (page 275). Yet how inconsistent is he, for elsewhere he says, "When He will come and how He will come, we do not know," and also, "The second coming of Christ is a great way off" (page 81).

He elsewhere says that it is a very remote event, in which statement he violates the principle as to setting a time. The premillennarian says, "Jesus Christ may come today, tomorrow, or not for a thousand years."

Unitarian Salvation

It is interesting to note how Dr. Snowden interprets the object of the great commission: "Teaching them to observe all things whatsoever I command you." Hearing is to be translated into doing, profession into practice, creed into conduct and character, and duty into deeds. This is the living gospel which is printed in human spirit and speech and bound up in flesh and blood; this is the gospel of reality that is alive and alert and active, the gospel that is read and known of all men; the gospel that the world sees and feels and to which it pays the homage of its respect and reverence. This is Christ reduplicated in Christians and

multiplied in the world. This is the final end of the gospel, the fruit of the Spirit; this is the gospel that is the power of God unto salvation, this is salvation itself; and this is the kingdom of God in the world." (Page 101).

In spite of any protest that can be made, this is salvation by character—doing, practicing, conducting oneself properly, sustaining an admirable character, performing duty—"this is the final end of the gospel, this is salvation itself." Not a hint or a word about the "gospel" of the mercy of God in Jesus Christ, of the remission of sin, of the necessity of faith for justification, etc. This is in truth pure Unitarian salvation, the salvation for which we can hardly believe that the Western Theological Seminary stands.

In Matthew 28: 18-20 there is not a word about the method of man's salvation, but that method having been presented as Peter and Paul in their witnessing presented it, the method of carrying on the work is given. In that passage it is not commanded that the disciples preach the gospel. If Mark 16: 15 can be accepted as genuine we have that command. Dr. Snowden's great argument falls to the ground of its own weight.

"Logic" and the Second Coming

Dr. Snowden stresses "logic" and "tendencies" in opposing premillennialism. On page 196, he says: "All through this book we are not dealing with the personal motives of premillennarians, much less are we imputing to them unworthy motives; but we are dealing with the logic and spirit of their system."

It is well for Dr. Snowden to decline to deal with concrete cases of individuals as to the effects and results of premillennial views. His argument as a whole intimates that logically the adoption and practice of premillennialism would check, or entirely stop, the great work of giving the gospel to the world; or, probably, as he would prefer to put it, to stop the winning of the world to God.

He would probably insist that he is a pragmatist, and it is to that point we would like to draw his attention. The world needs, and the church is calling for, Christian beliefs that work.

Does Premillennialism Work?

In Dr. Snowden's book, he does not pretend to set forth what postmillennialism has done, and yet he has had from the third century to the sixteenth in which to find his facts. The premillennarians are not slow to say, "Come and see." For the first three centuries, A. D., even according to Dr. Snowden's concession, premillennialism was the prevailing belief of the church. In those centuries the church went forward by leaps and bounds. It spread over all the inhabited earth, and some think that the preaching of the gospel to all nations was pretty nearly realized. But, under Constantine the Great, postmillennialism came in, and for some

twelve or more centuries the world was in Pagan and Romish darkness and superstition.

With the Reformation, premillennial views came to the front again. That era is still with us, and we do not hesitate to call attention to some people who are doing things and to point to them as premillennarians. Three-fourths of all the missionaries are premillennarians. The distinguished president of Foreman College in India, well known to Dr. Snowden and greatly admired and loved by him, told the writer last summer, that he was a premillennarian. Has he been a fruitless Christian, yielding to the "logic" of his belief? This distinguished man said that probably five out of six missionaries that he knew were premillennarians.

While the vast majority of the theological professors in the seminaries are postmillennarians, is it not significant that practically all the Bible teachers in the many Bible schools of the country are premillennarians? And this class of teachers will be greatly strengthened by the coming of Dr. G. Campbell Morgan and Dr. A. C. Dixon to this country in the near future.

Where is there another church in Christendom that can equal the accomplishments of the Reformed Episcopal Church of Dr. D. M. Stearns, of Germantown, Pa., every member of which is a premillennarian? If the Presbyterian Church would give to missions as that church has been giving steadily from year to year, it would contribute a hundred and thirty millions of dollars annually to that cause, while it is now contributing a little over two millions.

Presbyterian Moderators

Does the holding of premillennial views destroy the efficiency of a minister along denominational and popular lines? Of the last seven moderators of the Presbyterian General Assembly, including the present one, at least three of them are well-known premillennarians, Dr. Mark Matthews, Dr. John Timothy Stone, and Dr. J. Wilbur Chapman. Do we need to make an apology for any one of these? Mark Matthews is easily the greatest Christian leader on the Pacific Coast. John Timothy Stone is pastor of one of the greatest churches in the country, and his personal influence is second to none in the middle West. J. Wilbur Chapman, who departed to be with his Lord last Christmas, was the most influential minister of the Presbyterian denomination at the time of his death, and was at the head of the New Era Movement.

The great body of evangelists in this country are, almost to a man, premillennarians. In view of these facts, where does "logic" go? The logic of Calvinism would result in sitting with folded hands and letting predestination do the work, but the fact is that Calvinism is a most pragmatic belief.

"Scholarship" and the Second Coming

As might be expected, Dr. Snowden makes as

much as he can of "scholarship." In his objections to premillennialism, he presents it as his last, and it is the unlucky thirteenth, argument.

But he walks a little softly here, for after taking a glance over the past, he admits that many scholars formerly held this view, and he is so uncertain of the present that he says, "We think scholarship is drifting in its thought and life more and more to the postmillennial view" (page 243).

Is the Christian church much concerned about what the scholarship of the present day says on religious questions? Scholarship has had its flowering period in Germany. To that country thousands have flocked from all over the world to become scholars, and some have succeeded. Many men with the ministry in view have gone to the German theological schools, where they have sat under professors who did not even attend religious services, and who treated religious questions from the purely godless and scientific standpoint. This scholarship has gone to science, and science gave Germany great cannons, air-ships, submarines, gases, powerful explosives, etc. Even preachers in Germany were proclaiming during the war that God had come to their relief in giving this great scientific knowledge, and Germany was invincible. Where is Germany today? Are the defenders of postmillennialism trying to get behind scholarship? The German Kaiser at Amerongen is safer than they.

The premillennarian has no contention with scholarship if it reveres the Word of God and has its eye open to all the great lessons of history and the events of the day. He little regards the musty tomes of the past, the skeptical speculations of the last quarter of a century, or the vagaries of mysticism, modern altruism and baseless optimism, but believes in the one Book, which, a brilliant writer in a southern journal recently said was "premillennial throughout."

"The Blessed Hope" and the Second Coming

Dr. Snowden cannot escape some notice of the "blessed hope." He makes that his tenth point, in the chapter, "Is the World Growing Better?"

What is the "blessed hope" in his judgment? It is the end of this world, the end of humanity, which will never be perfected on this earth. It can only be realized when Christ comes to the final judgment to sit on His throne, to summon all living and dead before Him, when He will "wind up" the affairs of this world. If Dr. Snowden had followed Dr. David Brown, the distinguished postmillennarian, whom he quotes approvingly elsewhere in his book, he would have found that he made the "blessed hope" to be the appearing again of the Son of God, and designated that appearing as "the polestar of the Christian church," and puts those words in capitals.

What shall we make of Titus 2: 11-13, where

Paul says that "the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ?" Is there going to be violence done to that text by separating the "blessed hope" from the "glorious appearing" of Jesus Christ? Who cherishes "blessed hope," if we take Dr. Snowden's interpretation of it? It is something to be dreaded rather.

The Christian's "blessed hope" involves directly the personal coming of his Lord in accordance with His promise that engendered the hope, "I will come again and receive you unto myself; that where I am, there ye may be also," to complete the great work of redemption. It is the "blessed hope" that prompts the followers of the Lord to cry out, "Even so, come, Lord Jesus. Come quickly."

"The Resurrection Body" and the Second Coming

In his zeal to destroy the literal interpretation of the Holy Scriptures as accepted by premillenarians, Dr. Snowden seems to travel entirely outside of the circle of evangelical truth. He teaches that there will not be a physical resurrection of the body, that Christ does not have a physical body now in heaven. He denies the literal fulfilment of the prophecies of the Old Testament concerning the coming Messiah in these words: "But the Jewish prophecies of the first coming of the Messiah and of His kingdom were not literally fulfilled, but were realized in the spiritual kingdom of Christ; and this disappointment was the tragedy of the Jewish nation" (page 151).

But we may ask, how about the prophecies as to the conditions of the birth of Jesus, its exact location, the opposition of men, etc.?

In Dr. Snowden's denial of the physical resurrection, he says, on page 151, "As to the resurrection of the body, Paul flatly denies that it is a physical body of flesh and blood. . . . Not only so, but he expressly argues this point and combats the view that the physical body is raised out of the grave, in his great chapter on the resurrection, I Cor. 15."

How different is this description of the resurrection body from that of Dr. Snowden's revered teacher, Dr. Kellogg: "A body which shall be formed by the energy of the immortal spirit, a body especially adapted to the cravings and necessities of the spirit, as this present body is to those of the animal life, a body which shall be an organism fit to be the perfect and glorious instrument for the holy activities of the man formed by grace into the perfect image of his Lord and Redeemer. . . . The resurrection body shall consist of matter organized . . .

which shall constitute it the fit and adequate instrument of the principle of the spiritual life!"

Dr. Snowden Versus Paul

This error of Dr. Snowden has been noticed by the editor of *The Presbyterian*, of Philadelphia, who treats the book kindly, but adversely.

Has any person with fair sanity ever gotten anything out of the fifteenth chapter of First Corinthians but that in it Paul is teaching about the resurrection *body*? It is *body, body, body* all the time, not spirit, not myth, but *body*. To say that the body of Christ, or the body of the believer, is spiritual, does not take away the fact that it is a body that is thus described.

Would Dr. Snowden deny the physical ascension of the body of Jesus Christ, as recorded in Acts 1: 9-11? The Scriptures have several references to the seeing of Jesus when He returns. If we would spiritualize 1 Corinthians 15 as Dr. Snowden does, is there anything in the Bible that is immune from the same treatment? By such a principle, the student of the Bible could not but be hopelessly bewildered, and certainly will never be able to teach others its great truths. It is precisely such teaching that sends out students from theological seminaries with no positive views, and they become blind leaders of the blind.

It is quite of a piece with all objection to the premillennial view of the second coming of Christ that the physical resurrection should be denied or questioned. It is, on the other hand, at that point that the premillenarian can ask with Paul, "Who shall deliver me from the body of this death?" He sees, with the eye of faith, not "after long vistas," the Lord Jesus descending in His glorified body, and has the assurance that his own body will be like Christ's glorious body. Therefore, it is perfectly natural that the glorious appearing should be his "blessed hope."

The Shaking of the Foundations

We are not so much concerned about the effect of such teaching on premillennialism as upon the whole frame-work of the evangelical faith. The rumblings in the theological world are not less real than those in the political, social and commercial world. Many who have in the last quarter of a century followed the vagaries of modern scholarship, have found themselves in shallow waters and are sending out the S. O. S. for help. Many of these also realize that their only hope is to return to the acceptance of the fundamental truths that the fathers believed, which made them what they were, and gave those of us who live today all the good we profit by and enjoy.

The book of Dr. Snowden is in a literary style that is fascinating. We cannot believe he had malice in his heart as he wrote, but we believe that possibly he wrote hastily, and we might paraphrase the words of David in his case and

make him say: "I wrote in my haste that premillenarians were a deluded body of Christians"; but as the same paraphrase might be, "I wrote in my alarm, that premillenarians were deluded."

That the book will have wide reading, there is little doubt; but the trend of thought on the part of sincere students of the Bible or history or of current events is to the rejection of the postmillennial theory, a new hypothesis as Whitby called it, that the world is growing better until it is prepared for the coming of the Lord. Dr. Snowden himself is compelled, by a glance at the last nineteen centuries to

give "long vistas" of time for the conversion of the world. On the other hand the premillenarian, with his Bible in his hand, and studying history and current events, sees that there is no hope of the world growing better under human government. His hope is the return of the world's Creator and Lord, to take the throne of His father David as to the flesh, and so to establish righteousness and social conditions on this earth, so that there will not only be peace among men of good will, but that there will be perfect harmony among all creatures, and all nature be smiling and happy when He is ruling in righteousness, but in love as well.

The Proposed World Church Union—Is It of God or Man?

By Rev. James M. Gray, D. D., Dean of The Moody Bible Institute of Chicago

An Address Before The Graduating Class, April, 1919

THE phrase "World Church Union" is borrowed from a newspaper headline, the occasion for which was a regional conference, one of several in different localities, in the interest of an inter-church world movement.

Personally I did not attend the conference, nor have I seen as yet any official report of its proceedings, therefore, what I am about to say is in no sense a review or criticism of it, but only of the somewhat meager newspaper reports of it.

But the reason I refer to these is that the people who read them and are influenced by them, do not see the published proceedings. From them they gather their idea of such a conference, and their idea of the church and of Christianity which it represents. In this case the idea they would gather would be erroneous; in my judgment it would contradict the Scriptures, weaken Christian testimony, and dishonor God. Therefore, it becomes my duty as your teacher and spiritual leader for the time being, to place you on your guard concerning it as you go forth, in turn to be teachers and spiritual leaders of other people.

I

What Churches Will Constitute the League?

For example, one declaration, said to have been made by the conference, was that "*a world league of churches is to be the result of the war.*" "The day is at hand for a tremendous new movement, nothing can stop it," it was said. It is "the greatest religious movement in four centuries."

These words in themselves are enough to raise a question in the mind of any thoughtful reader of the times to say nothing of the Bible. But the particular question that presses on our

attention is: What churches are to be included in the league? A similar question has arisen as to the League of Nations, but it is not near as important as this.

To illustrate: Three Protestant Episcopal bishops are now across the seas seeking a conference on unity between the Russian Greek, the Roman Catholic churches and the Protestant churches of the world, "the first time since the reign of Henry VIII that Anglican bishops have waited upon the Pope," says *The New York Evening Post*. Surely it does look like "the greatest religious movement in four centuries," only we must control our enthusiasm because religion is a broad term and "is of many varieties," as Professor James says.

"It is recalled in this connection that the Holy See expressed its willingness to co-operate in a movement towards Christian unity in a letter from the Papal Secretary of State to Dr. McFarland, secretary of the Federal Council of Churches, and the present commission is expected to take advantage of those negotiations in presenting the plan to the Pope."

Here then we may see prophecy in process of fulfilment. That there is to be a league of nations is undoubtedly revealed in prophecy, and its secular head is designated as a beast with ten horns. But side by side therewith is another beast with two horns like a lamb, but which "spake like a dragon."

This is the false prophet, the ecclesiastical head of the nations, who exercises the authority of the ten-horned beast, and causes the earth to worship him; doing wonders, deceiving men, and causing "that as many as would not worship the image of the beast should be killed" (Rev. 13: 15). There are careful students of prophecy who believe that this two-horned beast symbol-

izes the papacy; but if this or a similar movement towards world church union should succeed then there could scarcely be any doubt about it.

Of course it may be said that this regional conference was not thinking of a union with the Roman and Greek churches, but only one of the Protestant churches. But again the question might be raised as to what churches of Protestantism are included. This war has furnished an illustration of what a union of that kind might effect.

"Unionizers" and Catholics Together

The Rev. J. B. Gambrell, D. D., a prominent Baptist minister of the South, reminds us that when the well-known and highly respected Rev. George F. Truett, D. D., of Dallas, Tex., desired to go overseas as a simple Baptist preacher, he was not permitted to do so. He had to wear a "Y" uniform or stay at home.

The Baptist boards desired to send other men but without success. Dr. Gambrell said they besought, they protested, they did everything they could to obtain some privileges, but in vain. As he puts it, "the unionizers and the Catholics working in accord, have had full swing in the greatest times we have ever seen. And they still occupy the war stage, all of it."

This explains my meaning when I say, that if such a world church union should be formed and succeed, it might easily be true that the two-horned beast symbolized the papacy, for the "unionizers," to borrow Dr. Gambrell's words, and the Catholics would then be found practically together in a great merger.

I will not pursue this part of my subject further. We all feel that, however the unionizing of the religious activities of the war was justified by events, it was nevertheless a body blow to evangelical Christianity, and an unutterable wrong to the spiritual interests of our fighting men.

II

Toleration Not Tolerated

The newspapers reported a declaration of the conference that was rather startling, and indeed suggested the unhappy days of the Inquisition. It told us that "*the spirit of co-operation is in the air, and that sectarianism and the accompanying bigotry which it engenders will not be tolerated.*"

Let us examine these terrifying words. What is sectarianism? "It is devotion to, or promotion of, the tenets and interests of a denomination." What is bigotry? "It is an obstinate and unreasonable attachment to one's belief and opinions, with intolerance of beliefs opposed to them." This is what the dictionary says.

Therefore, if the World-Church Union, or an Inter-church World Movement, will not tolerate sectarianism, what is that but bigotry on the largest scale?

Not to tolerate, in this instance, is to refuse to allow to others the enjoyment of their opinions, and their chosen modes of worship and the like.

Are we therefore to understand that such an ecclesiastical trust, or merger, as a World Church Union, would attempt this? If so, what difference would there be between such a union and the tyranny of the Pope?

An evangelical preacher was heard to say recently, that if he lived another decade or so, and by the grace of God maintained his present testimony to the gospel, he expected to suffer for it by imprisonment or the shedding of blood. And he felt warranted in saying so, because, during the late war, some of the leaders of the present movement for the Inter-Church World Union, representatives of the liberal theology, had done their best to stir up persecution against premillenarians, calling them dangerous pacifists and German propagandists. Is it conceivable that this preacher may be a true prophet?

In bigotry we do not believe, and with grief we admit that sectarian quarrels have produced "bitterness, wrath, anger, clamour and evil-speaking." But still we believe in sectarianism in the dictionary sense of the term. We believe, in other words, that devotion to and promotion of the tenets and interests of a denomination is a good and a necessary thing *in this age*. Of course, we mean tenets and interests that are in harmony with the Word of God.

Value of Denominations

This is not a perfect age. We are still in our infancy as to apprehending the deep things of God. We are finite, truth is infinite. And just as woman is needed to complement man, so one side of a given revelation seems needed to balance another side. For example, there was a time in the history of the church in this country, when had it not been for the evangelical Adventists, the testimony to the coming of Christ would have suffered an eclipse. What if that testimony had been silenced by a World Church Union that would not tolerate it?

I am not a Baptist, but I am here to say that the insistent testimony of courageous Baptists to the holy ordinance which gives them name, has been a potent factor in restraining the apostasy of the church to this day. What if it had been successfully frowned upon by an Inter-Church Movement?

The principle of independency established by the Congregationalists, is a wholesome antidote to the prelatical pretensions of the body in which I was born and reared; while on the other hand, Episcopacy is a needed brake on a natural tendency in Protestant Christianity to run into spiritual anarchy. Close the mouth of either and the whole church would suffer.

The testimony of orthodox Friends to the inner witness of the Holy Spirit and simplicity of life in the seventeenth century and later, saved the church from an overwhelming flood of worldliness.

Evangelical Lutheranism is a strong support to the necessary outer framework of orthodoxy.

and a bulwark to the doctrine of the sacraments, which the body of Christ could not afford to lose.

The Methodist emphasis on free grace and human responsibility has been almost a synonym for revivals since the days of Wesley. What would we have done without it? While the opposing emphasis of Presbyterianism and the Reformed churches on divine sovereignty and the security of the saints seems vital to the appreciation of what free grace is.

Latterly I have been refreshing my mind in the history of some of the smaller denominations like the Christian Church, the Evangelical Association, the Methodist Protestants, the Mennonites, the Moravians, the Reformed Episcopal Church, the United Brethren, the Evangelical Church, and some others, and I have come to thank God for every one of them.

They were born in a revival, or they owe their origin to a new emphasis on an old and nearly forgotten truth, or a protest against some error. And their coming into being was in every case like an infusion of new blood in a decaying body, like a refreshing shower on the parched earth; like a renewal of life and faith in the eternal verities of God. I can say this with a good conscience even though I can not agree with all of them on some of their points either of doctrine or practice.

Separation Better Than Union

Indeed Dr. Riley, of Minneapolis, contends that the time has come for further separation rather than closer union. In his brochure, *The Christian Confederacy*, he affirms that Christianity, rightly defined, has come to a crisis of its existence, and that its entire future rests with the decision which must be made at once.

He says with perfect truth, as all of us can testify, that two men, belonging to different denominations may hold identical bases, while two belonging to the same denomination may be as remotely apart as Unitarian and Trinitarian, as the skeptic and the firm believer.

And he presents with striking force the incongruity of calling Dr. I. M. Haldeman of New York, and the late Professor Foster, of the University of Chicago, for example, both Baptists; of calling Dr. Reginald J. Campbell, of London, and Dr. G. Campbell Morgan of the same city, both Congregationalists; of calling Dr. L. W. Munhall, the evangelist, and the late Professor Terry, of Garrett Biblical Institute, both Methodists; of calling Dr. Mark A. Matthews of Seattle, and President Brown of Union Seminary, both Presbyterians." And might he not have added, of calling Dr. W. H. Griffith Thomas of Toronto, and some ritualist "Father" or broad churchman of the same denomination, both Anglicans?

These are cases of plowing with the ox and the ass together which the Bible condemns, and of two trying to walk together who are not agreed.

One argument for World Church Union that seems unanswerable to some is efficiency, by which is meant a maximum of result with a minimum of expenditure. But in the service of God that argument makes a discord. Christ answered it at Bethany, when He commended Mary for wasting the alabaster box of ointment on his head.

A writer in *The Christian Advocate* recently said with truth, that it is easier to raise a million for missions than to get a dozen strong men on their knees crying, "God be merciful to me a sinner." A world church union may get the million, but the small denomination and the small church in the denomination, in their separate struggle for life and maintenance are far more likely to get the sinners on their knees, and that is what the church is here for after all.

III

The Aim of the Proposed Union

In the newspaper reports of the conference on which I am commenting, it was the work proposed for the World Church Union that especially arrested my attention.

Churches must work together, it was said, to give expression on questions of civic reform, law enforcement, local moral questions, international morality and world peace.

Of course, no sane man will question the desirability or necessity of promoting these objects and no intelligent and balanced Christian will consider it well-pleasing to God to neglect proper occasion and opportunity as an individual to promote them. Personally, if the end will justify the allusion to myself, I am always interested, and actively so, in all of them. Part of my thought, and time, and means, as a citizen and a member of the great human family is devoted to them. In my capacity as editor of *The Christian Workers Magazine* I see that almost every issue touches upon some of these problems. To wilfully neglect my duty at the primary of the ballot box would trouble my conscience as a Christian man.

But the point is that these things are not the calling of the church considered either as an organization or an organism. And for the church throughout the world to become absorbed in them to the extent named, is practically for the bride of Christ to become a harlot.

By-Products of Christianity

To the extent named, the movement means local, state, national and international organization, according to the newspaper reports. It means a survey of world conditions; an elimination of competition in local church fields and in foreign missionary activities; a campaign of education; and a financial canvass next year "for probably \$750,000,000, to realize the cause." Of what? World-wide Christianity, it is called;

but the truth is that these things are only by-products of Christianity, and that when Christianity itself, pure and undefiled, is promoted by the evangelization of men, then these by-products are as certain to follow as the grass is certain to spring up after rain.

Just imagine what it would mean for the whole church as such, to unite for these things! Who would be left to preach the gospel, to win souls to Christ, or to teach the Word of God to men? Indeed, who would be left with time and strength enough, to say nothing of desire, to listen to them?

And since men are men,—even regenerate men are still men with the same mental and moral functions as before—if all so-called competition in local church fields and foreign missionary activities were eliminated, what secondary incentive would be left to stir them to proper action in the gospel? And God uses secondary incentives thus to stir His servants.

Finally, in this connection, if a campaign is to be put on for such a purpose where will a campaign for evangelism find room? And if \$750,000,000 must be raised for this, where can anything be raised for the advancement of fundamental Christianity?

IV

The Reconstruction Plea

The advocates of a World-Church Union are pictured in the newspapers, to whose reports I refer, as riding into power on the plea of reconstructing things after the war. They tell us that we are in a new world today, and that the church must adapt itself to new conditions.

This is being repeated so often, and in so many ways, that it may be well to look into it. Are we really in a new world, or is it the same old world trying to get a new grip on itself? As Major Kindersley says in his poetic address to the profiteers:

"No, the tale is the same as ever,
And the world will go on as before;
Our sons will be fooled and blinded,
As our fathers were of yore."

Has the nature of sin changed, or has it voluntarily weakened its hold upon humanity? Has any new and successful remedy been found for its ailment, or any better way of applying it than the old way? Has the gospel ceased to be "the power of God unto salvation to every one that believeth," or is it no longer necessary that "the foolishness of preaching" should save men?

The claim of these "unionizers" is said to be that the church is failing to function because its membership is "absorbed in the salvation of their own souls while the world goes to the devil," to quote a critic.

But as Dr. Andrew Gillies, in *The Christian Advocate*, casually remarks, they who say such things are evidently unconscious of the humor of it, for their statement is the very opposite

of the truth, and it has been so for more than a decade. During that time, and longer, there has been a steady change of emphasis from the glories and horrors of the future to the problems and duties of the present; from religion as a personal oneness with a divine person to religion as the performance of a set of duties; from the salvation of the individual to the salvation of society. And the danger that Dr. Gillies sees is the very danger towards which a World-Church Union would be steering us. It is the danger that the churches shall become mere agents of social service, "ethical asylums," as he calls them, instead of homes in which souls are born into a newness of life.

The Church and the Masses

And there is still another aspect of the question which Dr. Gillies does not touch. These "unionizers" charge the church with divorcing itself from the masses, and they urge their program of civic reform and law enforcement as necessary to hold the masses in allegiance to the church.

Without raising the query as to what spiritual advantage it would be to the masses to hold their allegiance to a church of that kind, it may be said that the facts refute their theory. During the past decades the church has been moving in the very direction they advocate; it has been doing more in politics and social service than ever before, and yet these same men affirm that our soldiers on returning from the battlefield will have nothing to do with the church until it is reconstructed. Does not this indicate that the reconstruction required should be on different lines?

The fact is that the policy of these would-be leaders is the very thing that is widening the breach between the church and the masses. The latter are coming to believe that the church is trenching on the prerogatives of the State. As a southern preacher puts it: "The church is endeavoring to enact into laws such ideals of morality and social reforms as she has been unable to inscribe on the tablets of the human heart. She is endeavoring to enforce by the strong arm of the government what she has failed to accomplish by moral suasion."

For this reason the masses are murmuring against the church. They are beginning to demand its abolition. They affirm that its abolition would not destroy religion, but democratize it, give it new power and life, while at the same time it would preserve the peoples' rights and liberties. And considering the church merely as a visible organization there is something in what they say.

V

Church Unity at Pentecost

Let me not close without seeking to build up on the ruins of that which has been cast down.

And yet I am not the builder. Thank God

the construction was wrought by the Lord of glory long ago. The inspired apostle reveals it in the fourth chapter of Ephesians, where he exhorts Christians to walk worthy of the vocation wherewith they are called, and which vocation he has enlarged upon in his earlier words. We are to do this, he says:

"With all lowliness and meekness, with long-suffering, forbearing one another in love, "Endeavoring to keep the unity of the Spirit in the bond of peace. "There is one body, and one Spirit, even as ye are called in one hope of your calling."

In other words, Christian union and in that sense, church union, is not something which we have to make, or which we can make. It is not our affair at all, as another puts it, either to create or produce it. It has been made for us and our obligation is solely to endeavor, or give diligence, to "keep" it.

On the day of Pentecost when, by one Spirit we all were baptized into one body (1 Cor. 12:13), Christian unity became an accomplished and eternal fact. The body into which we were baptized is the body of Christ, of which body we are all members, who have come, in the New Testament sense, to believe on and confess Christ.

As Professor Ströeter says: "It thus becomes idle and mischievous to attempt true Christian unity on the basis of doctrinal agreements or of church federation. All such efforts have in them the germ of death and come far short of the glory of God. They are obstacles in the way of attaining the divine purpose because they so closely resemble the genuine article that they prevent the latter from receiving its proper recognition."

Our duty then is to "keep" the unity which God has made. And He tells us how to keep it. Not by outward bonds of conformity, not by passing of resolutions, not by coming together in acts of neutral service, not by letting down the demands of truth to the level of a worldly understanding, not by compromising "the faith delivered to the saints once for all," not by substituting the ideals of men for the high calling of God, but by

"Lowliness and meekness, with long-suffering, forbearing one another in love."

Newspaper Advice

In all this present agitation for World-Church Union it has been left for *The Baltimore Sun*, a secular newspaper, to utter the truest word that I have read, when it said editorially:

"We believe the principles of the Christian religion are absolutely essential to the safety and the welfare of the world. But if they are

to prevail, the churches themselves must be reconverted—not in creeds, but in spirit and in life. No elaborate platform of agreement is necessary to bring about a league of churches. The only thing necessary is that they should 'co-operate in Christian work as brethren.'

"To be 'brethren,' in truth and in deed, does not require surrender of creeds or compromises in faith; but it does require the eradication of hate and prejudice, and the supremacy of the Spirit of Christ, the spirit of brotherhood, the spirit of love. It is going back simply to the first and second Christian commandments—'Thou shalt love the Lord thy God with all thy soul, and all thy strength, and all thy mind;' and 'Thou shalt love thy neighbor as thyself.'

"A long journey for hate and prejudice; but it must be made if the Christian church is to be saved and is to save the world."

Moreover, this unity thus made by the Holy Spirit is not one to evaporate in words, but manifests itself in deeds. "For unto every one of us is given grace according to the measure of the gift of Christ."

These gifts are apostles, prophets, evangelists, pastors and teachers, who have a mighty and blessed service to render their fellowmen, even "the perfecting of the saints." And the perfecting of the saints in its turn is that they may engage in the work of ministering for the edifying of the body of Christ.

The Highest Altruism

Nor is this a selfish or self-centered work, since the church is set for the salvation and blessing of the whole earth. This is the highest altruism, the most enduring philanthropy, and the greatest of all forms of service for the social betterment of the human race.

As men and neighbors, therefore, as those of one blood and of one kin, let us do all that we can legitimately to reform the city and the state, to enact and enforce good laws, to promote international morality and world peace. As citizens let us be found working or fighting together shoulder to shoulder for these things; but when it comes to the formation of a World-Church Union or an Inter-Church Movement to promote them, let us beware lest we be found fighting against God, betraying the Lord for thirty pieces of silver, and selling our birthright for a mess of pottage.

[Following the delivery of the above address, requests were made by representative Christian leaders in the audience from several cities, that it be supplied for distribution in pamphlet form.

This suggests the question, How widely and to what classes of persons might it be desirable to distribute it? Also, whether any of our readers may be moved of God to furnish a fund for this purpose.]

The Present Rise and Ultimate End of Democracy

By Pastor D. M. Panton, B. A., Norwich, England

I

Democracy

DEMOCRACY is the world's last hope for achieving Utopia. Never was the clay—the brittle, unstable, fragile populace—more freely mixed in, yet hopelessly unamalgamated with, the hard crushing iron of imperialism (Dan. 2:43). Democracy has this year reached in England a force and flood nothing short of a bloodless revolution. The Reform Act of 1832 enfranchised half a million middle-class people. The Reform Acts of 1867 and 1884 added three millions of the working classes. In 1918 the poll has been far more than doubled at a stroke of the pen, making a total of twenty-one millions, in what the *Times* (Oct. 22, 1918) has described as “the most far-reaching representation of the people act in the history of the world.” The inclusion of seven million women has brought us within range of democracy's last possible development—adult suffrage, with cabinets and parliaments embracing both sexes.

II

God and Democracy

It is essential that we should grasp the attitude of the Most High to modern democracy. Democracy—“the government of the people, for the people, by the people”—is the long-suffering of God granting to the less cultured classes such political power as will prove whether the miscarriage of all human government is due to its form, or to its sin; so that, when moral disaster overtakes republics equally with empires, every mouth may be stopped, and every order of sinner—whether Chaldean absolutist, Persian satrap, Greek oligarch, Roman militarist or modern democrat—be proved, bysin, equally incompetent to control the world. To prove whether bad government springs from ancient barriers—monarchy, peerage, or sex—God grants adult suffrage at last, until the whole colossus—man—collapses in ruin. And it is exceedingly remarkable that an exactly parallel test, with a like piebald effect, holds good in the Christian church. For through Plymouth Brethrenism, probably the most democratic polity ever known in the church of Christ, God has appealed to a democratic age with a spiritual appeal of pure democracy; and so also the last church named in Scripture, and that which will precede the final crash, is Laodicea—“judgment by the people”—God's closing probation of the organized church, in which He entrusts the maximum power to

the non-ministerial elements of the assembly. Be it also observed that, exactly as the iron runs parallel with the clay in the sphere of the State, so the birth of Brethrenism was simultaneous with the birth of the Oxford Movement—a sharp reaction to the most extreme form of the monarchic episcopate. For in both State and Church the whole organism is being tested (in grace and love) down to the last man.

III

Vast and Changing Forces

For now we see the goal to which God is tending. Every form of government, when administered by righteous men, brings ample blessings in its wake; it is iniquity, and not polity, that wrecks nations. At the same time it is true that, exactly as apostles, directly inspired and miracle-gifted, ruled God's ideal church, so even among nations wholly regenerate at last, God's ideal government is literally aristocracy—not rule by the good, much less rule by the many, but rule by the best. (Rev. 22:5). A Tsar who abandons Jehovah for a Rasputin is given over to be shot; a Red Republic, abolishing all law courts (*Times*, Sept. 10, 1918) and flinging open all prisons, goes down, sooner or later, in blood and fire. The vast and changing forces which we are now confronting, threatening not forms of government, but government itself, have been thus strikingly stated by a close and shrewd political observer, Mr. Frederic Harrison. “Would that men could see that we are living not only in the crisis of the greatest war that has ever afflicted mankind, but also in the advent of revolution, at once material, moral, and spiritual; wider, I believe, and deeper than any which in some thousand years has transformed civilization on earth. The Russian Revolution, in its scale of population and area, in its overwhelming changes, in its suddenness and velocity, exceeds any revolution yet known. Now in a state of revolution things move, change, appear and disappear with lightning velocity. Things which we imagine to be trifles swell up into incalculable forces: changes, which in normal times could hardly be worked through in generations, spring up completed in months or weeks.”—(*Fortnightly Review*, March, 1918). For spiritual agents in the unseen are precipitating a world-crisis at lightning speed. “In the course of the present Armageddon,” says Mr. A. P. Sinnett, the theosophist, “unseen powers embodying loftier knowledge than common humanity has yet reached are taking part in the

struggle. Some of us are in conscious touch with them."—(*Nineteenth Century*, March, 1916).

IV

The Collapse of Democracy

For it is slowly dawning on careful thinkers that world-salvation is no more lodged in democracy than in monarchy. It was Grote, heart-broken over democracy, who said, "I have outlived my faith." The idea that the world is safe in the hands of any class of the unregenerate is a pure chimera. In 1906 labor groups, by a card-vote, advocated the expulsion of religion from the schools by 817,000 to 76,000; in 1907 by 1,239,000 to 126,000; and in 1908 by 1,433,000 to 131,000. "In all the Russian schools have been organized compulsory lessons, beginning with the youngest children, called 'Atheism courses,' to train them in the non-existence of a divine being" (*Times*, Dec. 28, 1918). How stern was the disillusionment that awaited Charles James Fox when he cried, on the fall of the Bastille: "By how much is this the greatest event that ever happened in the world, and by how much the best!" "I am sorry," exclaimed Kerensky, in the crisis of the Russian Revolution, "that I did not die two months ago; I should then have expired still dreaming the splendid dream that Russia had awakened to a new life. I no longer cherish my former certitude that what we see before us are conscious citizens and not mutinous slaves." (*Fortnightly Review*, Dec., 1917.) More than one democrat (like Rauschenbush) is said, since the war, to have died of a broken heart. For in democracy we have reached human bedrock; if this last trusteeship of power fails, there is nothing beyond. For the unregenerate democrat is as swift to shed blood as the unregenerate autocrat—in war, in civil strife, or in persecution. The red flag marches with the machine-gun and the black cap. "No prison for our enemies," cries Trotsky, "but the guillotine! It is not immoral for a democracy to crush another class; that is its right." (*Times*, Dec. 18, 1917.) For the internecine struggle of the iron and the clay points not alone to political conflict, but to military—that is, to civil wars. "As I think of the days that are coming," says Mr. Frederic Harrison, "days that I am too old to see, the idea haunts me that, immeasurable and unforeseen as the events of these four years have been, events even more incalculable and more prodigious may await this sorely-tried people." Class wars, industrial wars, religious wars, even sex wars may lie ahead; for "brother shall deliver up the brother to death," our Lord says, "and the father the child." (Matt. 10:21.)

V

Lawlessness the Cradle of Absolutism

But a further fact unfolds itself. Lawless democracy produces an invariable ultimate dictatorship. Iniquitous anarchy and iniquitous

tyranny act and react in a vicious and ineludable circle. Napoleon, in his youth, was a fanatic for Rousseau, and carried with him to Waterloo the whole of the works of Voltaire: "It was I who closed the crater of anarchy," he exclaimed. "I alone can tame them." Only the iron hand can restore a community disintegrating into intolerable anarchy, and vast world forces are making a miraculous Napoleon inevitable. "The ideal of world-dominion," says Professor L. P. Jacks, "now prevalent everywhere, implies an enormous sense of power. Yet there is also a widespread feeling at work that the human world of today has grown too big to be manageable by any existing methods of political control, a consequence of the enormous increase of mass, measured in terms of population, which has taken place in all the great empires of the world; that no government is competent to deal with the immense and incalculable forces of which modern communities are the seat." (*Land and Water*, Feb. 28, 1918.) The world is waiting for a huge grasp, miracle-endowed. So the most advanced modern thinker, Nietzsche, says, "The greatest modern event is this, that God is dead"; and "Napoleon was the incarnation of the noble ideal of the superman." It was by democracy that Napoleon was thrown up into sovereign power, and by the guillotine and the bayonet that he kept it; and it is perfectly possible that, as the French Revolution created Napoleon, so revolution throughout Europe, the brain of the world, may create Antichrist. Bolshevism deliberately aims at world revolution as a stage towards universal centralization; and "Russian soldiers and peasants who hope for a return to civilized life—and there are thousands—say, 'The Emperor has left us. Only the allies are left. If they don't come, the Antichrist will.'" (*Times*, Dec. 28, 1918.)

VI

Messianic Democracy

For democracy, in common with imperialism and every other modern movement, betrays most dangerous Messianic symptoms. "What is happening now throughout the world," we are told, "is equal in importance to the events which occurred at the time of Christ and after. The Russian Revolution may be said to herald the second coming of Christ, the revelation of which will come again out of the East—out of Russia; not the end of the world, but the end of the false civilization of Europe." (*English Review*, June, 1918.) Lassalle, who was, with Karl Marx, the founder of Socialism, "is looked upon by his disciples," says Lavaleye, "as the messiah of socialism. After his death they venerated him as a demi-god. To them he is the object of a real worship. Numbers still (1883) believe that he did not die and that he will come again in his glory, to preside over the great revolution and reorganization of society." (*Contemporary Social-*

ism, p. 54.) It is very remarkable that it is the most prominent republican in England, to whom all kings are "usurpers, accidents, and absurdities who bear crowns and scepters," who is the most urgent in proclaiming what can only work out as a god-emperor, as "the underlying spirit of democracy, the real thing in democracy." "The time is at hand," says Mr. H. G. Wells, "when God will come into the world and rule it; this time is close at hand; in a little while God will be made manifest throughout the earth, and men will know Him and know that He is King." (*The Soul of a Bishop*, p. 173.) "The East," said Napoleon, "only awaits a man." "I have never met a German soldier," says a captured German, "who did not regard the Kaiser as a god." (*Times*, Nov. 2, 1918.) Solemn indeed is the implication for ourselves. In the Finnish Revolution, a decade ago, the clergy were forbidden to preach on the last judgments. "Demos," says Sir Robertson Nicoll, "will not necessarily use his power with wisdom and justice; he will do the very reverse if he breaks away from the rule of Christ. An irreligious democracy will end in a state of society worse by far than has ever been witnessed in a Christian civilization." For it is the Beast, not the Woman—the imperial power, not the ecclesiastical—which the Spirit paints entirely scarlet (*Rev.* 17:3). *Antichrist will be born in the cradle of anarchy.* "Never was there such fanaticism as now, dominating Germany. During these last few days you could not go anywhere without seeing everything daubed red. Soldiers wear red in their caps or the red favors on their tunics. If a man is unable to show his color in any other way he lets a streak of red into his trousers or sleeves. Sometimes they cover their clothes with a light coat of red paint. Children are running all over the place in red knickers or frocks, their wooden sabots painted red. Crowds are continually rushing through the streets mad with excitement. Some members of them, armed with brushes and pots of red paint, visit all public buildings, laying claim to them for the Republic by setting upon them this unmistakable sign of the social revolution." (*Times*, Nov. 12, 1918.) In the French Revolution the Archbishop of Paris was compelled to declare—and did—publicly and formally in Notre Dame, that the Holy Scriptures are a forgery, and the Christian faith a fraud and an imposture. It is for us to deepen our grace-life incalculably if we are to confront the coming storms.

VII

Maranatha

"In the days of those kings"—could any music be sweeter to our ears?—"shall the God of heaven set up a kingdom, which shall never be destroyed" (*Dan.* 2:44). The epoch of the struggle of the iron and the clay is the epoch of the return of Christ. The advance of democracy over the ruins of monarchies is so sure and rapid that, were the advent indefinitely delayed, it is doubt-

ful if many kings—assumed by prophecy as present at the end—would survive. The fallen thrones of the Tsars and the Kaisers; the seven monarchies swept away in Germany almost in a night; the sudden rise of new republics—China, Russia, Portugal; the twenty-two nineteenth century republics in South America—all warn us that the hour is late. The clay has come out master in the Great War, but the Iron will be Lord at last. Anarchy will create Antichrist, and both together will force the miraculous intervention of God. How constantly should one prayer, as expressed in the golden words of Richard Baxter, be upon our lips: "Hasten, O my Saviour, the time of Thy return! Delay not, lest the living give up their hopes; delay not, lest earth should grow like hell and Thy Church be crumbled to dust. Oh, hasten that great resurrection day, when the graves that received but rottenness, and retain but dust, shall return Thee glorious stars and suns. The desolate Bride saith, Come. The whole creation saith, Come, even so, come, Lord Jesus."

THE CALL FOR A CONFERENCE ON BEHALF OF ISRAEL

The remarkable events of the past year, the general interest in the Jewish question, the insistency of the Jews themselves, at the Peace Conference, for equal rights and recognition as an independent nation in Palestine, all of which are unmistakable evidences of the literal fulfillment of the "sure word of prophecy," make it highly important that another conference should be held in behalf of Israel.

The true church has a very important work in this hour of crisis. As the prophet Daniel "understood by books" the program of God for the Jews in his day, and gave himself to prayer that God's purposes should be accomplished, so we should discern the "signs of the times," and co-operate with God "while it is day," in order to hasten the consummation of His great plan for Israel and the nations.

We therefore cordially invite all who love the Lord and His people, to gather with us in a *Jewish Prophetic Conference* to be held, God willing, from Tuesday to Friday, May 20-23 inclusive, in the Auditorium of The Moody Bible Institute, corner N. La Salle St. & W. Chicago Ave., in Chicago. We urge all Christians to pray earnestly for God's blessing upon the Conference and to be present if possible, and co-operate with us in making it widely known.

The Chicago Hebrew Mission,
Headquarters, 1505 S. Sawyer Ave.

CHAS. A. BLANCHARD,
President.

WM. E. BLACKSTONE,
Vice-President.

NORMAN H. CAMP,
MRS. T. C. ROUNDS,
WM. R. McCARRELL,
Conference Committee.

The Queerest Book in the Bible

By Rev. Max Wertheimer

An Address at the Moody Tabernacle, Stenographically Reported

I SHALL speak this evening on the queerest book of the Bible. I once asked a person what he thought was the queerest book of the Bible and he replied: "O they are all queer."

Well that depends, of course, upon the speaker. I have in mind one particular book—the book of Ecclesiastes, and I want to give a few illustrations from the book itself to show its queerness.

Turn to the ninth chapter: "I returned and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all."

"Time and chance happeneth to them all." You see it's in the Bible.

Let me give you another. "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."

And then in the tenth verse, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

A Source of Religious Hobbies

A good many people get their hobbies out of this book of Ecclesiastes. For instance, the Roman Catholic Church will prove from this book that no one knows now or at any time whether he is saved.

But, you say, "How do they get this doctrine?" Look at the fifth verse: "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten." "The living know that they shall die, but the dead know not any thing." So, they do not know any thing.

The fatalist, the man who believes in blind faith, gets his hobby out of this book, too. For instance, the second verse says: "All things come alike to all men." If all things come alike, then what is the use of trying? Do you see? Well, that is the fatalist's idea.

Then the libertine, the fast man, gets his hobby out of it. It says in the second verse: "As is the good, so is the sinner." "If there is no difference between the good and the sinner, why we can live just as we want to." That is the hobby of the fast man.

Then the infidel gets a hobby: "Neither have they any more a reward"; he says the dead have

no longer any reward. They have Scripture for believing as they do; but they get all these hobbies from this book of Ecclesiastes.

Do you not see how queer the statements of this book are?

"But it is in the Bible,"—all these folks tell us, and they can prove it, too.

The Key to the Book

Has there been a mistake made? When the Bible was compiled, was this book slipped in unawares? Did it get in by some mistake?

You know there is a great difference between theology and science. What is theology? It is man's reasoning about the Word of God. But what is science? It is man's reasoning about the works of God. See?

Some people have made a very queer statement. For instance, they reject Genesis because it does not agree with the latest ideas of science. Therefore they say that Genesis is not scientific. Others have said that because the book of Ecclesiastes does not come up to the theological standard of truth it has no place and it ought to have no place in the Bible. Well, they are all wrong.

Now, what seems to be the purpose of this book? Have you ever seen a palace with a great many doors and gates to it, and as you walk around it, you wonder how any one ever can get into a palace like that. You could walk around it time and time again, and never be able to get in through any of the doors. But suppose you have a little key and insert it into the lock and the lock opens, then you can get in without any difficulty at all.

Well, every book of the Bible has a key, and I want to give you a few key thoughts and key verses of this book.

For instance, one key thought that runs through the book is this: "Under the sun." That occurs twenty-eight times in this book. The phrase "Under the heaven" occurs three times. "Upon the earth" occurs four times.

Then we have another key verse which runs through the book which is "Vanity of vanities, all is vanity." That occurs twenty-eight times. Then we have still another: "I observed in my heart," which occurs twelve times.

In the Hebrew we have a peculiar word for man, "ish," but that word never occurs in this book. The word for man in this book is in the Hebrew, "adham," not unfallen Adam, but Adam as you meet him around the corner anywhere, any day. That word occurs forty times.

Then we have a peculiar word for God. The Hebrew word for God is Jehovah, but that word

never occurs in this book at all. The word used here for God is *Elohim*, which occurs forty times.

What is this book about? People have speculated as to the authorship of the book, but instead of speculating, if they would only notice the latch keys of the door, at the very first verse of the first chapter, it would tell them exactly. Listen: "The words of the Preacher, the son of David, king in Jerusalem." There was only one son of David, king in Jerusalem, and his name was Solomon.

People have wondered and wondered what this book is about. Solomon got to thinking of life, and wondered if after all life was worth living. "Is there anything under the sun, under heaven, or on earth, which if a man pursues and finally gets hold of, and clutches to his bosom, he can say: 'Yes, I have got it now; I am happy now?'"

Is Life Worth Living?

He puts before himself this question: "Is life worth the living?" The first thing that he does is to get an answer from nature. Remember how it begins in verse four, of the first chapter: "One generation passeth away, and another generation cometh: but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labor; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun."

He observed all of nature, and what is the result? He found absolutely no answer to the question, and comes to this conclusion: "The eye is not satisfied with seeing, nor the ear filled with hearing." The eye wants to see more, and the ear wants to hear more; therefore, no satisfactory answer was secured.

Then he says: "I am going to study, I am going to become a great student." You and I, in America, would say: "I will go to the library and look up all the statistics and tabulated facts, and compare and contrast until I can arrive at some conclusion." In the thirteenth verse, he says: "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit."

There are lots of folks who think they can go to bed like a dunce and wake up like Shakes-

peare. Well, it can not be done. "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered."

"I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge."

"And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." He did not get the satisfactory answer for which he sought. A good many people in the city of Chicago, will, by sorrow and by sadness, by and by, come to the same conclusion.

"Well then," thought Solomon, "what is the use of pouring over volumes, when I can not find out what I want? I will just plunge in pleasure." "I said in mine heart, Go to now I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure."

"Enjoy pleasure"—that is the topic today. Listen now to what Solomon says: "Behold this also is vanity."

I may as well define this word "vanity." When you and I were children, we made bubbles, soap bubbles, which reflected every color of the rainbow, pretty things they were, but in a minute they were gone. Where? Why they burst into nothing! That is vanity. So that is the conclusion that Solomon arrived at.

"I said of laughter, It is mad; and of mirth, What doeth it?" Sometimes we see a lot of laughing going on, a lot of nonsense, what does it accomplish? Now, the very fact that he takes up another experiment shows that he did not find any satisfaction in this experiment.

A mother said to her daughter who wanted to go out and have a good time, and to run after the boys, and the like: "Daughter, do not go, do not go out. I did the same thing when I was your age, and I suffered for it later. I wish you would not do it."

"Well, mother, I want to go through the mill, too."

"All right, then suffer," her mother told her. You see, that's the way! Suffer! If you do not want to profit by somebody else's experience, and advice, why suffer!

Next, he says: "Since I can not find any satisfaction in pleasure, and in mirth, and in laughter and having a good time,"—I will tell you what I will do; I am going to stop thinking of it, and every time a thought comes to me, I will drive it out; I am going to drink heartily.

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom

and to lay hold on folly, till I might see what was that good for the sons of men, which they should do unto the heaven all the days of their life."

There is no satisfaction in drink. No drunkard has any real satisfaction in it. Other lecturers on temperance, and anti-saloon men have told you enough about that.

Having found no satisfaction in wine, and that sort of a life, Solomon now tries something else. He says, "I am going to get busy, and I want you now to notice how prominent the personal pronoun "I" is in the next few verses: "I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees:

"I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces:

"I got me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

"So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour."

I tell you there are many more fools that would be willing to have that sort of an experience.

"Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

I dare say that 95 per cent of all the folks in Chicago will not believe this. Well, they will find it out by and by! How? By suffering!

Let me go now to the twelfth verse, where he gets to philosophizing again, and thinking: "And I turned myself to behold wisdom, and madness, and folly: for what can the man do that cometh after the king? even that which hath been already done. Then I saw that wisdom excelleth folly, as far as light excelleth darkness. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool. Therefore I hated life."

"I was on the verge of committing suicide. I hated life." Did you ever hear of a multi-

millionaire, seemingly having everything he wanted,—and in the morning paper you found that, living as he did in exquisite environment, without any seeming cause for worry, he had committed suicide?

You say, "Why, why did that man kill himself?" He hated life.

There was a professor in college that the boys were very fond of. From morning to morning he spoke on psychology. Then one morning the college was stirred by the report that he had committed suicide. Why? He hated life.

There was a healthy man in Boston,—had everything under the sun that he wanted, he could change his dress three times every day; the doors of society were ever open to him. One day he left a note in his apartment to this effect: "I am committing suicide. I am sick and tired of this constant dressing and undressing." He hated life.

I want you to notice, beloved friends, that Solomon was on the verge of committing suicide. It was only the goodness and mercy of God, who had other purposes for Solomon, that withheld him from that step. Listen to what he says, "Therefore I hated life, because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." Every thing he tried proved to him that all was vanity. "All is vanity."

Now, let us go to the last chapter, because I cannot go through the whole book, the last two verses of the chapter: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

Did Solomon ever keep those commandments? Is there any man that has ever kept them?

You say, "No." Well, what is the use to find out a thing that we can not do? Is it a failure again?

In every single chapter we have "Vanity of vanities"; even the last statement proves that no man has ever kept it. "Fear God and keep his commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." But who has ever kept His commandments?

What is this book for then? This book is a picture of a man without God, and without Christ, and without the Holy Spirit trying all the schemes and experiments he can discover to find out whether life is worth the living.

Is this book inspired? Why, this talk of Solomon's is exactly the way the natural man would talk.

Why Solomon's Life Was a Failure

Let us find out some reasons why it is that everything that Solomon undertook proved to be a failure.

The first is because sin is in man. Do not forget that! I want you to see that Solomon found this out. At chapter seven and the twentieth verse, he says: "For there is not a just man upon earth, that doeth good, and sinneth not"; and the last clause of the third verse of chapter nine, "the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

Sin, sin, sin.

Try as he would, Solomon was always confronted with failure, and so it will be with any man who will omit the sin question, he will be confronted continually with failure and with vanities.

The second reason why everything Solomon undertook proved disappointing, is because sin is in the world.

You say, "Well that is the same thing." No, it is a very different thing. There may be sin in man and not in the world. After Adam and Eve had sinned, God cursed the ground, so that the ground should bring forth thorns, and thistles, and briars and weeds, and we are told in Romans eight that God has subjected the whole world unto vanity.

Oh, now we know where vanity is coming from! He has subjected the whole world unto vanity. That is what the Word of God says. "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

What seems to be the object of our waiting? Why, so that man should not concentrate his affections upon anything earthly, or get satisfaction from it. And man never will receive satisfaction from anything earthly.

Who can satisfy man completely? God. He is the only One. He can completely satisfy. Augustine said after he came to the Lord, having gone through several trying experiences, and failures, "Oh God, Thou hast made us for Thyself; our hearts are restless; but Thou alone canst give us rest."

In our hymn books, we find this:

"Change and decay in all around I see;
Oh, Thou that changest not, abide with me."

The third reason is because there is a devil. I shall not dwell on that now, because tomorrow I expect to tell you further about him. He is here, and he will sidetrack and counteract anything and everything that is good.

The fourth reason why everything he undertook failed, was because he would not listen to the Word of God. I want to read a few words from the seventeenth chapter of Deuteronomy: "When thou art come into the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him

king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses."

Then verse seventeen: "Neither shall he multiply wives to himself, that his heart turn not away; neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, and to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

The Lord said, that a king should not multiply horses unto himself. This man, Solomon, turned his back on the Word of God, and multiplied horses unto himself like a fast man.

The Lord said a king should not love strange women; Solomon had seven hundred wives, women who were Moabites, Ammonites, Edomites, and so on. He did just about as he liked. He had about a thousand women in his harem.

He turned his back upon the Word of God, hence he could never prosper in the things he undertook. And nothing we undertake will prosper if we turn our backs upon the Word of God.

Listen, now to my last point: Solomon failed in everything because his standard was too low.

What was his standard? Under the sun. Our standard is above the sun; risen with Christ, seated with Him in the heavenly places. That is above the sun.

Solomon failed because his wisdom was used for earthly purposes; a greater than Solomon is here tonight—the Lord Jesus Christ; and His wisdom is the wisdom that cometh down from heaven.

I am not a prophet, nor the son of a prophet, but I am willing to predict something; and I am willing to write the epitaph upon the tombstone of any man outside of the Christ of God, tonight, that turns his back against the light that is revealed in the Word of God, and rejects Jesus Christ.

I am willing to write the epitaph of the man, and I tell you what I would write: "Vanity of vanities, all is vanity," as far as success is concerned in God's holy sight.

Any one that is submissive to the lordship of Jesus Christ, I would write this epitaph: "For me to live is Christ; to die is gain."

Lydia the Responsive

By Professor A. T. Robertson, D. D., Louisville, Ky.

THERE are few characters in the New Testament more attractive than Lydia, of Philippi. Luke has drawn her portrait with wonderful clearness in Acts 16. She is not mentioned elsewhere. A number of points stand out very definitely.

1. A Progressive Woman of Business

There is a curious modernness about Lydia, of Thyatira, seller of purple in Philippi (Acts 16:14).

Strabo calls Thyatira a Mysian town, but Ptolemy locates it in Lydia. It was on the border of Mysia, but in Lydia, and was included by the Romans in the province of Asia. It was a flourishing trade center, though surpassed by Ephesus, Smyrna and Pergamos. It is one of the cities addressed in Revelation (2:18-29). There were numerous guilds like the clothiers, braziers and dyers. Lydia evidently belonged to the guild of dyers in Thyatira as "a seller of purple."

Purple was the color of the official stripe on the Roman togas worn at Rome and in the colonies. Thyatira was chiefly famous for the fine purple cloth manufactured there. The country of Lydia was the richest and most prosperous in Western Asia Minor.

It seems clear that Lydia was a woman of means to be able to deal in this expensive clothing. The very term "royal purple" is suggested by her business. It is not clear whether Lydia is her real name or merely "the Lydian" to the people of Philippi. Horace employs the name for Roman women and finally at any rate in Philippi she was called Lydia.

She is not mentioned in Paul's Epistle to the Philippians. She may have returned to Thyatira or she may have been dead by then. It is suggested that Paul refers to her under the name Euodia or Syntyche (Phil. 4:2). Renan has even argued that she was Paul's wife and is addressed in Philippians 4:3, "true yokefellow." But that carries one very far afield in the realm of mere speculation.

Since she had abundant means, it is quite possible that she could have met the expenses of Paul's first trial in Rome unless, as Ramsay thinks, Paul had come into possession of his father's patrimony. We are to think, then, of Lydia at the head of a large establishment that employed many women. (cf. Acts 16:13).

Philippi, like other cities in Macedonia, (Berea, Thessalonica) allowed more freedom to women than they enjoyed in Athens, Corinth or Ephesus (cf. Ramsay, *St. Paul the Traveler and Roman Citizen*, pp. 224, 227, 232). Macedonian inscriptions show that women enjoyed higher social positions and considerable freedom. In Thes-

salonica (modern Saloniki) Paul won "of the chief women not a few" (Acts 17:4) and in Berea many "of the Greek women of honorable estate" (Acts 17:12). It is quite appropriate therefore, now that women have won citizenship in Britain and in America (many states), to note their activity in Macedonia. In the recent war Lydia would have been at home and a leader beyond a doubt.

She was not discounted in Philippi because she had a trade. Indeed, we may see the day when the idle woman is the one to be pitied and who has to apologize for her idleness. The chief business woman of the world is the one who manages her home successfully and within her husband's income, especially if he happens to be a preacher. She is the excellent woman of Proverbs 31.

"Her clothing is fine linen and purple.
Her husband is known in the gates."

It is not known whether Lydia was married or not. If so, she was probably a widow. But certainly her husband would have said of her,

"Many daughters have done worthily,
But thou excellest them all."

2. A Zealous Proselyte of the Gate

She was "one that worshipped God" (Acts 16:14).

This is the technical description of the "God-fearers" or proselytes of the gate, as the later rabbinic language has it. Cornelius is so described (Acts 10:2, 22). See also Acts 13:16, 26, 50, etc. They stood at the gate, but had not formally entered into Judaism by the rite of circumcision. They were no longer polytheists, but were devout worshippers of the one true God. They attended the synagogue worship and contributed liberally to its support. And yet they ranked not technically as Jews in all ceremonial matters, for they had not taken the final step. So Peter apologizes for entering the house of Cornelius (Acts 10:28).

It is from these "God-fearers" that Paul usually wins his first converts from the Gentiles. So it is in Philippi. His first convert in Europe is a woman and a proselyte of the gate.

Lydia may have become interested in Judaism in Thyatira, for there was a large Jewish colony there. The cult of Cybele flourished among the heathen in Thyatira and this voluptuous nature-worship led to much immorality. There, as elsewhere, the higher type of the heathen turned to Judaism for help in the world of darkness about them. Certainly Lydia was earnest in her interest in Judaism, since she and her group of women went all the way from Philippi to the river-side (the Gangas or Gangites) some miles away in order to worship God in the "place of prayer."

This term is sometimes used for the synagogue and then again for any house or place when prayer is offered (3 Macc. 7:20). It is not possible to decide how it is employed here, though it may be noted that Luke has synagogue elsewhere as in Acts 17:1.

The location of the place of prayer so far from the city suggests that the Jews were a small group in Philippi. In Thessalonica they are a powerful body for it was a great commercial city. Philippi was a Roman colony and a sort of military outpost.

The river was convenient for the ceremonial ablutions of the Jews. But the point to note about Lydia is that she took the trouble to go to this out-of-town place of prayer to worship God with a small body of Jews. There were plenty of excuses that she could have found for not going whether she walked or rode a donkey. But she went. In these days of slackness about attendance at public worship the example of Lydia, the proselyte of the gate, is quite pertinent.

We are not surprised to find that Paul and his company went out there, even though it was not certain that there was a place of prayer in that locality. They "supposed" it to be there (Acts 16:13) and went on in the hope of finding it.

3. Listening to the Travelling Jewish Preacher

We do not know what it was that caught Lydia's attention in Paul's message. It was a common thing in the synagogues for the Jewish stranger present to be given an opportunity to speak a word of exhortation. At Antioch, in Pisidia, "after the reading of the law and the prophets the rulers of the synagogue sent unto them (Paul and Barnabas), saying, brethren, if ye have any word of exhortation for the people, say on." There by the river-side at the place of prayer no such formality may have been observed.

The fact that only women are mentioned in attendance seems to imply that it was not a real synagogue out here by the river, but only a place for prayer and ceremonial ablutions. Philippi was a Latin town and few Jews were there. The rabbinical rule was that ten men were necessary to form a synagogue.

It looked like a poor opportunity for the great apostle to the Gentiles to make a beginning for the conquest of Europe. He had responded to the Macedonian cry and found no opening in Philippi at all. And there seemed to be small promise here. Some men would have returned to Philippi without preaching to this handful of Jewish women, some of them proselytes. Indeed, it is likely that it was more conversation than public address, for Luke says "We sat down and spoke," (imperfect tense).

Perhaps each of the four (Paul, Silas, Timothy, Luke) engaged in conversation with a separate woman. Paul spoke to Lydia and by and by all

may have listened. I heard D. L. Moody say that he knew of more souls saved by his conversation than by his preaching. One recalls Jesus and Nicodemus, and Jesus and the Samaritan woman at Jacob's well. It is more spectacular to deliver a public address and this has to be done. But it should never be above the will of the greatest preacher to talk to a single person about his salvation.

Lydia was at once interested in what Paul had to say. She kept on listening, (imperfect tense). Paul was no doubt eager to win this woman to Christ. He did not feel that it was a small beginning. Missionaries today have to start their work in just this way. One wins one. And Lydia was eager to hear it all.

4. Lydia's Heart Opened

"Whose heart the Lord opened to give heed unto the things which were spoken by Paul." Paul soon saw that Lydia was deeply concerned in what he was saying. That is what stirs a preacher most, when he sees a soul responding to the word of God.

Luke says that "the Lord opened" Lydia's heart. That is God's part. But Lydia listened and gave heed. She did her part and gave the word of God a chance to do its work. It is certain that more people would have their hearts opened if they listened attentively to the message. It is a hard thing for most people to concentrate their minds upon a given proposition for a half hour or so. Few are willing to face squarely and frankly for one hour their personal relations to God.

It is a solemn thing to have to deal with a soul in such a plastic moment. A false note may repel the inquirer. The preacher must become a fisher of men. He must know how to draw the soul to Christ. We need not worry for fear that the Lord will not open the heart of the seeker after light. That is God's task and responsibility. Let us be sure that we do our full duty in making the way plain and in making Christ attractive to sinners.

It is not clear that Lydia was converted on this first visit of Paul to the place of prayer, though that was likely the case.

Paul had this ground of joy, he had won Lydia to Christ, but he did not know what a prize he had captured. She was a prophecy of the great army of noble women through the ages who would rally to the standard of Jesus in Europe and in America. Jesus was to set the women of the world free in due time. It was an historic occasion when Lydia gave her heart to Christ. Woman can never repay the debt that she owes to Christ.

5. Following Her Lord in Baptism

Evidently Paul had spoken of baptism as the next step after conversion. Paul did not make baptism essential to salvation. He was not a sacramentarian as is plain from 1 Corinthians

1:17: "For Christ sent me not to baptize, but to preach the gospel." And yet Paul did not belittle baptism as of no significance. He found in it a picture of the heart of the gospel: "We were buried with him through baptism into death" (Rom. 6:4). So Lydia gladly submitted to this ordinance that in a mystic sense proclaimed death to sin and resurrection to the new life in Christ.

Probably Paul himself baptized her, though his rule was to leave the baptizing to others (1 Cor. 1:16). There was apparently little delay on the part of Lydia. As yet no church seems to have been organized in Philippi, but that came soon.

6. Leading Her Household With Her

Lydia's "household" was baptized also. That was true of the household of Cornelius (Acts 10:44, 47; 11:14), of the jailor (Acts 16:34), of Stephanas (1 Cor. 1:16), and of Crispus (Acts 18:8).

In the case of Lydia it is not clear whether she was married or not. The word for "household" may mean her servants or workpeople. Euodia and Syntyche may have been in the number. But it is certain that this noble woman exerted her influence to bring her household, whether children, domestics, or employees in her business, to the service of Jesus Christ. She set an example for all parents in the home life to lead children and servants to Christ. She is a rebuke to all heads of business establishments who are afraid to take a positive stand for Christ.

It is much easier to make a contribution for mission work somewhere else than it is to do the work that lies right before one's eyes. We are prone to be cowardly before our own children and to be silent about the life in Christ before those who work in our homes, our store, our factories, or on our farms. There is no better way to spread the power of Christ than just this personal work with those near and dear to us. If we take Christ into our hearts, we should take him into our homes, and into our places of business. In the army religion has come to the front to help the morale of the men who fight. None the less do we need Christ in the quieter times of peace.

7. The Grace of Hospitality

"If ye have judged me to be faithful to the Lord, come into my house and abide there" (Acts 16:15). Lydia was anxious to prove the sincerity of her conversion, as every new convert ought to feel. Gratitude to Christ prompts one to do something for His cause. The time to take up the work is at once. Those who put it off may drop back and then drop out. Lydia saw this much that she could do at once. She had wealth and a comfortable home. She probably had servants to attend to the wants of her guests. So she "besought us," Luke says, to come and to make her home their home.

She wanted all four of them. Hospitality is one of the finest Christian graces. It is com-

mended and urged in the New Testament. It is not possible for all to do as much as Lydia in this respect. But hospitality brings rich reward to those who can exercise it. Many have entertained angels unawares. The sweetest memories in many homes linger about the visits of saints of God. The children carry with them through life the impress of these visiting angels who show the courtesy of Christ. Many of the best homes in the world swing open to those who are the servants of Jesus.

It is evident that Paul was reluctant to accept the invitation of Lydia. There were four of the party and they would probably be in Philippi for some time. Paul was the most independent of men. He was the last man in the world to impose upon the generosity of others. He knew how to make his living so as to be free, as he did in Thessalonica shortly afterward (2 Thess. 3:8). But Lydia was in earnest and she would take no refusal, especially on grounds like those just mentioned. "She constrained us," Luke says. Literally, "she forced us" to accept. She had her way in this matter, as she probably did in most things, for she had the gift of leadership.

Paul and his party were now in luxury. They richly deserved this generous treatment and they greatly enjoyed the charm of Lydia's home. Paul and Silas were soon to be thrown into prison in Philippi. Paul knew what rough handling was, for at Lystra he had been stoned and left for dead. Blessings on Lydia for giving some of the comforts of life to these servants of the Lord Jesus.

8. The Church in Her House

"And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed" (Acts 16:40).

It is plain that the brethren and sisters, now a church apparently, had met in Lydia's house during the time of the arrest of Paul and Silas. So in Jerusalem the home of Mary, mother of John Mark, had been the place of meeting as the saints prayed for Peter's release. It came to be a common thing for the believers to meet in the house of one who had a home capacious enough for that purpose. Lydia made her home the center of Christian influence in Philippi.

When Christ comes into the home, some other things go out. That is one reason that some do not wish Him to come in. Family worship is a blessing to the home. Lydia became the dominant spirit in this new church in Philippi.

9. The Church That Cheered Paul

Paul had much to try him in the churches that he founded as in Galatia and in Corinth. But the church in Philippi was the first that contributed to his missionary work and the most generous of all (Phil. 4:10-20). This was probably due to the enlightened liberality of Lydia. She had means, it is true. But not all Chris-

tians who have money have also the grace of liberality.

Lydia led the church out of the narrow selfishness that claimed so many. The story of Lydia has been repeated in the life of many churches since her time. Each of us can recall instances when the very life of the church turned upon the zeal of one woman. The men are hardened by love of money. The women are indifferent through love of worldly pleasures. One woman

may have the insight and the courage to press on for higher things. In time the church will come to her ideals. Such a woman is the pastor's joy and hope.

Lydia was a promise of the great harvest that lay before Paul. Her noble spirit brightened his heart through dark days that were ahead. To be sure, Luke remained in Philippi several years. These two staunch friends of Paul moulded this church into a great missionary dynamo.

Giving Up

By Rev. R. P. McKim, Rector of St. Luke's Church, St. Johns, N. B.

The first of these meditations at the Quiet Hour of Wycliffe College, Toronto

THIS morning, consider with me the suggestion that some of the wilderness stones be made bread.

There is nothing unusual in our Lord being hungry and exhausted after forty days' abstinence and struggle. Of course, He needed something to sustain life and maintain strength and he needed it at once. No one can do his work if he is weak or half dead.

There are means by which to secure this sustenance—all He has to do is to put forth His hand, and yet—

Evidently our Lord considered it impossible to accept the suggestion.

But a man must have bread, else he will die. There is nothing wrong in bread or the use of it, or the need of it, but when it comes to the question of bread or something else, it depends on the value of the something else.

And besides that, if bread be necessary, there is the question of the proper method of securing it.

With our Lord there was something else, tremendously. And that something else must be accomplished even if He were to die in the doing of it.

Bread? He needed it. He knew He needed it. The devil knew. So did the angels know. Jesus refused the devil's suggestion and waited for the angels' ministry, and it came.

Caring for Self

There is an indulgence of self that is wrong, positively so, disastrously so.

There is a care of self that interferes and therefore is wrong.

For the most part we get by the first. But what about the second? That care of ourselves that is part of the instinct of self-preservation and self conservation; the sort of care for ourselves that sometimes really interferes with God's work, and removes us from, and renders us unfit for God's using. What are we to do?

The three young men on the Plain of Dura were sure their God was able to deliver them from the burning fiery furnace, and they hoped

He would; but if not, then they must die. They were steadfast. They went to the place of death, and there God delivered them, and gave them a resurrection testimony.

Let us take God's way, even to the going without. Let us taste death if need be. Let God have His own way. Trust Him. The angels' ministry will come; it will come in time even though its coming find us hungry.

Called to a Life of Giving

God's way is a way of giving. He whose coming to earth was a gift, whose earthly life was one continuous gift, whose dying was a gift,—asks us to be associates with Him, and He calls us to a life of giving.

I have been noticing it much lately, that Jesus laid great emphasis on giving, and He seemed to wish to get the lesson home on the men whom He had with Him at the first.

He called attention to the lilies of the field, beautiful bits of His handiwork, that live but to give every passer by of their brightness and fragrance. He talked about the birds of the air that do not sow nor reap. I think, as He did, every little songster within sound of His voice, stroked its beautiful plumage and trilled its heartening song with a new glad note.

The grass of the field gives its lovely verdure and sheen of beauty to cover the bare brown earth and then yields its life to the oven. The very stars of heaven seem only to live to give their light.

And then, in the midst of it, He turns to those men who have been listening to Him, and pointing to the hungry multitude He asks, "How many loaves have you?" It was not a question as to whether there were sufficient for the disciples, but what was to be done for the multitude who had no food. And when they come with the reply they are bidden to give.

"Give ye." That is the keynote. Give your loaves. Give your lives. Give yourselves.

When tidings came to Nehemiah that the wall of Jerusalem was broken down and the gates burned with fire, he might have mourned and

wept. He might have expressed his sympathy. He might have promised to raise subscriptions among the court nobles, all of which would have been most commendable, but he gave. He gave himself.

Palissy wished to impart some rare tints of color to his china. "Put yourself into it" said his friends. In his ardor he interpreted the suggestion literally and threw himself into the furnace of the kiln.

God's way is a way of giving, but Satan suggests that it is necessary to get.

When that suggestion is listened to it's the death-knell of a man's ministry. The amount of salary is a consideration. The condition of the rectory or parsonage is of importance. Social and educational advantages for one's family are worth asking about, but never for one moment should these come first. Jesus said "Give."

Giving Is Costly

Giving will be giving up; it will cost (Phil. 2:5-8).

Christ gave up His home comfort, His hours of rest. If sick people wanted Him He would stay up late, and when prayer called He would get up early, a great while before day. He gave up earthly ambitions. When they wanted to make Him a king He refused. His whole life was a continual giving up.

He urged this upon His followers: "If any will come after me let him deny himself." "Take my yoke upon you." "Be not anxious, the nations strive after some things, but be you content to leave those things out."

The men whom He had chosen must be content to let some other very attractive things go.

Abram's inheritance of blessing involves a giving up. Moses might have been a prince in Egypt, but he gave it up to be the leader of God's people. John the Baptist did not wear soft clothing or live in a king's house. Paul counted many things loss that he might be a bond-slave.

When Chinese Gordon heard of the distress of the weavers of Coventry, he had no money at his disposal; but, effacing the inscription from the valuable medal which the Chinese Emperor had given him, he sent it to the treasurer of the fund, and made this entry in his diary: "This is the secret of bliss. Give away your medals. Measure your life by loss."

Failing to Give Is Costly

Failure to give up will cost (Matt. 10:38,39).

There were some men to whom Jesus would have given a place. If those men have tombstones it will exhaust the skill of the engraver to portray the intensity of the dark cloud of grief under which their lives went out.

That rich young man who could not give up his riches went away into a sorrow that has not left him yet. The man who could not sleep in a bird's nest and would not sleep in a fox-hole,

missed the joy of losing his life for Jesus' sake and the Gospel's.

I went into a parish some years ago to take a short locum tenency. When I made a call I was offered the easy chair with the remark, "Be seated here, you must be tired." The same thing happened in another home. I noticed it when it took place a third time. I started. "My God help me never to want the easy chair." The life is more than meat. A man's life consisteth not in the abundance of things that he possesseth.

At the well of Samaria the disciples were hungry and went away to the town to procure food. On their return they were surprised that Jesus was not eager for refreshment. "I have eating (see Greek) that ye know not of."

Nothing so quickly stamps a man as of the world as a noticeable desire to secure things. Seek ye first the Kingdom of God and His righteousness and all these things shall be added.

The Door to Success

Giving up will open the door to success (John 17:1-5).

If Jesus had indulged Himself He never could have prayed thus. Neither could He have said, "I have given them thy word" for the people would not have been always crowding round Him. But they did gather round Him and listened to Him because they saw the purity of His self-sacrifice.

It was when Abram had given up his right of choice that God bade him lift up his eyes to the northward, southward, eastward and westward, and told him all would be his.

Joshua lowered his sword to the Captain of the Lord's Host, and acknowledged himself a subaltern officer. He even adopted what many would have called "fool-tactics" at Jericho, but his was a great success.

Mary yielded what a good woman values more than life—dishonour might breathe upon her character and tarnish it if need be, but she became the mother of the Lord.

Simon Peter let his breakfast wait for him while the Lord sat in his ship speaking to the people, and he was called to a place in the apostolate.

Paul and Silas quieted the complaint, buried the grouch and hushed the disappointment in the prison cell at Philippi, and God sent the earthquake that founded the Philippian church. Giving up will leave the door open for an angel's visit.

Right through this temptation the Lord maintained the place of dependence and trust, and just at the proper moment the angel's ministry was sent to Him.

We need not to provide (see Greek) either purse or scrip. The laborer is worthy of his hire, and our Heavenly Father knoweth that we have need of these things.

The Songs Behind the Victory

By Walter Noble Burns

I

GOSPEL songs will go down in history as among the war songs of the American army. "Onward, Christian Soldiers," "Hold the Fort," "Ring the Bells of Heaven," and a hundred others have gone up in rousing choruses from the North Sea to the Alps. They have tempered the dreariness of the trenches, soothed the wounded in hospitals, lightened the tedium of long marches. The Huns have heard them and been struck with dismay by their message of cheerful courage, for a singing army is a fighting army and the American army fights as it sings.

The history of singing in the American army is in itself an interesting chapter of the war. "The Star Spangled Banner," "The Battle Hymn of the Republic," old plantation melodies, songs of home, the new war songs like, "Over There," and "Goodbye Broadway, Hello France," all have had a part in the soldiers' repertory.

But ask any American soldier who has served overseas or any civilian war worker who has been with the army in the fighting zones and he will tell you that the most popular songs in the American army—the songs oftenest sung—are the old gospel songs that are sung in Sunday-schools every Sabbath morning from one end of the United States to the other.

They have been the most popular songs not because they are of more sympathetic and contagious tunefulness than other songs but because they carry a religious message of hope and solace that finds an echo in every soldier's heart in times of danger and death.

The war has proved a wonderful evangelist in turning the world to God. It has stirred the deep sources of emotion as they rarely have been stirred in history. It has created in the combatant nations a psychological tension, taut, quivering, raw-edged, that has found its relief and remedy in religion.

This is not mere fancy born of optimism. It rests upon the testimony of ministers and religious workers everywhere.

II

Several thousand American soldiers were crowded about a platform in an open-air theater in a training camp in France. The Y. M. C. A. gave them a show every evening to freshen them up after the hard grind of the day's routine on the drill grounds. It usually opened with a fifteen-minute moving picture film. Then customarily there followed a short Bible talk by a chaplain or a "Y" man, a vaudeville stunt, a prayer, a boxing match and a gospel song—an odd pot-pourri of religion and the varieties.

And while the soldiers waited for the show, the thudding boom of the big guns on the fight-

ing front came to them out of the distance in continuous muffled thunder. The sheet stretched across the rear of the platform for the moving pictures was the theater's only visible background; but the real background of the theater and of all that scene was the brood of those distant guns—a background whose ominous and tragic suggestiveness was felt in the heart of every soldier there.

"Now, boys," said a "Y" man, "We will start off with a film."

"Is that necessary?" asked a serious-faced gray old chaplain, newly arrived in France, who had preached straight gospel all his life in a country meeting house somewhere back home, and whose religion had never been associated with moving pictures and vaudeville.

"O yes," replied the "Y" man, "we always start the services off with a picture. The boys seem to like it best that way."

"Let me try another way," said the chaplain. He stepped to the front of the platform and faced the soldiers.

"Boys," he said, "I have come here to tell you something about religion. Would you like me to begin at once or would you prefer a movie film first?"

There was silence for a moment—except for the booming of the guns. Then a soldier in the crowd got to his feet.

"To hell with the movies, chaplain," he shouted, "give us religion."

There wasn't any movie that night. There wasn't any vaudeville. The old chaplain was the whole show. He gave the boys pure gospel straight from the Bible and straight from the shoulder. He told them how to become Christians, how to live a Christian life and how to die a Christian death; of a God of love and a crucified Christ.

He didn't impress upon them the evils of drink and gambling and women. That sort of thing had been drilled into them from the day they donned khaki. He attempted no fine rhetoric or flights of oratory. Rhetoric doesn't help a man to die. He didn't regale them with funny stories. That distant drum-fire of death would have made a poor accompaniment for funny stories. He told them simply what it meant to live right with God and what it meant through eternity to die right with God.

Then he prayed for God's benediction upon them and after the prayer, the soldiers sang "Onward, Christian Soldiers" with a tumultuous enthusiasm that drowned out the lion-like coughing of the far-off artillery. At the close of the services they crowded to the front to shake the chaplain's hand and sign war-roll cards that read in this way:

"Being convinced that I am a sinner and

believing that Christ died for me, I now receive Him as my personal Saviour; and with His help, I purpose confessing Him before men."

"Boy" Brown was with the American marines at Chateau-Thierry. He was a hero among the heroes who, in that immortal fight, saved Paris and started the Germans back toward the Rhine—and peace. He fell with a machine-gun bullet through his chest and lingered between life and death for weeks.

"I was as good as dead," said "Boy" Brown, "from the time I went down till I woke up next day in the hospital crowded with wounded. 'Y' men came in and talked and prayed with the boys. One talked to me about God. God had never meant much to me. I had inherited my God with my politics and a bad temper. He was a sort of heirloom in my family like an old gold watch they said my grandfather used to wear. The 'Y' man asked me if he might pray with me. I told him to go ahead; it was all right with me—I didn't want to be impolite. He prayed and passed on and that was all except that my wound hurt like the devil.

"Then a 'Y' man, standing at the head of the aisle between the cots, began to sing, 'Almost Persuaded.' That was different. He sang in a fine, clear voice and the ward was as still as a stone—the boys forgot to groan to listen. Every word of that old song went to my heart—'Almost persuaded now to believe'; 'Jesus invites you here'; 'Almost—but lost.' I felt the tears trickling down my face. He seemed to be singing straight at me. The song seemed written especially to fit my case. 'Sing it again,' I called to him and he sang it again. And when he had ended, I knew that I was fully persuaded—and saved. The exhortations and the prayers had left me cold but the gospel song got me."

A negro battalion was marching along a road in France on the way to battle. They were in earshot of the rumble of the guns. They could see, at times, death waving its black banners from afar off in the smoke of bursting shells. It was a thrilling and a solemn time. The nearness of conflict fired their fighting blood.

"When we angry Saxons gits our dander up," said one black soldier, "all hell cain't stop us."

The nearness of death sobered them to a religious mood. Suddenly above the pounding noises of the march, a single stentorian voice rose in measured chant:

"Not my mother, not my sister."

And in concert, the battalion thundered the response:

"It's me, O Lawd, standin' in the need o' prayer."

"Not the elder, not the chaplain," sang the leader.

And again the mighty refrain made the hills ring:

"It's me, O Lawd, standin' in the need o' prayer."

Over and over in reply to the words of the leader, the mighty chorus swelled:

"It's me, O Lawd, standin' in the need o' prayer."

Then the leader swung into another tune—not a gospel song but a gospel chantey of lead and fall-to chorus, a type of music dear to the negro heart.

"O moanah," (mourner) boomed his voice in long-drawn sorrowful cadence.

And the battalion answered:

"Doan' stay away."

"O backslider," wailed the leader. And once more the soldiers flung back the reply in sonorous diapason:

"Doan' stay away."

No soldiers in the American army sing with finer effect than the black troopers. Melody is the heritage of the race. In cantonments, at home in rest camps overseas old plantation melodies and later love songs like "Mandy" and "Lil Liza Jane" filled in the sunny hours of leisure. But when the day of battle drew on, it was the gospel songs, gospel chanteys and old-time religious hymns that inspired the negroes with the spirit that has given them equality in the brotherhood of heroes in a war where black and white bled red in the cause of liberty.

III

General Pershing sent back this message from across the seas: "Teach the boys to sing." He has been a soldier all his life and he knows the effect of songs on the morale of a fighting army.

The boys have been taught to sing. In every cantonment in the United States where drafted men were taught to fight, they were taught to sing—not merely urged to sing but taught by competent and systematized effort.

Y. M. C. A. singing leaders have worked hand in hand with religious work directors in every camp in the country. Bible messages have been delivered and gospel songs sung every evening in Y. M. C. A. service huts and at odd hours of the day in barracks and mess rooms. The soldiers have been given plenty of vaudeville, moving pictures, concerts, lectures, boxing matches and wrestling bouts but there have been few entertainments at which a gospel message was not driven home and a gospel song sung.

Forty thousand men have frequently gathered for religious services in an open-air amphitheater at Camp Grant near Rockford, Ill., and when 40,000 young men with healthy lungs swung into some gospel song, the mighty chorus shook the roof of heaven.

"I have been in evangelistic work for thirty years," said E. O. Sellers, religious work director at Camp Grant. "I have been the singing partner of some of the great evangelists. I have heard and studied them all—Moody, Whittle, Gipsy Smith, Paul Rader, Wilbur Chapman, 'Billy' Sunday, I have seen them play upon the emotions and work up an audience until the very air seemed surcharged with tense religious feeling as with

electricity. But never under the spell of these wonderful preachers, have I seen such reaction to religious appeal as I have seen in the army. You don't have to play for emotion; it's there—just beneath the surface, in every soldier.

The men of the army are like wheat ripe for the harvest of God. They don't want and won't have any namby-pamby gospel or high-brow religion. What they want is a religion that will match their uniform—a gospel that will do the work for two-fisted fighting men. Give them that kind and they take it like meat and drink. They need it and they know they need it."

The same sort of work has been done in all the naval training camps as in the army cantonments. The non-sectarian character of all this work has been notably significant.

One hundred bankers, and business and professional men have been accustomed to go from Chicago every Sunday morning to teach Bible classes of jackies at Great Lakes, the big mid-western naval training station. No one asked to what church these Bible class teachers belonged—no one cared. Methodists, Presbyterians, Baptists, Congregationalists, Episcopalians, Lutherans—more than twenty denominations were represented among them.

One night at religious services, led by "Dad" Elliott, 3,500 sailors signed the war-roll cards. Among them were 500 Roman Catholics. "God bless you, 'Dad,'" said Father Murphy, a Catholic chaplain who was present at the meeting, "I never in this world could have reached the most of them." And when at next communion Father Murphy prepared for 200 men in his battalion, 368 came.

The religious organizations of all kinds have won a distinctive place in the history of the war. The stories of great battles and famous victories will not be complete without a tribute to the courage and devotion of the noble men and women who labored day and night behind the lines through hardship and danger to minister to the physical needs and the spiritual welfare of the soldiers. They have made the war unique among the wars of the world by the constant intimate religious influences they have thrown about the fighting men.

IV

Church hymns are as old as religion itself, but gospel songs differ from church hymns in form and spirit. They have been defined as "songs that carry a gospel message emphasized by a chorus." Old church hymns with few exceptions are devoid of chorus.

But while, broadly speaking, the definition will serve, gospel songs have other points of differentiation in their brighter spirit and cheerier music. Solemnity, perhaps, is the dominant note of church hymns; optimism that of gospel songs. Hymns are the classic harmonies of the church; gospel songs its lighter melodies. One is devotional; the other inspirational and joyous.

Gospel songs are comparatively new. They date no further back than the first decade succeeding the Civil War. P. P. Bliss and Ira D. Sankey were among the earliest pioneers of the gospel song movement. Their work became suddenly a fount of inspiration to other composers and an extensive anthology of gospel songs sprang into existence.

George F. Root, George C. Stebbins, James McGranahan, George Alexander, D. B. Towner and others—some still alive and singing—took up the work of writing and singing songs and became the advance couriers of the singing evangelism of today.

If Bliss and Sankey were the inspiring spirits, Dwight L. Moody was the Napoleon of the new song revolution. He gave gospel songs their empire and though he could not sing a note, set the whole world to singing gospel songs.

Moody was quick to see that a gospel song, as a moving religious force, is sometimes greater than a sermon; that a sermon set to music is often more compelling than any pulpit rhetoric. When he embarked on his first tour of England, which established his fame and swept Great Britain with a new and wonderful religious fervor, he took Sankey as his singing partner.

At the English meetings, Sankey sang his own songs, some of the new American songs and certain English church melodies known as spirituelles. His new songs struck a popular note and developed a veritable craze for "Sankey stuff" throughout the British Isles.

Mr. Moody had the songs printed in a paper pamphlet which sold like wildfire. The pamphlet was the second book of gospel songs ever printed. Bliss, a few months earlier, had published the first in the United States. This was in 1874.

When Moody and Sankey returned to America, Mr. Moody with the co-operation of Sankey and Bliss published a new gospel song book which became as popular in the United States as the pamphlet had proved in Great Britain. Publishers had difficulty in printing enough copies to supply the demand. It marked the beginning of an era of religious music in this country completely dominated by gospel songs.

Moody never put a dollar of the income from these books to any personal use. His mission, as he saw it, was the evangelization of the world, and with noble unselfishness, he gave his all to the great cause to which he had consecrated his life. The royalties on the series ran up in time to more than a million and a half dollars from which Moody founded the Northfield Seminary for girls and the Mount Hermon School for boys in Massachusetts, and The Moody Bible Institute in Chicago, which equips men and women as Bible teachers, gospel singers and evangelists, to carry Moody's own virile, non-sectarian Christianity into all the world. These three institutions are Moody's greatest monuments and gospel songs were literally their foundation stones.

"The broad catholicity of the spirit that has marked the religious work in the army," said Dr. D. B. Towner, who succeeded Sankey as Moody's singing partner, "is a rainbow sign of promise for the future. One is ready to believe that out of the chaos of war, the world is emerging

into the dawn of a day when all the churches will unite in one great human brotherhood of those who worship the God of the Bible and His Son who died to redeem the world.

"If the world conflict adds to its victories this glorious and crowning achievement, it will have been worth to humanity all its tragic cost."

Bolshevism and Education

By Bishop Warren A. Candler, in "The Atlanta Journal"

AS THE old cocks crow the young ones learn. Adult people cannot continue long any course of action without children and youths being affected by it.

This is being exemplified in ruined Russia most strikingly. Bolshevism is possessing the boys in school and is making the schools worse than worthless.

A correspondent of the Associated Press says, "Pupils, instead of teachers control the schools of Russia under the Bolshevik regime. Boys and girls are heralded indiscriminately, and there is no discipline. Pupils control the teachers.

"In a Kolmna school a youth of eighteen years was appointed commissioner of the institution and was in charge of all the teachers. On one occasion he closed the school for a week as a protest against the action of the teacher, who had reprimanded a pupil.

"If a teacher proves unpopular he is promptly ejected by his class. Often the teacher appears for his class work only to find the pupils engaged in a committee meeting which he must not disturb. Each class has its own committee, and the class committees direct the teachers.

"Pupils do exactly as they please, walking into the classroom and leaving it while a lesson is in progress. No punishment of any kind is inflicted upon pupils. Each pupil is his own mentor as to right and wrong.

"Attendance is not compulsory, or even regulated by rule, each pupil attending classes, or staying away as he sees fit.

"The same chaotic conditions exist in the universities and other institutions of higher learning as prevail in the common schools. Any boy of sixteen years of age may enter any institution of higher learning without any qualification. Even though he can not read, he may become an undergraduate, entitled to all the food and other advantages enjoyed by more advanced students who may be seeking such education as the demoralized system has to offer."

Submersion of the Family

Most people will be ready to say that under such a system a pupil can learn nothing, but this is not true. Unfortunately the pupils learn

the lesson of insubordination to authority and acquire the worst habits of self-will and self-assertion.

A generation growing up under such a system will be trained to lawlessness and folly. It will be both ignorant and inflated. It will be destitute of virtue and intelligence. It will be lawless and will fancy lawlessness as liberty.

The next step after such a system of education if followed to its logical results will be the submersion of the family. Parental authority will be set at naught as a thing incompatible with the freedom of the individual.

In the final outcome conditions will become intolerable to even the men who have advocated Bolshevism; for they will not be able to endure one another. "The man on horseback" will then appear as the only hope for orderly government, and the last state of Russia will be worse than the first.

Out of such schools nothing but recklessness and ruin can issue.

When evil infects the schools of the nation its civic life is corrupted at the fountain. Such a condition marks moral decay already set up and foreshadows greater disorder for the future.

America Warned About Its Universities

And we in America should be warned in time that something close akin to Bolshevism is prevalent already in many of the richer institutions of learning in the United States. This has come out in the course of the investigation conducted by a committee of the United States Senate, known as the "Overman Committee," Senator Overman, of North Carolina, being its chairman.

A number of professors of "sociology" in several leading universities have been shown to be propagandists of the most abominable doctrines. These men have been teaching teachers for many years, and thereby they have been spreading the virus of their pernicious influence far and wide.

Captain Gustavus Ohlinger, in his able book entitled *The German Conspiracy in American Education*, exposed the methods used by the German militarists to dominate our country and the world by their "kulturpolitik" and showed

how a considerable number of professors in American universities fell in with them.

But there is now, through the "sociologists" so-called, just as pernicious an influence at work. To overcome German militarism we have been forced to expend billions of treasure and sacrifice the lives of precious boys far more valuable than money. We have had to combat influences which issued from certain wealthy and irresponsible universities in the north.

We may now have to fight Bolshevism, issuing from some of the same sources.

Time to Clean House

It is time to have a house-cleaning at certain institutions. Parents must have a care in selecting schools for their sons and daughters. Because an institution is rich and has a large enrolment of students and ranks high in athletics is no reason for believing that its instruction is wholesome and sound. It may thereby attract thoughtless youths, but a boy is not competent to determine where he should be educated. His parents should settle so serious a matter as that. And unless parents wish their sons to imbibe dangerous doctrines they must have regard both for what a professor teaches and the textbooks he uses in his classes.

There lies before me now a text book which was written by a professor in one of the state universities in the west, and which is used extensively in many other institutions. The author criticizes Marx and other socialists, but proceeds to do so after accepting a socialistic platform. In the first paragraph of his chapter on socialism, he says, "In criticizing the most conspicuous of these schemes of social reconstruction, the so-called 'scientific socialism' it should be understood at the outset that there is no intention of questioning the general aims of the socialists. These aims, as voiced by their best representatives, are in entire accord with sound science, religion and ethics. That humanity should gain collective control over the conditions of its existence is the ultimate and highest aim of all science, all education, and all government."

Insidious Methods of Socialistic Professors

From that position as a starting point he proceeds to examine the system of Karl Marx, syndicalism, and other socialistic theories, condemning them all in a way, but really leading toward them in his own teaching.

This professor may be able to hold himself back from accepting the doctrines which he seems to condemn, being restrained perhaps by a prudential regard for holding his position in the university, but it scarcely admits of a doubt that his teachings will lead his students to accept the most pernicious forms of socialism.

Professor Herron's Mission

He is one of many. It is but a few years ago when Professor Herron went the fullest length of the worst forms of socialism, even

adopting the doctrines of free love. It has amazed, not to say shocked, thoughtful people in the United States that this creature was recently appointed by the President to membership on a commission to confer with the Bolsheviks of Russia. Does such a man represent this nation? What influences conspired to secure his appointment?

It is undoubtedly true that a very large majority of college authorities in this country in their heart of hearts disapprove of intercollegiate athletics, for example; but they allow the system and outwardly encourage it. Why? They argue that boys choose the schools which they will attend, and that the coaches carry the boys whither they desire. Hence to secure patronage they must virtually turn over the institutions to the control of the coaches. Courses of studies and schedules of work must conform to the games to be played, for otherwise the boys under the leadership of the coaches will rebel.

Coach-Controlled Colleges

This does not differ so very much from the institutions in Russia of which the correspondent of the Associated Press has told us. A coach-controlled institution is no better than a boy managed affair.

A real teacher should not degrade his high calling by yielding subjection to coaches and immature boys in order to get patronage which otherwise would not come to his instruction. A teacher should stand upon an elevation like that of a minister of the gospel; he ought never to become a peddler of pedagogy, seeking to make a market for his wares by meretricious methods.

HEBREW MISSION ACTIVITIES

A Prophetic Conference was held April 6 in the Bethany Reformed Church, Roseland, Ill., Rev. Norman H. Camp presiding. Rev. Robert M. Russell, D. D., spoke on "God's World Purpose Through Israel"; Rev. B. B. Sutcliffe spoke on "The Future Jewish State and the League of Nations"; Mr. Camp spoke on "The End of the Age and the Work of the Hour." A similar conference was held at Perry, Ia., at the regular spring meeting of the Presbytery of Des Moines, the arrangements having been made by Rev. Carl A. Montanus. Arrangement for such conferences can be made by addressing Mr. Camp at 1505 S. Sawyer Ave., Chicago, Ill.

HARD TIMES.

"Yes, these are hard times. We throw away ashes and buy soap. We raise dogs and buy hogs. We grow weeds and buy vegetables and brooms. We catch fish with a \$4 rod. We build school-houses and send our children to be educated away from home. And at last we send our boys out with a \$40 gun, and a \$19 dog, to hunt 10 cent game."—*Nevada Picayune*, Arkansas.

The Plea of a French Chaplain

By Rev. Daniel Couve, Chaplain in The French Army and Secretary of Paris Missionary Society

An Address Delivered at The Moody Bible Institute of Chicago

MY DEAR friends, it is a great pleasure to be able to say a few words to you. I come as a friend to his friends, not with an address, but with a very simple message. I have come to this country as a delegate to the Protestant evangelical churches in France, and with the approval of my government, to tell some of the American people of the love of France.

We love America with a very special sort of love, a love that is born not only of sweet remembrance for things of the past, but also of very deep thankfulness for things of today, and also, and first of all, a love that is made of unlimited confidence in America for things of the future. I have come to play my little part in the strengthening of the ties that already unite our two nations, and I will speak to you about what I, as a Frenchman, and as a Christian, expect from American help in the days which are to come.

I come to you, as you may know, with a heart full of what I have witnessed for four years on the front. I have lived with the soldiers in the trenches, and I know what they have suffered. I have seen the sufferings of our poor French people in the northern districts of our country, and the old people and the small babes who have been driven out of their homes. I have walked and walked through our cities and our villages that have been destroyed by the enemy, but there is one thing that more than any other thing still haunts me at night and tears my heart.

The Great Cemeteries

It is the vision of the immense cemeteries that I have visited on the front line, cemeteries where thousands and thousands and thousands of soldiers' graves are seen in unlimited lines, not only graves of the white men of Europe and America, but of the brown men of India, and of the yellow men of China and French and Dutch China and of Madagascar, (our island of Madagascar has given more than fifty thousand men to France for the war); and also the graves of the black men of Africa; men of all colors, all tribes, all languages, all united in the same spirit of self-sacrifice, for the redemption of the world's freedom, and all of them now resting under our French soil. It seems to me our French soil has been made holy by the shedding of so many bloods, and when now I think of those graves they remind me of those words of the apostle writing to the Hebrews, speaking about the great cloud of witnesses with which we are compassed about, and who urge us to go

on and to run with patience the race that is set before us.

O, my dear friends, those men have died for what purpose? They have not died in order that we, the privileged ones who have saved our lives, that we might go back to our business or to our pleasures or to our studies or even to the blissful joy of our family lives. Those men have died in order that something might be changed in the life of the world; and those witnesses are now urging us to change something in the life of the world, and to put into the work of the reconstruction of the world the same spirit of self-sacrifice, of unselfishness that they have put in the offering of their own lives. And as a Frenchman and as a Christian, I should like to tell you very briefly of a very special form of the race that lies before you. You have come to our country and you have helped us materially, magnificently.

France will never forget what America has done for France. We will never forget. I remember that the last fourteenth of July, the day of our great national feast, I was in Paris to attend the great deputation of all the allied troops who were to march through the streets of our city, and I stood to cheer the troops, and I cheered with all the power of my hands and all the power of my voice.

The American Boys, Our Saviours

There were all sorts of troops, the Belgians and the Serbians and the Scotch and the Irish and the English and the Canadians and the Australians, but I can assure you when the American boys came down the street I heard a voice at my back, and I turned back and it was an old crippled French woman, who said: "Sir, I beg your pardon, but you don't cheer loud enough, because these American boys are our saviours. The American boys are our saviours." That is the real feeling of our people of France toward America, and that old woman told perfectly what she meant to say. She was not an educated woman, but she knew, and you must not forget it, that we French people, we have suffered through the war much more than you have suffered naturally because the enemy has been on our soil not only, but because we have lost much more than you have lost.

We are a people of forty million inhabitants and we have lost one million and four hundred thousand men; and you have not lost one hundred thousand, and you have a nation of one hundred

millions. To have lost the same as we have lost, you would have lost at least three million men. And do you realize what it is for France to lose fourteen hundred thousand men? Try to see on one side perhaps seven hundred thousand widows, and I do not know how many orphans, and on the other side seven hundred thousand men under twenty-five, the best of our youth, the flower of our sons. That is what we have lost, and when we face our great difficult reconstructive task that is set before us for the rebuilding of the new national life, we are very anxious, and that old woman knew that. But she knew also, and there is not one man or one woman in my country who does not know that if the one hundred thousand Americans who have died in France had not died as they did and at the very moment when they did, our fourteen hundred thousand would have died in vain. But the Americans came at the right moment, and they died at the right moment. Our sons have not died in vain, our liberty has been saved, the liberty of the world has been saved, and the world itself has been made safe for true democracy, and we all know that, and that is why we love America and why we are thankful toward America.

But now your work is not finished, because now that the war is over, now that we have made the experiment of your precious help, we are expecting of you something better than a material help. We are expecting from you the help of what is best in the moral and spiritual resources of America. Before the war our people knew very little of America, and it was the fault of America, because the American people we used to see in our country were not always the right people; they were wealthy people coming to us with a great deal of wealth, spending their dollars in all sorts of pleasure in Paris, and the women doing a great deal of shopping in our stores.

The Soul of America

We knew the wealth and the practical and business character of America, but we knew very little about the soul of America. But now through the war, as President Wilson said, in his speech in Paris, France has discovered the soul of America, and we are anxious to know now a little more of that yet. We have not only seen the soldiers of America and the President of the United States in France during the war but we have seen also the progress of the American Red Cross and the workers of the Y. M. C. A. and of the Y. W. C. A., and I can tell you that our people, when they have seen this benevolent organization working for them, even when it was only in the matter of material help that was given to our people, our people divined beyond that material help instinctively the presence, invisible but real, of a great moral and spiritual power; and now once more that the

war is over our nation wants to know something more of what is the special power of America and I believe that, as a Christian, as an Evangelical Protestant, I know something about the special power of America that our nation knows.

Democratic Christianity

It is what I like to call the spirit of a really Christian democracy, or if you prefer of a real democratic Christianity. You American people do not realize your privilege. You have been brought up in a country of the mingling of the spirit of democracy and of the spirit of Christianity, and you have lived in a bath of Christianity. I remember that when I was a child my mother used to take me on her knees and tell me the story of the Pilgrim Fathers who left the continent because they loved the gospel and liberty, and came here to lay the foundations of a new world of liberty, political and religious; and my father, who was a Christian and a business man, used to tell me, "My son, if you look at the American democracy, she is the magnificent fruit of a magnificent tree that has grown out of the little seed that the Pilgrim Fathers have brought from our side to the other side, and the Americans have the fair chance, and we have not got it, and you know what is the situation on the other side." We know something of democracy. We know something of Christianity. Democracy in France has been fighting the gospel.

Hope for a Religion Not Oppressive

We are forty million people, on one side with fifteen million Roman Catholics, who are opposed to our improvements of the democratic idea; and on the other side we have twenty-five million people who were born Catholics, but because of the narrowness and the autocracy of the church, have left the church and become agnostic and who cannot believe that there could be a religion that is not oppressive; and in the middle there are six hundred thousand evangelical Protestants who are trying to give to their people the revelation of true Christianity. Do you realize what it is for those people to be crushed by between fifteen millions of narrow Roman Catholics and twenty-five millions of unbelievers? That is our situation, but now the Americans have come, and our people looking to the Americans have begun to discover that perhaps they are going to have a religion that is not oppressive, and perhaps there is going to be a religion that is stable and solid for the development of true democracy, and our people who have begun to discover the religious zeal of American democracy are anxious to know a little more.

Now you have come, or your brothers have come, as soldiers to our country. You have saved our liberty, and now we need you to come as fellow Christian workers to help us in the rebuilding of a real new national life. I do not know if France will ever become what we call a Protestant country. I do not believe

France will ever become again a real Catholic country. But one thing I am sure of, and that is that we need France to become a Christian country. We want Christ to be given to France.

The Cross in the Snow

Finally, I want to tell you of a personal experience. I used to go to the trenches every morning during the war and visit the boys and encourage them; and one morning as I walked in the trenches, a man who was walking by my side, and who was very sad and depressed, said to me, "Do you see those graves over there in the snow?" I looked but could not see the graves under the snow, but merging from the snow I saw the cross, the cross of Jesus Christ that faces the war, that faces the dead, that faces the future, as the power of life and love; and as I looked unto the cross I went my way to my boys, and my heart was relieved, for one is comforted when looking unto the cross, and especially with you Americans to come and help us, not to plant a cross of wood on the graves of those who are dead, but to plant the Living Christ of the Living God in the living heart of my living country.

A NEW FIELD OF WORK

Rev. Archibald R. Wright has just resigned the pastorate of the Perseverance Presbyterian Church of Milwaukee, to accept the field secretaryship of the Ceylon and India General Mis-



Rev. Archibald R. Wright.

sion. This mission works among the Telugus in South India and the Sinhalese in Ceylon. John W. Dawson, '14, and Mrs. B. R. Oppen, are former Institute students now working in that mission. Mr. Wright speaks a good word for the Institute on all occasions, directs some students to it, and has assisted some of its students to fields of labor. He is the son of Rev. Dr. William Wright, Newtownards, Ireland, and the grandson of the late Archibald Robinson, D. D., of the Assembly Presbyterian College,

at Belfast, Ireland, and comes from a family well known by its contribution to the Presbyterian Church of Ireland, England and Australia.

More Truth Than Poetry

OUR NATIONAL AIRS

(After We Have Joined The League of Nations:)

Our countries, 'tis of ye,
Sweet lands of liberty,
Of ye we sing,
Lands where our fathers, grandfathers and great-grandfathers back to Noah and Adam died,
Land of the Norman's, the Saxon's, the Caledonian's, the Caesar's, the Yugoslav's and the Czechoslav's pride,
From every mountain side
Let freedom ring!

* * *

When freedom from her several mountain heights
Unfurled her various standards to the air,
She tore the azure and otherwise-hued robes of night,
And set the divers and sundry stars of glory there.
Forever float those fifteen or twenty standard sheets
Where breathes the foe but falls before us,
With freedom's assorted soils beneath our feet,
And freedom's multitudinous banners floating o'er us.

* * *

Columbia, one of the gems of the ocean
One of the homes of the brave and the free,
One of the shrines of the patriot's devotion,
The world offers homage to thee.
Three cheers for the red, white, blue, orange, violet, yellow and black!
Three cheers for the purple, mauve, brown, green, pink and other shades which may be in the banners of our fellow league members!
The amalgamated armies and navies forever!
Three cheers for all the colors of the rainbow!

* * *

I wish I was in the land of cotton, of frogs' legs, of kilties, of spaghetti and of pretzels.
Look away! Look away, Look Away,
League of Lands!

* * *

And the Star Spangled Banner, the Tricolor, the Union Jack and the royal ensigns of fifteen or twenty other nations,
Long may they wave
O'er the lands of the free
And the homes of the brave!

—Atlanta Georgian.

CALL FOR CONFERENCES

TO BE CONDUCTED BY

The Moody Bible Institute of Chicago

Eagles Mere, Pa., July 13-20, 1919

Castine, Me., August 24-31, 1919

Camden, Me., August 31-September 7, 1919

To the Christian Workers of the United States, and Especially Those Residing East of the Alleghany Mountains and Near the Atlantic Coast:

GREETING: The announcement above shows what we are planning for you in the way of Bible conferences this summer.

More beautiful and more invigorating locations could hardly be named, and there go with them those hotel and boarding accommodations, and those opportunities for out door physical enjoyments on land and water so desirable for wearied brains and bodies after a long year's toil.

"Come thou with us and we will do thee good!"

BIBLE conferences worthy of the name are those in which the Bible is really taught, in the sense that its sacred text is explained to the people; its great doctrines set forth; its authenticity and truth defended, and where the people receive training in its practical use in Christian service. The Moody Bible Institute aims to do this all the year round for the hundreds of students under its care, and when the summer comes its experienced teachers go out to these conferences to give the general Christian public the benefit of the same work.

METHODS of work are always secondary to the teaching of the Bible, and yet they have an important place. In these conferences specialists are to give instruction in personal soul-winning, Sunday-school teaching and management, and efficiency in church work, especially in the securing of finance. Young pastors will find this very helpful.

But instruction without inspiration would be a serious disappointment, as well as a positive loss. Hence provision has been made for this in joyous and soul-stirring singing, always a feature in the life and work of The Moody Bible Institute, and in the hours to be devoted to prayer and supplication, as well as to the old-time preaching of the Cross. The Bible Conferences of The Moody Bible Institute have always been seasons of revival, when not only have the saints been quickened, but sinners have been saved. And these conferences will be no exception to the rule unless God no longer answers prayer.

SINCE last summer the writer has attended several Bible conferences and ministered in different pulpits throughout the country. He has conversed with many people and kept abreast of current literature. He knows that it is in the air that this is "a reconstruction period," that we are in "a new world," and that the church must change its methods and its message to command the attention of our returning military and naval heroes.

BUT, dear Christian brethren, do not be misled or distracted by this din. Everything depends upon the nature and character of the method and the message. In some cases, perhaps in many, it were desirable that they be changed; but not if the message were the Gospel of Jesus Christ, and if the method were the teaching and preaching of the Word of God in the power of His Spirit.

IT IS the same old world that it ever was. The Moody Bible Institute has been in constant touch with the soldiers and sailors at the front and with religious workers among them, and therefore can speak with intelligence and authority so far as they are concerned. What the church needs—O, how much it needs it!—is a new quickening and new refreshing from on high, to enable it to meet the new responsibility and opportunity which these times have brought. And that is all it needs.

That these conferences at Eagles Mere, Camden and Castine may, by God's Grace, be the means of such blessing to very many of all denominations who will be able to avail themselves thereof, is the earnest and affectionate prayer of the Trustees, Faculty and the whole force of The Moody Bible Institute of Chicago, who are represented in this call.

By your true friend in Christ,

James M. Gray

Young People's Society Topics

May 4

Our Relation to God—Serving Matthew 20:20-28

Authority in the kingdom comes not by the tiny elevation of office holding, but by sacrificial serving. Verses 17-19 of this chapter contain a declaration of the purpose of Jesus to go to Jerusalem. Before Him lay the pain and travail of the cross, but beyond it lay the glory of the resurrection. The only way to resurrection glory was by the way of death. This the disciples would avoid. They did not understand the principle by the operation of which alone, victory can be achieved. They wanted the glory without the shame, the crown without the cross.

The mother of James and John was ignorant of this great principle when she came to Jesus with her ambitious request, seeking the elevation and dignity of office for her two sons. She is to be pitied rather than blamed. The answer of Jesus indicates her ignorance, "Ye know not what ye ask."

The two sons are to be admired. They stood the acid test so far as resolution was concerned. They were willing to pay the price. Probably they did not know all that was involved, but the fact of their willingness is commendable. Yet even this does not bring them the promise of the coveted place of honor, that is in the hands of the Father.

The indignation of the other ten shows that they were envious of the two. None of them had yet learned that "whosoever humbleth himself shall be exalted," and that "if any man serve me him will my Father honor."

Their envy and indignation brought out the teaching of Jesus in verses 25-28. He reverses the way of the world. The world believes in getting rather than giving, in saving rather than serving. "But it shall not be so among you, but whosoever shall be great among you, let him be your servant."

Service is the way to greatness in the kingdom, even as in the case of Jesus Himself, who came "not to be ministered unto, but to minister," no matter at what cost, and "to give himself a ransom for many." He was the servant of all and the sacrifice for all. We need the sacrifice first. We must be cleansed from sin before we can serve sinners. No one gets into the kingdom by service or sacrifice. He must be born into it, "Except a man be born again he cannot see the kingdom of God" (John 3:3). We are "under sin" (Rom. 3:9), and under sentence of death, but He gave His life a ransom and loosed us from our sins by His blood (Rev. 1:5), and through His death delivered us from the power of death

(Heb. 2:13-15), and now the word goes forth, "Ye are not your own, ye are bought with a price" (1 Cor. 6:19, 20).

At this point, service comes in for consideration. Service is the result of relationship, and relationship is brought about through redemption. There is no other way. In the words of Luke 1:74, "We being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life."

Some one has well said, there are three kinds of servants—slaves who serve through fear, hirelings who work for reward, and sons who work for love. The ransomed soul is in the latter class for, "We love him because he first loved us." Glorification without crucifixion is the way of fallen human nature, but the child of God, taught of the Spirit, reverses this order.

May 11

The Lure of the World 2 Tim. 4-10, 1 John 2:15-17

The words of our Scripture Lesson ought to be pondered by all our young people who prepare for, and participate in, the discussion of this topic.

The world we must not love is that system of things that excludes God. It may formally acknowledge Him to the point of convenience, but it ignores His salvation and resists His will. What is the "Lure of the World?" Not its corruption and vice, except to those who live in unrestrained sin; that is no allurements to those who will study this topic. It is rather the world's ways, the world's pleasures, the world's philosophy, the world's standards of value, the world's point of view, and even the world's religion. These are the things that tend to charm and captivate the natural heart. The glitter and glare of these things obscure the glory of that city which hath foundations, whose builder and maker is God. Against this, God has warned us in His word, both by precept and example. Demas in 2 Timothy 4:10, stands out as a warning. He loved this present world and this present world is, before God, an evil world (Gal. 1:4). Christ gave Himself that he might deliver us from it; from its spell, its spirit and its power, and this is "according to the will of God, our Father."

Demas was possibly a very respectable man, perhaps a cultured man, but he loved this present world and for present gratification he forfeited eternal good. The worldly man may be a very polished person, altogether attractive and agreeable; but he is dominated by the world

spirit, and he knows not God. He may talk much of world betterment, but he mistakes culture and civilization for Christ. He may be very optimistic, for jaunty optimism is part of "the natural man," and that is just what he is according to the Bible, a natural man, a man born once and destined to die twice, for none but "twice born men" enter the kingdom and receive the gift of eternal life. "The natural man receiveth not the things of the Spirit of God, they are foolishness unto him, neither can he know them because they are spiritually discerned" (1 Cor. 2:14). Yet he talks much of improved conditions and world progress.

The yard-stick for the measuring of conditions differs with individuals and classes. The point of view of the moralist is the increase or decrease of morality. He looks "on the outward appearance." The business man uses another standard of measurement. With him it is a question of how a man keeps his word and meets his financial obligations. But with God the determining test is the attitude of a man's heart towards His son. God has decreed that "all men should honor the Son even as they honor the Father." "He that honoreth not the Son honoreth not the Father which sent him" (John 5:23). With this as our guide we can easily determine matters pertaining to betterment and world progress.

The world of pleasure and pretense, of pride and unholy ambition, the world as it is now and always, is antagonistic to God. It pushes Him out of the heart; we must choose between Him and it. It is only as we turn to Him with our hearts that we escape the corruption that is in the world. 2 Peter 1:4.

May 18

Life, the School of God, and Its Lessons

Psalm 119:1-8, 33-40

There is something inspiring in the thought of life as a school; a place where one takes a preparatory course for the future. In this school there are many lessons to be learned, and as we learn them we are enriched or "blessed."

In our Scripture Lesson we learn that "blessed are the undefiled in the way." In other words, blessed are they that have learned the lesson of cleansing from defilement and have been delivered from the guilt of their sins. This lesson of deliverance is the first great lesson of life. Until it is learned, the life is burdened and limited, and progress is impossible. In the chief text-book in the school of God we read of a fountain open for sin and defilement, and also that "the blood of Jesus Christ, his Son, cleanseth from all sin."

Following in the order of our Scripture verses we discover that the second lesson is that of devotion, or walking in the law of the Lord, keeping His testimonies, and seeking Him with the whole heart. Whole-heartedness in devotion

and duty is another great lesson to learn. "If thine eye be single, thy whole body shall be full of light; but if thine eye be evil (that is, divided or wrongly focused), thy whole body shall be full of darkness." "Ye cannot serve God and mammon." Learn this lesson well; it is worth while.

The third lesson indicated in this Psalm is related to diligent Bible study, "Thou hast commanded us to keep thy precepts diligently." This is equal in importance to all that has gone before, yet how few have learned this lesson! School calls for study. The greatest hindrance is slackness and of course the greatest need is diligence. "Study to show thyself approved unto God." Adopt some good method of Bible study and diligently pursue that method. The knowledge of God and His ways comes largely through diligent Bible study. The person who knows God, knows all things, for God is the key to eternity. Strength for service is obtained through this channel. "They that do know their God shall be strong and do exploits" (Dan. 11:32).

Another important lesson may be learned in verses 33-40. Notice the cry of the Psalmist here: "Teach me." "Give me understanding." "Make me to go in the path of thy commandments." All of which proves the need of dependence on God, for all things.

Here then are the four lessons of our Scripture verses:

Deliverance from the defilement of sin.

Devotion to His will.

Diligence in the study of His Word.

Dependence on Him for guidance and control.

To learn these lessons and express them—this is life indeed.

May 25

God's Precious Promises

2 Peter 1:1-4

Let the leader of this meeting plan beforehand for "promise verses" to be repeated from memory. Then emphasize and illustrate and enforce in every possible way, the importance of memorizing Scripture. The Holy Spirit works in us through the Word. He cannot bring to memory that which has not first of all been stored there. Many a Christian goes down to defeat in the battle because of the lack of equipment in this direction. Even our Lord used Scripture verses in His conflict with Satan, and said three times, "It is written." Thus the conflict issued in conquest for Him.

Take such verses as Isaiah 41:10; 43:25; 44:22; Psalm 32:8; John 3:14,15; 5:24; 6:37; 10:28; 11:25,26. Have these memorized by the members of the society; they are part of the exceeding great and precious promises of God. The promises of God beget life. He hath given unto us "exceeding great and precious promises that by these ye might be partakers of the divine

(Continued on page 667)

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

May 11

Sin and Its Consequences

Genesis 3: 1-24

(May be used as a Temperance Lesson)

Golden Text:—"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

An outlook upon the world proves that man is not what he should be, and, apart from gospel influence there is no sign of improvement. The only way of accounting for the discrepancy between what man is and what he should be is by the Fall. This is the way that the Bible accounts for it.

I. The Temptation (3: 1-6).

Man possessed a free will in the exercise of which he turned away from God and His commandment. This was done at the instance of the devil working through the serpent. He did not appear as he really was, but in disguise. The method employed was (1) finding the woman while alone. (2) Insinuating doubt into her mind as to God's Word and love. At his suggestion she began to believe that God did not mean what He said, and that He was unkind in placing restrictions upon them. In this the devil slandered God, even accused Him of jealousy and fraud. (3) Appeal to innocent appetite. (4) She gazed upon the fruit which God had forbidden. (5) She lusted after that which God had forbidden.

II. The Fall (3: 6-8).

From lusting to indulgence was a short step. This act of disobedience has brought on all the world woe and misery. Eve not only disobeyed, but involved Adam in her sin. Aspiring to be gods they became the slaves of sin. They came to know good and evil, but by sad experience. They knew sin without the power to free themselves from it.

III. The Consequences of the Fall (3: 9-24).

1. A Disturbed Relationship with God (vv. 9, 10). The familiar intercourse which man enjoyed with the Almighty was marred and broken by sin. Sin makes life intolerable in the divine presence. Adam and Eve not only hid from God's presence, but Adam began to make excuse and even laid the blame on God.

2. The Serpent was Degraded and Henceforth Became a Type of Sin and Satan (v. 14; cf. Num. 21: 9; John 3: 14; Rev. 12: 9). This doom was pronounced without trial. In the case of man it was not so.

3. The Undying Enmity between the Two Seeds (v. 15; cf. John 8: 40-45; Matt. 23: 33). The antagonism thus begun reached its climax in the crucifixion of Christ. Satan's seed has been ever since endeavoring to destroy the Lord's work and His workers.

4. The Ultimate Victory of the Woman's Seed (v. 15). Satan harassed the woman's seed; bruised his heel, but finally the stroke was made which crushed the serpent's head (John 12: 31; Heb. 2: 14; 1 John 3: 8). This was the first gleam of the glorious light of the gospel of Christ. The victory was marvelous, but the cost was infinite (Isa. 53: 2 Cor. 5: 21).

5. Judgment upon the Woman (v. 16). This relates to her as a wife and mother; also to her subordination to man. This is God's decree, and all efforts of freeing one's self from it are fightings against God.

6. Man's New Relationship to the Earth (vv. 17-19). The earth was cursed on his account. Because of the rank growth of thorns and thistles man must make an increased effort to exist.

7. Death (v. 19). This includes physical and spiritual death.

8. Expulsion from the Garden (v. 24). This was an act of great mercy. To have partaken of the tree of life and live forever in a sinful state would have been intolerable.

May 18

The Grace of God

Ephesians 2: 4-10; Titus 2: 11-14

Golden Text:—"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15: 11.

Grace means unmerited favor. God's grace means His kindness toward us through Jesus Christ (Eph. 2: 7). It is not a question of merit on the part of the recipient, but alone upon the goodness and mercy of God. God's mercy does not go out to men because they are good, but because He is good and desires to bestow that goodness upon lost and ruined men in order to make them good.

I. The Grace of God in Salvation (Eph. 2: 4-10).

Grace brings salvation; it does not send it. Jesus Christ who is the embodiment of God's love and grace came bringing salvation with Him. In order to apprehend what the grace of God has done, observe:

1. Man's Natural State (Eph. 2: 1-3). In the natural man is found all that is opposed to

the will and purpose of God. (1) Dead in trespasses and sins (v. 1). The supreme need of the dead man is life, therefore he must have life from without himself. The characteristics of one who is dead are that he is (a) without sensation—"past feeling" (4: 19). The natural man, therefore, can neither love God nor hate sin until he is made alive. (b) Without motion. Activity is the demonstration of life. So far as God and holiness are concerned, they are motionless. They are as helpless as Lazarus was in the grave. (2) Under the control of fleshly and worldly lusts (v. 2). The carnal nature holds sway over their lives. (3) Under the domination of Satan (v. 2). All unregenerated men and women are ruled by Satan. Since he is the god of this age (2 Cor. 4: 4), the prince of this world (John 12: 31), all who have not been freed by Christ are under the rule of Satan. (4) Under the condemnation and wrath of God (v. 3). Over all these—death, worldliness, disobedience, lust of the flesh, hangs the wrath of God.

2. Man's State by Grace (2: 4-10).

(1) He is alive in Christ (v. 5). The Holy Spirit lays hold upon men dead in sin and quickens them into life. (2) Raised up with Christ (v. 6). God's grace not only makes lost men alive, but raises them up with Christ. (3) Association with Christ in glory (v. 6). Christ's incarnation has so identified Him with the race that those who are saved are raised up to be with Him and shall ultimately share His glory. The actuating principle of God which moved Him to thus lay hold upon lost men is His love (v. 4). Man's salvation is due entirely to God's grace. Not only the salvation has been provided in grace, but the faith which appropriates it is God's gift (v. 8). Works as ground of salvation are absolutely excluded. (4) The purpose of God in the salvation of men (vv. 7-10). (a) It is to display His grace in the coming ages. The demonstration to the inhabitants of the sphere in which sin has not entered in the ages to come will be the transformation of dead and lost men and their exaltation with Christ. (b) To glorify God through their good works (v. 10; cf. Matt. 5: 16). While good works have absolutely no part in the salvation of men, God's purpose in saving them was that they might do good works. God foreordained that good works should be done. Instead of men being saved by good works, good works constitute the proof of their salvation.

II. The Grace of God in Right Living (Titus 2: 11-14).

Grace is not only essential to salvation, but essential to right living. It teaches saved men (1) to deny ungodliness (v. 12). The saved man has the divine nature. The grace which has saved him teaches him the necessity of a denial of everything that is opposed to God. (2) Worldly lusts (v. 12). The redeemed man

is surrounded with the things of the world which have a downward pull upon him. (3) Sober living (v. 12). The grace of God teaches the saved man self-control; to have the reins of his nature well in hand and to rule with a strong hand. (4) Righteous living (v. 12).

The saved man should live uprightly with reference to those about him. (5) Godly living (v. 12). It teaches him to so live in this present world as to enable him to meet God and abide in His fellowship. (6) It teaches the right motive in living (vv. 13, 14). The blessed hope of the glorious return of the Lord Jesus Christ is the grand incentive to holy living in this present world. He that has it will keep himself pure (1 John 3: 3).

May 25

Repentance

Jonah 3: 1-10; Luke 13: 1-5; Acts 2: 37, 38.

Golden Text:—"Repent ye, and believe the gospel." Mark 1: 15.

I. The Repentance of the People of Nineveh (3: 1-10).

The following steps are noted in their conversion:

1. Hearing the Word of the Lord (vv. 1-4).

The Lord commanded Jonah to go to Nineveh, a great and wicked city, and there "preach the preaching" that He bade him. Jonah's runaway experience (see chaps. 1, 2) was such that he was now willing to obey God. His chastisement was severe, but by God's grace he was now ready to execute the commission. "Jonah arose and went unto Nineveh according to the word of the Lord" (v. 3). So great was the city of Nineveh that it required three days to compass it; that is, to visit its centers of activity. Jonah, coming from Palestine, doubtless entered the city from the south, and during an entire day going from center to center cried, "Yet forty days and Nineveh shall be overthrown" (v. 4). Since the king's palace seems to have been in the south part of the city, Jonah's message soon found its way to him. If every preacher would preach what God bids him there would be more cities turning to God.

2. Believing God (v. 5). They not only believed that God would visit judgment upon them, but believed in God, and put their trust in Him for mercy and salvation.

3. Repentance (vv. 5-9). Their penitence was shown (1) by proclaiming a fast and putting on sackcloth (vv. 5-7). These marks of humiliation were shown by all, from the king on his throne to the most humble person. (2) By crying mightily to God (v. 8). (3) By turning from their evil ways (v. 8). The final test of penitence is turning from sin.

4. By being accepted of God (v. 10). When the Ninevites turned from their evils God refrained from executing doom upon them. When

men repent from their sins His wrath is turned aside. This is what is meant by God repenting.

II. The Necessity of Repentance (Luke 13: 1-5).

Repentance is necessary on the part of all, since all are sinners. "The wages of sin is death." (Rom. 6: 23). While God is unalterably opposed to sin He is infinitely gracious. His holy nature compels Him to cause judgment to fall upon those who will not turn from their sins to serve Him. Repentance is not merely a matter of privilege, but of absolute necessity. It is not a question as to how great a sinner one is as to whether he needs to repent, since God cannot look upon evil: "For thou art of purer eyes than to behold evil, and canst not look upon iniquity." (Hab. 1: 13). God commands men to repent (Acts 17: 30).

III. The Blessed Results of Repentance (Acts 2: 37, 38).

1. Remission of Sins. Remit means to send away. The one who repents is rid forever of his sins.

2. Gift of the Holy Spirit. When one is regenerated he not only is rid of his sins, but God, the Holy Spirit, takes up His abode in him. He is his teacher, guide, and defender.

June 1

Faith: What It Is and What It Does

Hebrews 11: 1-40; 12: 1, 2

Golden Text:—"Ye believe in God, believe also in me." John 14: 1.

In Hebrews, chapters 1-10, the grounds of faith are clearly set forth. In this lesson its nature and glorious triumphs are displayed.

I. The Nature of Faith (11: 1-3).

1. Faith is the eye of the soul, enabling it to see the invisible (v. 1). It is not merely intellectual assent to that which commends itself as being reasonable, but it is the soul's attitude toward God.

2. Faith seizes the things of the future and lives and walks in their power in the present (v. 1).

3. It enabled the "elders" to obtain a good report (v. 2). It became the dominant force in their lives.

4. Faith enables us to understand how the worlds were made (v. 3). No man was present, so the foundation for our knowledge is the Word of God.

II. The Triumphant Victories of Faith (11: 4-38).

1. Faith of the Antediluvian Saints (vv. 4-7).

As representative of this period three men are pointed out: (1) Abel (v. 4), who displayed his faith in his worship. He took his place before God as a sinner and offered a bloody sacrifice, thereby showing that he looked forward to Christ's atonement which is substitutionary—a life for a life. (2) Enoch, who displayed his faith in his walk with God (v. 5). (3) Noah, who by faith stood loyal to God in a time of universal apostasy and wickedness (v. 7). Noah's task was a stupendous and difficult one. He executed it in the face of many a sneer and taunt, but his faith carried him through.

2. Faith of the Hebrew Saints (vv. 8-38).

(1) Abraham (vv. 8-10, 17-19). Abraham went out not knowing whither he went, but he knew that the Lord had spoken and that was enough. By faith he offered up Isaac, believing that God was able to raise him up from the dead and fulfill His promise that in Isaac the promised seed should obtain. (2) Sarah through faith received strength to conceive seed when she was old, counting Him faithful who had promised (vv. 11, 12). (3) Jacob by faith pronounced a prophecy concerning Joseph's sons (v. 21). (4) Joseph by faith foresaw the entrance of his people into the promised land and made them swear to carry his bones there for burial, for even his body must not be left behind in the land of judgment and death (v. 22). (5) Moses (vv. 23-28). Faith in the hearts of his parents caused them to disregard the king's decree. Faith caused him to turn his back upon the honors of Egypt and identify himself with his enslaved brethren.

III. Faith's Grand Exemplar (12: 1, 2).

Christ taking upon Himself human nature and passing through the trials of life to a triumphant goal is the supreme example for us. Those who fix their eyes upon Him will (1) lay aside every weight. To run with success all burdens must be cast off. (2) Lay aside the sin which doth so easily beset us. (3) Run with patience the race set before us. (4) Look unto Jesus. Having Him as our example we will endure the cross. To follow Jesus means suffering and trials.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

May 11

Sin and Its Consequences

Genesis 3: 1-13

"Now the serpent was more subtle" (v. 1). Satan, the great enemy of God and newly created humanity, made his approach through the serpent, the most subtle of animal life. Satan,

who before his fall had been an archangel of excellent beauty and power (Ezek. 28: 13-15), now assumes an incarnation for approach to man.

"Yea, hath God said, Ye shall not eat of every tree of the garden?" (v. 1). Satan made his approach by casting suspicion on the goodness of God. His question implied that God

had placed an unreasonable restriction upon men. This is his favorite method of temptation. He is always urging men to question God's goodness.

"The woman said . . . We may eat . . . but" (vv. 2, 3). Eve's answer was a vindication of the goodness of God and a clear statement of God's command, but there seems in it a minimizing of the penalty. God had said, "Of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." Eve modified this expression to a mere possibility of death. Failure to discern the full penalty of sin opens the way for evil.

"The serpent said, Ye shall not surely die" (v. 4). Satan was a liar from the beginning, and this is his first lie to humanity. These words introduce "The Heresy of Satan," that men can break law and escape the results. This is a prevalent heresy today.

"For God doth know" (v. 5). Satan's first step was to awaken suspicion of the divine goodness. Having found a listener he next boldly charges that God is standing in the way of the fullest liberty and highest development of man. He declared that God knew that the partaking of the forbidden fruit meant new knowledge and an exalted state. God was pictured as jealous.

"When the woman saw that the tree was good for food" (v. 6). "The lust of the flesh, the lust of the eyes, and the vainglory of life," as described in I John 2:16, was manifested in connection with the first sin. The forbidden tree seemed "good for food." It was "pleasant to the eyes" and a tree to be desired "to make one wise." When desires exceed the restrictions of God, the door is opened to sin.

"She took . . . and gave . . . and he did eat" (v. 6). The very essence of sin lies in its voluntary breaking of God's law in defiance of knowledge. Adam's sin was equal to if not greater than Eve's. It took Satan with all his cunning and guile to lure Eve. Adam was lured to sin by a woman. Adam's sin was not the result of chivalry. He followed the same path of evil desire with Eve.

"The eyes of them both were opened" (v. 7). A sense of nakedness and shame came to our first parents through sin. The narrative does not so much suggest the sense of shame in the presence of each other as a sense of guilt and nakedness before God.

"They heard the voice of the Lord God" (v. 8). God had been accustomed to make special manifestation of Himself in the cool of the day, doubtless in the morning and evening hours. Before their sin, Adam and Eve had welcomed this fellowship with God. Sin separates from God. We ever shun those we have wronged.

"Where art thou?" (v. 9). In this call there is the accent of divine Fatherhood seeking for the lost. Because God uttered the call, it was a

prophecy of that search for humanity which would mean the incarnation and the cross.

"I heard thy voice . . . and I was afraid" (v. 10). The first recorded utterance of God to sinful man is "Where art thou?" The first reply of sinful man was, "I was afraid." But mark the wonders of redeeming grace. Paradise is to be restored. The last call of God in the gospel is "Surely I come quickly," and redeemed man answers without fear, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

"Who told thee? . . . Hast thou eaten?" (v. 11). God made inquiry about Adam's sin, not because He did not know all about it, but because He would lead to repentance.

"The man said, The woman whom thou gavest," etc. (vv. 12, 13). The sinner is always furnishing an alibi. Adam did not so much blame Eve as God for having furnished this form of companion. The woman placed the blame on the serpent. God entered into no conference with Satan on his motive, but proceeded to issue judgment. Judgment followed on all who sinned. All breakers of God's law must face judgment. Happy they who accept Christ and who have an advocate with the Father, Jesus Christ the righteous. I John 2:1.

May 18

The Grace of God

Ephesians 2: 4-10; Titus 2: 11-14

"But God who is rich in mercy" (v. 4). God is love. Love is not so much an attribute of God as the sum total of His attributes. Just as the prismatic colors of the rainbow blend into the white light, so do mercy and justice and all the other attributes of God blend into the white light of love. Mercy is love looking upon the guilty and planning redemption.

"Even when we were dead in sins" (v. 5). "God commendeth his love toward us, in that while we were yet sinners Christ died for us" (Rom. 5:8). Man's creation was the highest expression of the creative power of love. Redemption is that same love going out to the unworthy. Eternity only will reveal the wonder of this love, directed not simply toward this little earth which floats like a grain of sand in the ocean of universal space, but to the infinitesimal specks upon it.

"Hath raised us up together" (v. 6). God's movement of grace toward men was through Christ. Men because "in Adam" became sinners, but by being in Christ become saints. The same power that caused the resurrection of Jesus "hath quickened us together with Christ" and in the divine purpose has raised us up together, and made us sit together in heavenly places in Christ Jesus. All that God will do for us is already an accomplishment in His holy purpose. In the vision of God, we are already in the heavens.

"That in the ages to come, he might show

the exceeding riches of his grace" (v. 7). God has an unending purpose of grace toward believers. Men are redeemed that God may throughout the unmeasured ages bestow His kindness upon them. What man's glory and joy will be through God's bestowments the loftiest imaginations cannot conceive.

"By grace are ye saved through faith . . . it is the gift of God" (v. 8). All that concerns salvation is through the grace of God. Grace furnishes pardon. Grace furnishes new life for the soul dead in trespasses and in sin. While faith appropriates the gift of God, the soul is vitalized for the act of faith by the gracious inworking of the Holy Spirit.

"Not of works, lest any man should boast" (v. 9). Salvation produces good works, but good works do not produce salvation. The believer works out his own salvation with fear and trembling, because it is God that worketh in him, both to will and to work, for His good pleasure.

"We are his workmanship" (v. 10). The believer is not a self-production, but the workmanship of God. Man cannot boast himself on account of his first birth and natural endowments; neither can he boast of his new birth and spiritual endowments. Salvation is an attainment not an attainment. "What have we that we have not received?"

"For the grace of God . . . hath appeared to all men" (v. 11). Salvation is by revelation. God spoke the word of truth to the fathers, but later the truth was incarnate in Jesus Christ.

"Denying ungodliness and worldly lusts" (v. 12). Christian living has a negative side. Methods of thought and methods of conduct that leave out God are to be denied. The desires of the flesh that would pass over law must be denied.

"We should live soberly, righteously and godly" (v. 12). The true life is to be lived soberly as regards our estimate of self and care of self. It is to be lived righteously as regards all our relations to others. It is to have a godly aspect in this present world, or a recognition that earth is overarched by heaven, and that God is over all.

"Looking for that blessed hope" (v. 13). That the believer is to live soberly, righteously and godly, is admitted by all, but many seem to forget that the believer should live "LOOKING." Looking for the glorious appearing of the great God and our Saviour Jesus Christ, is the crowning of all our hopes. The coming of our Lord should be restored to its true place in creed and thought. Our Lord would purify unto Himself a peculiar people zealous of good works. The hope of His appearing is a source of purity. "Every one that hath this hope set on him purifieth himself even as he is pure" (1 John 3:3).

May 25

Repentance

Jonah 3:1-10

"The word of the Lord came unto Jonah the second time" (v. 1). God is patient in His dealings with His children. Jonah's submarine voyage had made him ready for obedience, and so God spake again. God was gracious with Paul, following him in mercy until in full surrender the apostle became His messenger to the ends of the earth.

"Arise, go . . . preach" (v. 2). God told Jonah where to go and bade him preach the preaching that He would furnish. This is still true of God's servants. He has our places picked for us and the message to be given is His. He who listens will get both God's directions and His message.

"Now Nineveh was an exceeding great city" (v. 3). The greatness of Nineveh was not confined to its walls and streets and population. It was great in wickedness and the sorrow that goes with sin. A great city is always a pathetic thing, as thoughts turn to its evils and sorrows and wretchedness. Jesus wept over Jerusalem. The great cities of the modern world appeal to the pity of God.

"Yet forty days and Nineveh shall be overthrown" (v. 4). God does not execute His judgments without warning men. Of the antediluvian world, God said, "My spirit shall not always strive with man . . . yet his days shall be an hundred and twenty years." God gave the neighbors of Noah one hundred twenty years of grace, or warning, while to Nineveh He gave but forty days as a space for repentance. Before God's final judgments smite the world there will be plenty of warning for those who have a disposition to heed.

"The people of Nineveh believed God" (v. 5). All true repentance starts with believing God, or an act of the intellect. It is followed by sorrow for sin, which means the movement of the emotions; then come deeds meet for repentance, involving exercise of the will. The inhabitants of Nineveh went through all these processes.

"The king of Nineveh arose and laid aside his robe" (v. 6). All national repentance must involve the thought and action of political leaders. The poor cannot repent for the rich, nor the rich for the poor. National sins are the aggregate of individual sins, and national repentance is the aggregation of individual repentance. Salvation in its social form must ultimately deal with the individual.

"He caused it to be proclaimed and published" (v. 7). A proclamation from the throne was an aid for universal repentance. Happy that land whose political leaders have consciousness of the spiritual.

"Let them turn every one from his evil way" (v. 8). Turning from sin is the crux of repentance. Recognizing sin and sorrowing for

sin are good points of preparation for repentance, but until the will acts, nothing has been truly accomplished. God is not so much concerned about our sorrow for wrong-doing as about our turning from our evil way.

"Who can tell if God will turn and repent" (vv. 9, 10). Every herald of the gospel of Christ can tell that God will turn from His purpose of destruction when the sinning soul turns from the way of death. This is the story of God's attitude both in the Old and the New Testaments. God's challenge is, "Have I any pleasure at all that the wicked should die, saith the Lord God: and not that he should return from his ways and live?" God's ways are just and merciful. Hell is at the end of the road for the wicked, but heaven's door stands open for him who takes the path of repentance.

June 1

Faith, What It Is and What It Does

Hebrews 11:1-10; 12:1, 2

"Now faith is the substance of things hoped for" (v. 1). Weymouth gives an illuminating translation: "Now faith is a well grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see." Faith always has to do with fact. When we believe the things that in the long ago entered into world history, we have what is called historic faith. Faith has quite as large a place in science and business as it has in religion. Neptune was discovered when a scientist, accepting suggestions that came through the variations of planetary orbs, pointed his telescope where a new planet ought to be, and found it. Edison and Marconi have made their discoveries through scientific faith, believing that certain things would come to pass under certain conditions, and in faith arranging these conditions. The spring fields have been plowed in faith. Business men are laying in next winter's stock of goods in faith. All Liberty Bonds are faith bonds—faith in the future of our government.

"For by it the elders obtained a good report" (v. 2). This might be rendered "For by it the saints of old won God's approval." The chapter before us is largely a confirmation of this fact.

"Through faith we understand that the worlds were framed by the word of God" (v. 3). Reason forces the decision that the material universe with its change and progress had a beginning. The Scriptures do not assert that God made all things from nothing, but only that "what is seen" does not owe its existence to that which is visible. Modern chemical science points to the conclusion that all matter is a form of force. The universe may well be viewed as the projected energy of God.

"By faith Abel offered unto God" (v. 4). Abel's acceptance with God was the result of a simple faith that accepted divine suggestion

and command as to the form of his offering. Abel brought a lamb to God's altar, the emblem of vicarious sacrifice. Cain, with his self-conceit, brought of the fruits of the field—a bloodless offering, and stands as type of the moralist who would stand before God on his own merits.

"By faith Enoch was translated" (v. 5). God gave to each great historic period of world-life a demonstration, or proof, of immortality. In the antediluvian age, it was Enoch. In the subsequent age it was Elijah. Now for all time it is the risen Christ. Men believed in the translation of Enoch to an upper world, because he lived with the sunshine of another world in his face. When Enoch was missing, there was but one explanation—God took him. In the thought of the old colored minister, he walked every day with God, and one evening God said "Enoch, come home with me," and he went.

"Without faith it is impossible to please him" (v. 6). There is nothing more reasonable than this assertion, for no man can have dealings with God without believing that He is, and no one can heartily and hopefully obey the divine commands without believing that God is a rewarder of those who earnestly try to find Him.

"By faith Noah being warned of God . . . prepared an ark" (v. 7). Noah stands out as a model for Christian faith. Noah was "divinely taught about things as yet unseen" and reverently gave heed. Ancient science had not progressed far enough to know that a great watery canopy swung above the earth, whose fall would bring the last glacial epoch now known to science. But God knew about it, and God told Noah. There is much in the future which physical science does not reveal, but the gospel has revealed that "God has appointed a day in which he will judge the inhabited earth in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). The man who imitates Noah will accept God's word on this.

Noah also took God's way of safety. He built an ark which modern ship-engineering declares to have been of the best model for steadiness and capacity. The ark method if accepted by everybody would have secured the safety of all, just as the Christ method of salvation is offered all men. Nothing less than the ark method would have answered against the tides of the flood; nothing less than shelter in the heart of God through Christ will avail when the floods of judgment come. Noah obeyed God as to the time of entering the ark. He did not protest that his feelings were not warm enough, and lean against a tree outside the ark until the flood surged about him. He took God's word and entered. The man who obeys God when He hears Him say, "Now is the accepted time, now is the day of salvation" will have emotion enough in the day of God's final judgment.

"By faith Abraham when he was called . . . went out" (vv. 8-10). Abraham and faith are almost synonymous terms. From first to last, Abraham walked by faith. He left his native land not knowing whither he went, but knowing that God was leading. He received the promise of a posterity, and yet waited twenty years before hearing child laughter in his tent. He looked at the stars and thought of his posterity. He lifted the knife above the heart of Isaac, allowing God to solve the problem of how Isaac could burn on the altar and still become the channel of a promised posterity. He who follows Abraham in such faith will find divine provision on the mountain peaks of trial and will find a new name for the camping grounds, even "Jehovah-Jireh"—Jehovah will provide.

"Wherefore seeing . . . let us" (vv. 1,2). The pathway of faith is not a lonely one. He who runs it now does not see from the distance simply some lone runner, but "a cloud of witnesses." Herein lies encouragement to prepare for the race by laying aside every weight and the sin that so readily entangles our feet. There is also the call for patient endurance, for the race may be long. The true method of running is by "simply fixing our gaze upon Jesus, our Prince-leader in the faith, who will also award us the prize." His inspiration can be ours: "He for the sake of the joy which lay before him, patiently endured the cross, looking with contempt upon its shame, and afterwards seated himself where he still sits—at the right hand of the throne of God."

YOUNG PEOPLE'S TOPICS

(Continued from page 660.)

nature, having escaped the corruption that is in the world." Two natures are here mentioned, the divine nature and the nature that is corrupt. From this corrupt nature we are delivered, and made partakers of a new nature through the promises. It is through the promises that the Spirit woos and wins us to the Saviour and the power of the new life. This new life makes us capable to comprehend and love God's ways and will. The old life is not capable of this. We develop the qualities with which we come into the world. They inhere in a nature received at birth. We cannot create new qualities, the germ must be born in us. This is the reason why we must be "born again" and become partakers of a divine nature. The promises are intended to lead us to God from whom this new life is received. All Christlike qualities are enfolded in this new life. Their perfect unfolding is hindered by the old life, and this gives rise to the inner conflict that Christians everywhere experience. In this conflict we again need other promises, such as Romans 6:14; 8:2,32, 37-39. These are given for our encouragement, instruction and comfort. Let us not neglect them.

ROMAN CATHOLICS OPPOSE PROHIBITION

In a recent statement, William H. Anderson, State Superintendent of the Anti-Saloon League of New York, says that a Roman Catholic priest, John F. Belford, made the following statements as to the proposed constitutional amendment touching the prohibition of intoxicating liquors:

1. "It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, breaking it or defying it."

2. "They (the prohibitionists) hired hundreds of spies, detectives and investigators, put them on the track of every legislator who would not support their iniquitous measure. Then when they had crawled through the sewers and strained the cesspools for scandal they produced their vile evidence and bade the victim deliver his vote or accept the infamy of exposure."

Mr. Anderson calls on Cardinal Gibbons to produce proof of certain charges that he made against the prohibition amendment, or to admit that he spoke without knowledge, or that he was misquoting, or tell exactly what he said.

RELIGIOUS FREEDOM

The American Bible Society sent the following letter to President Wilson at the Peace Table.

"Inasmuch as there are numerous parts of the world where, under various exercises of authority, religious freedom does not exist, and where Christian missionaries and Bible distributors cannot engage in their work, the American Bible Society respectfully urges the representatives of the nations about to convene in Paris to establish the foundations of, and provide the means for, ensuring permanent peace, to further their great object by making ample provision for securing and maintaining complete religious freedom throughout the world. We would not restrict this freedom in any manner so as to exclude any creed or profession of faith. We believe that no other foundation can be laid than that which is laid in the Holy Scriptures known as the Christian Bible, but we would leave all peoples free to follow God's leadings in their comprehension of His truth."

At the Great Lakes congress for a league of nations, a resolution was offered by a delegate which incorporated the phrase "with devotion to our historic Christian ideals," declaring American institutions essentially Christian and America a nation of Christian ideals. This was bitterly opposed by a Jewish rabbi, but when the vote was taken, the resolution was adopted by one hundred sixty-six to one hundred and thirty-eight. Former President Taft is reported to have said that the action was ill-advised and that if he had been present, he would have tried to stop it.

Missionary Department

More accessions to the Christian church are reported from Siam in the past five years than during the entire preceding fifty years.

More than one-half of the human race can neither read nor write a word of any language.

Only five out of every one hundred people in China are able to read.

There is hope today for a simplified writing. China is beginning to see that with the handicap of the sacred character, it will be hopelessly out-distanced by the world. Many missionaries, and now the government, are working on the problem of a syllabic writing. The difficulty is, of course, to indicate the thousands of identical sounds in phonetic syllables and make them as well understood as the ideograph is. Distinct progress has been made and the missionaries will have initiated an unmeasured blessing for the one-fourth of the people of the world.

Recently there has developed within the Chinese church a definite effort to carry the gospel into the unreached provinces of their country. At a personal workers' conference held last August in Kuling, a managing committee was appointed which has since increased to 84 members representing every part of China. Considerable publicity has been given the enterprise. . . . One worker collected and sent in over one thousand dollars. This is distinctly a Chinese movement, only Chinese being on the committee.

The first efforts are to converge on Yunnan, the southwestern most province adjoining Tibet, 146,000 square miles in area, possessing great mineral wealth, an ideal climate, and a population of 13,000,000. The people of this province are ignorant and unevangelized.

Before the war the German missions had 2,400 missionaries (including missionaries' wives) in non-Christian lands. They employed 9,000 native helpers, had 240,000 in all grades in their schools and 720,000 baptized Christians. The annual income of these Societies was \$2,250,000. Almost the entire number have been withdrawn, and the work they carried on (mostly in British and German territory), must be taken up by

others. Europe cannot now give much aid; hence the responsibility to care for this work rests with the missionary societies of North America.

It is estimated that there are 10,000 lepers in Siam. They are feared, hated, and cursed, are turned out from their homes by their families who do not know how to take care of them. They wander up and down the roads, begging and utterly hopeless in their dire misery. The North Siam Mission has established a leper asylum at Chiengmai into which 200 of these lepers have been gathered.

The China Inland Mission has a staff of 1,051 missionaries (including wives and associate members). There are also over 3,500 native helpers, some of whom are supported from mission funds and others provided for by themselves or by native contributions. This mission also maintains 1,600 stations and out stations manned by missionaries or native workers. There were 5,080 baptisms during 1917. There are now 44,500 communicants.

PRAYER AND MISSIONS

"The effectual fervent prayer of a righteous man availeth much." James 5:16.

"There are five outlets of power—through our life, our lips, our service, our money, our prayer. And by all odds the greatest of these is the outlet through prayer. . . . The greatest thing anyone can do for God and for man is to pray."—S. D. Gordon.

"The church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. . . . The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such divine manifestation has been associated invariably with prayer."—John R. Mott.

"It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer; and a life of prayer can only be led if we have entered into a life of communion with God."—Prof. Warneck of Halle.

"When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort it will see the kingdom of God come with power."

Practical and Perplexing Questions

Answered by the Editors

Question: A lecture was given here recently in which it was said that the last part of the Lord's Prayer, "For thine is the kingdom, and the power, and the glory forever, Amen," did not belong to it, or that the best scholars were agreed that it was not included in the best manuscripts. Will you please tell me if this is true and why Luke left it out.

Answer: By turning to the American Revised Version of the New Testament, Matthew 6, you will find that this conclusion of the Lord's Prayer is not in the text, but is supplied in the margin, with the remark that while many ancient manuscripts include it, the majority do not.

The scholarship of the Committee of Revision must be admitted, and doubtless there is good reason for supposing that these concluding words may not have been in the original manuscripts of Matthew's Gospel. We should not be dogmatic in the matter. It should be noted that while the conclusion to the Lord's Prayer may seem added to the original manuscripts, it is true, and all the facts stated are borne out by other Scriptures.

However, there is no need for the disturbance of our faith. The true view of all Bible inspiration does not claim that all versions are inspired, but that the original and autograph manuscripts of the books were verbally inspired. While we might wish it otherwise, the fact remains that certain verses in the Authorized Version of the Bible have been rightly omitted from the Revised Version.

This is pre-eminently true of John 5:4. Verse 4 does not appear in the Revision; and when we ask why, the answer is here. It did not occur in the original manuscripts, but some early copyist thought the moving of the water should be explained, and so put in a marginal note saying, "For an angel of the Lord went down at certain seasons of the year into the pool and troubled the water." This marginal reference would appear in following copies. Then later some copyist concluded to incorporate the marginal reading in the text, so that it came down to us in that way.

We have a similar case of interpolation in 1 John 5:7. This verse, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost. These three are one." is not found in the Revised Version; and therefore has not the support of the most reliable manuscripts. The doctrine, however, is true, and found its way into the text in much the same way as the verse in John 5.

Regarding all such matters, Christian scholarship must be both honest and fearless. We cannot claim that our Authorized Version of the Bible is without any error of translation; nor can we claim that even the Revised Version is absolutely in accord with original manuscripts; but we can claim that all variations are incidental, and that not a single vital doctrine of salvation is either endangered or impaired by any of the text variations called in question.

H. M. G., Bisbee, N. D. There is no absolute rule governing the application of the term "Thy Kingdom" to the future, as the following brief observation of the passages which you have adduced will show:

In all of these passages the Kingdom of God is considered from the moral angle. From the present aspect Luke 9:60 inculcates individual responsibility and Matthew 6:33 and Mark 12:34 give us individual privilege. Matthew 21:43 retrospectively uncovers national responsibility, and Luke 13:18 presents the mystery phase of national and individual privilege and responsibility, while Luke 17:21 gives national and individual privilege in relation to the past, present and future.

The subject is too extensive for treatment here. *The Scofield Reference Bible*, page 1003, shows five respects in which the Kingdom of God is to be distinguished from the Kingdom of heaven, but for fuller information see "*Israel and the Church*" by Dr. James H. Brookes. Both of these books can be secured through The Bible Institute Colportage Association, 822 N. LaSalle Street, Chicago.

A. A. J., Corwith, Ia.: Our advice is that you talk with the young pastor and get his viewpoint more clearly. He may not have meant to disparage the deity of our Lord, but only to dwell on the human side of His life.

As to your second question we do not think that "Kingdom of God" and "Kingdom of heaven" are used interchangeably in the Bible. The former is the broader expression of the two and seems to include the latter, but the two are not identical.

Reason, too late perhaps, may convince you of the folly of misspending time.

Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation.

For Sermon and Scrap Book

WHEN TO CRITICIZE

When your heart is warm with love,
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the faults he has;
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticize.

When you see the thing that's wrong,
And—a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will gild,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticize.

—A. R. Wells.

THE PROGRESS OF FAITH

1. No faith, Mark 4: 40.
2. Little faith, Matt. 6: 30.
3. Weak faith, Rom. 4: 19.
4. Increased faith, Luke 17: 5.
5. Growing faith, 2 Thess. 1: 3.
6. Strong faith, Rom. 4: 20.
7. Great faith, Matt. 15: 28.

—T. B.

"LOOKING UNTO JESUS"

(Heb. 12: 2)

- Looking unto Jesus for salvation, Matt. 1: 21;
Heb. 7: 25.
Looking unto Jesus for daily strength, 2 Cor.
12: 9, 10, R. V.
Looking unto Jesus for support, Ps. 4: 22.
Looking unto Jesus for security, Isa. 25: 4;
1 Sam. 22: 23.
Looking unto Jesus for succor, Heb. 2: 18.
Looking unto Jesus for supply, Phil. 4: 19.

—R. T.

CHRIST'S SECOND COMING ILLUSTRATED IN SCRIPTURE

Mark 6: 46-50

We shall not only lay ourselves open to error, but to ridicule, if we do not wisely discriminate between "types" and "illustrations" of truth. Some have gone to great excesses in typical teaching, and so have not helped, but hindered, the true understanding of God's Word. In the passage before us we have not a "type" of the Lord's

return, but a very full and beautiful illustration of it.

Seven points are here discernible:

1. His departure to, and intercessory work in heaven.
"He departed into a mountain to pray."
2. The church meanwhile among the nations.
"The ship was in the midst of the sea."
3. His continual observation of us from on high.
"He saw them toiling in rowing; for the wind was contrary unto them."
4. His return for His people.
"He cometh unto them."
5. The time of His return.
"About the fourth watch of the night."
6. The whole church sees Him, but some fear.
"They all saw him."
7. He speaks to them the word of perfect peace.
"He saith unto them, Be of good cheer, it is I; be not afraid."

—W. Graham Scroggie.

CERTAINTY OF DEATH

"We must needs die, and are as water spilt on the ground, which cannot be gathered up again."—2 Sam. 14: 14.

I. Death Is Certain.

Death stares us in the face upon all sides. The fields the other day were green; now they are brown. So God teaches in His word, "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Pet. 1: 24).

II. Death Is Often Sudden.

Read the columns of the newspapers, and notice how many have been fairly hurled into eternity. How few really expect death when it comes!

"Ye know not what shall be tomorrow."

III. Death Ends All.

"Water spilt on the ground, which cannot be gathered up again."

Dives was told of a great gulf which was fixed. The foolish virgins found the door shut for all eternity.

"It is appointed unto man once to die, but after this the judgment" (Heb. 9: 27).

IV. A Preparation Is Necessary.

All realize this as far as this world goes, but few seem to realize its importance when the next world is taken into consideration.

Because we are strong it seems to us as if we would live always.

V. How We Are to Make This Preparation.

"I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14: 6). Ps. 23: 4; 1 Cor. 15: 55.

—Edwin Locke.

THE CALLED OF GOD

1 Peter 2: 9, 10

- I. What We Are as the Called of God.
 1. A chosen generation.
 2. A royal priesthood.
 3. A holy nation.
 4. A peculiar people.
- II. Why We Are the Called of God.

To show forth His praises.
- III. What Were We Before God Called Us?
 1. In darkness.
 2. Not a people.
 3. Without mercy.
- IV. What We Should Be as the Called of God.
 1. Steadfast.
 2. Obedient.
 3. Holy.

—W. R.

NO NIGHT THERE

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."—Rev. 22: 5.

Our text implies—

I. No More Sleep.

Some one might object and say there is no cause for satisfaction in this. The busy man, he would say, enjoys sleep. It is his refreshment after the labors of the day. Heaven would be none the better for having no time of rest. We answer, in heaven there will be nothing to sleep, either enjoyable or necessary. There will be no more fatigue. Yet, without sleep, in heaven "the weary are at rest."

II. No More Sleeplessness.

Few things in life are so unpleasant as lying awake at night. It is one of the things that "make night hideous." In heaven there will be no sleeplessness, because there will be none of the ills which cause it; e. g., (1) No sickness or sorrow. (2) No anxiety. (3) No anticipation of evil.

III. No More Fear.

Timid people are frightened most easily at night. Men and women have been found dead after a night's confinement in a dark and lonely place. Even good people are nervous and timid at night. Bad people are notably so. The conscience is an unpleasant companion in the dark. In heaven there will be no more fear.

IV. No More Sin.

There is more sin of every kind committed at night than at any other time. "Men love darkness rather than light, because their deeds are evil" (John 3: 19). "They that be drunken are drunken in the night" (1 Thess. 5: 7).

In the land of eternal day "there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they that are written in the Lamb's book of life." (Rev. 21: 27.) In heaven there shall be no more sin.

—F. St. John Corbett.

AN IMAGINARY LETTER

(What Paul might have written, but, thank God, did not!)

"Dear Sir and Brother:

"Doubtless you recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the church to seriously consider a call on such meager information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

"First of all, I would like to know if Macedonia is a circuit or a station. This is important as I have been told that once a man begins on a circuit, it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call.

"There is another important item that you overlooked in your brief and somewhat sudden invitation. No mention was made to the salary I should receive. While it is true that I am not preaching for money, there are certain things that need to be taken into account. I have been through a long and expensive training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry today.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose my grade would be a serious matter. Nor can I afford to swap 'dollar for dollar,' as the saying is among the apostles.

"Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

"I recently had a fine offer to return to Damascus at an increase of salary, and am told that I made a very favorable impression on the church at Jerusalem. If it will help the board at Macedonia, you might mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the church.

"For recommendations, write to Rev. Simon Peter, D. D., Jerusalem. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

"Solicitously yours,
"PAUL, THE APOSTLE."

—Vacancy and Supply.

HOW THEY KILLED THE CHURCH AT PODUNK HOLLOW

Deacon Rich wasn't particular how God's house looked, inside or out, but had to have everything up to date around his own home.

Brother Howler always insisted on the adoption of his views on all questions brought up before the church, and never gave in for the majority. "The old guard dies but never surrenders," was a favorite quotation of his.

Brother Fuss never attended Sunday-school. However, he admitted that it might be all right for little children, and old women of both sexes.

Sister Scold never sent her pastor word when she was sick; wasn't he supposed to find out himself? But for weeks afterward, *Sister Scold* would tell all the neighbors how her pastor, mind you, neglected her during her illness.

Brother Grumpy never encouraged his pastor, Dr. Faithful, but was constantly speaking of the good doctor's faults to others. No sermon ever helped *Brother Grumpy*, and if it had he wouldn't let the preacher know it for fear it would give him a swelled head.

Brother Selfish never tried to bring any one to church with him. He wasn't taking any chances on overcrowding the edifice.

Brother Ichabod never showed his face inside the door—unless it was to attend a funeral.

If *Brother Slack* did come he was sure to come late.

If too wet or too dry, too hot or too cold, *Brother Easyman* wouldn't even think of coming.

Whenever *Brother Touchy* saw any one taking hold and helping carry on any of the church work, he was sure to find fault and accuse them of trying to show off.

Brother Gloomy generally stayed away from prayermeeting, but when he did come always had a frown on his face, and was as silent as the sphinx.

Brother Spout never prayed for his pastor or fellow-members. Perhaps he thought it might hurt them.

Sister Pride treated the pastor very coldly if he didn't call at her home as often as she thought he should. Of course, the pastor had nothing particular to do and could have called oftener!

If a stranger showed her face in the congregation *Sister Straightlace* was careful not to shake hands with her or invite her to come again.

Brother M. T. Head refused to subscribe for the denominational paper. He found it cheaper to borrow his neighbor's copy.

Brother Pope wanted to run the church. The present church bosses had been elected by the devil, and a change was needed!

Brother Lazy believed in letting the pastor

do all the work. Wasn't that what they hired him for?

Brother Tightwad, the treasurer, saw to it that the pastor's salary was always behind. He believed that a preacher ought to board in heaven even though he had to live on the earth.

Brother Fuss, one of the stewards, was always growling about foreign missions. "I don't believe in 'em, and I will not give to 'em," was his slogan.

Sister Faintheart always occupied one of the rear seats. She wouldn't go up front for fear people might think she was conceited.

Sister Fearful never joined in while the congregation was singing. She was afraid she would be heard if she opened her mouth.

Brother Crusty made a practice of bringing his telescope to the services. No, he wasn't interested in the stars of the heavens, but in the faults of heaven's ambassador. *Brother Crusty* didn't pose as a carping critic, but he had made a study of elocution and knew something about homiletics, so naturally he was the proper person to diagnose the faults of the pastor, and instruct the people as to what a sermon should be and how it should be delivered.

Brother Smallman never spoke to any individual about Christ. Why should he do personal work? Didn't he help pay a pastor?

Brother Stingy always left his pocketbook at home. However, he was willing his fellow members should give as much as they pleased to the benevolence of the church. Nothing mean about him. No, sir!

When he thought everything was working harmoniously, *Brother Stinger* would try to "start something"—and he generally succeeded. He didn't believe in letting the church go to the "bow-wows," and die of dry rot! He was a regular Samson. You remember Samson killed a thousand Philistines with the jawbone of an ass. Well, in every church row since then, the bone of contention has been the jawbone. And *Brother Stinger* surely had some jawbone.

Did they kill the church? Sure! The society was disorganized, and the edifice turned into a coffin manufactory. And in their tomorrow the persons responsible for the death of this local church must stand and give an account of the deeds done in the body.—R. L. Jones, in *Herald of Holiness*.

GOD IS FAITHFUL

1 Cor. 10: 13

"God is faithful"—not, He has been;
Not, He "will be"—both are true;
But today, in this sore trial,
"God is faithful" now to you!

—M. M. D.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

H. Evan McKinley writes from London, Ky.: "My last three revivals were very successful, with houses too small for the audiences."

George Bennard conducted a revival meeting at the Methodist church, Wakefield, Neb., the past month, assisting Rev. Frank Williams.

James O. Duffey closed a three weeks meeting in the United Evangelical church at Kearney, Neb., March 23, with 60 conversions and many reconsecrations.

John Imrie, just returned from France, reports a meeting commencing March 30 at Charleston, W. Va., with Rev. S. A. Sheriff. Mrs. Imrie accompanies at the piano.

Singing Evangelist C. B. Brooks assisted the Rev. L. P. Kirk in a meeting in March at Scarborough, W. Va. Over 150 conversions was the result of the meeting, besides the churches of the town revived.

The McAuley Water Street Mission, New York City, has issued its Forty-sixth Annual Report, made up of a number of interesting testimonies, and a general report for the year, including a budget of \$6,000.

Rev. Norman H. Camp gave four popular lectures on Bible prophesy at the West Side Auditorium, Chicago, March 23-April 13, on "The Time of The End" from the Book of Daniel, illustrated on blackboard and chart.

Joseph W. F. Hakes reports great blessing in his meeting at Brunswick, N. J. There were a number of souls saved and some family altars started. He writes: "I had the great privilege of preaching the second coming in that section."

The Lindgren-Erwin Party just closed a splendid meeting in Humboldt, Ia., with nearly 150 conversions. This point was founded by Unitarians and that atmosphere is still strong there. They report a splendid start at Pomeroy.

I. E. Honeywell is engaged in evangelistic work among the soldiers in France. He is stationed at 12 Rue d' Aguesseau, Paris branch, Y. M. C. A.

The John E. Brown Evangelistic Party is to spend the month of April in union tabernacle work, Long Beach, Calif. and the months of May and June in a city wide campaign in which all of the churches are united, in Vancouver, B. C.

Willett S. Colegrove with T. J. Bittikofer closed a fine meeting at Ovid, Mich., a large crowd of young people having come into the kingdom. Several of them consecrated their lives to the service, and two plan soon to go to The Moody Bible Institute.

Loren G. Jones received a cablegram calling him for special work in Paris under the Y. M. C. A. He will return September 1, in time to open a union campaign in Charlotte, N. C., with Rev. "Bob" Jones with whom he has been associated for the past four years.

Rev. C. H. Jack Linn closed a splendid meeting at Brownell, Kan., and later was at Osmond, Neb. He is now at Oregon, Wis. He expects to fill engagements in Arkansas and the South this summer. Mrs. Linn accompanies Mr. Linn as soloist and lecturer to women and girls.

H. P. Dunlop and wife report a work of grace in a meeting in the Presbyterian church at Brookfield, Mo., with some interesting conversions. The pastor reports, as a result of his meeting, an increase of fifty per cent in the Sunday-school, and scores brought into the church.

C. S. Thompson writes from Fostoria, O.: "Closed a wonderful work of grace with Rev. E. H. Wilson, U. B. Church, Willard, O., February 23. Two hundred and fifty were saved and the church wonderfully quickened. Began with Rev. C. W. May February 25 and closed March 16; forty-three saved to date."

Ray G. Swartzbaugh writes saying the Lord has been using him in a wonderful way. For the month of March he was with the First Presbyterian Church, Kansas City, Kan. He was engaged for April with the Admiral Methodist Church, Kansas City, Mo., and for May at the Grand View Methodist Church, Kansas City, Kan.

S. D. Goodale writes: "We closed a splendid meeting at Pickering, Mo. I held a meeting at this place five years ago. The meeting this time was not as far reaching in visible results as the first one, but in some ways was better than before. We begin our next meeting in Gresham, Neb. We have been shut out most of the winter on account of the epidemic, but the work is opening now."

The Rayburn-Wickland Evangelistic Party closed their second campaign of 1919 at Reedsburg, Wis., March 12. The campaign proved a great blessing to the churches there. Three hundred and fifty-three cards were signed by those who professed Christ and several men above seventy-five years of age were among those who for the first time confessed Christ. The next campaign opened at Richland Center, Wis., March 30.

George D. Enns and A. H. Crombie report a three weeks campaign in Michigan City, N. D., which was greatly blessed. They had 45 decisions and a good number of reconsecrations. The pastor, Rev. J. C. Peters was a former student at the Institute. They are now in meetings in Niagara and on the second night had the house nearly filled. They write: "We are expecting great things from God. Pray for us and our work."

Evangelist H. D. Kennedy held a meeting during March in Oshawa, Ont., Can. Large crowds attended; fully 200 professed conversion. Many family altars were set up and several broken family circles united. On March 23, Mr. Kennedy opened at Consecon, Ont. At the first altar call 32 persons sought the Lord. During June and July he expects to hold a union tent campaign in Peterboro, Ont.; Mr. G. W. Mulligan will conduct the singing.

Following his work in the military cantonments and stations of Australia, New Zealand and the United States, Dr. John H. Elliott has entered upon his duties as acting pastor of the North Avenue Presbyterian Church of Atlanta, Ga., in the absence of the regular pastor, Dr. Richard Orme Flinn who has gone over to France under the Y. M. C. A. for a special evangelistic work among our soldiers. This church is one of the most aggressive churches of Atlanta.

E. R. Hermiston closed a helpful revival service at Chico, Calif., and 50 made public confession. At the time of writing he was in a meeting at Red Bluff, Calif.; and 20 had already come forward and all denominations were coming into the meeting. He writes: "We visited this place fifteen years ago and had sweeping revivals all along the line; it was here that Harry Mainard the saloon keeper and prize fighter was converted and the saloons were closed."

H. L. Fleming, in evangelistic meetings at Plattville, Wis., writes as follows: "Our meetings are moving along very well. Interest is growing from night to night. Our Sunday night crowds are the best. Sunday afternoon we had a patriotic service and had over 500 present. Our Sunday night crowds are over 600; so you can see folks are interested. Gave the first altar call Sunday night and 36 came forward. We are looking forward to a great meeting. Church people are really interested."

Rev. J. A. McCamey and Rev. G. W. Pierce, respectively pastor and recording secretary of the Grace M. E. Church, Warren, Pa., unite in commending the work of Professor William S. Dixon and wife, of Chicago, for the excellent work they did in the four weeks' campaign that closed recently. The chorus leading of Professor Dixon, and the work among women in meetings and in their homes of Mrs. Dixon, were highly commended. The booster choir feature seemed to have succeeded in an unusual way.

For fifteen days Evangelist F. A. Geisenheiner of Chicago labored with pastor and people of the Amberg, Wis., Presbyterian church in special meetings. Their labors were rewarded in the conversion of 34 persons and the receiving of many of the converts into the membership of the church. Mr. Geisenheiner is now assisting Rev. Rasmussen the Methodist minister at Dunbar, Wis. and the indications are that many will begin the Christian life at this place. Mr. Rasmussen is a former Institute student.

Rev. William Lofton sends a clipping from *The Cameron Herald*, (Tex.) reporting the meetings of Rev. J. Gordon McPherson at the Cameron Grove Baptist Church where a revival was in progress. An interesting incident mentioned was the conversion of an old negro, Harrison Hughes, said to be more than one hundred and eleven years old, an event without parallel in the church life of Texas, if not in America. Mr. McPherson is a colored preacher, and has been preaching acceptably both to the whites and the blacks in the South.

The special services, recently closed, in the Presbyterian church, Kouts, Ind., were wonderfully blessed. The town had never in its history realized such a spiritual awakening. A week of prayer preceded the meetings, which were only to last two weeks, but the people begged for it to continue; there were 101 conversions. Richard Low, a former Moody Bible Institute student, led the song service and the afternoon prayer service for boys and girls, and Rev. Aaron Egli and Rev. Samuel Bauer, pastor of the church, delivered the messages.

The World Conference on Christian Fundamentals has issued an announcement of the

meeting to be held at Philadelphia May 25-June 1. Well known Bible teachers and preachers of the English speaking world have been invited, and they invite all believers to unite in a world-wide fellowship that shall be tentatively proposed at the Conference. They especially request the attendance of pastors and delegates, and literature and Conference programs will be sent on request by the Executive Secretary, Mr. J. D. Adams, 1721 Spring Garden St., Philadelphia, Pa.

Mr. and Mrs. Agnew Demarest have conducted fruitful meetings in Newfoundland and Nova Scotia. Mrs. Demarest, whose maiden name was Victoria Booth-Clibborn, is the evangelist, and Mr. Demarest is singer, pianist and organist. They report a good, old fashioned revival and hundreds were turned away from the church doors, and the results indicated permanency. All converts were dealt with individually. At

The Newell Evangelistic Party, composed of Rev. H. H. Newell, evangelist; Bert H. Newell, musical director and trombonist; and Miss Muriel Holt, soloist and accompanist, have just finished a series of campaigns throughout Westmoreland county in Pennsylvania. At Herminie the coal company kindly fitted the new and commodious brotherhood building into a regular tabernacle for the campaign. Among the large number of converts at this place were about 50 men, some of whom were professional gamblers. They have become live wires and since the campaign closed they have been conducting two prayer meetings each week, and the church has been filled to capacity. Commendable results were also achieved in two other towns—Arona and Middletown.

This party is scheduled to begin their next campaign at New Stanton, Pa., and the same will be a community effort, with the Reformed and M. E. Churches participating. The Newell



Mr. and Mrs. Agnew Demarest

St. Johns an evangelistic committee of the four Methodist churches commended the work very highly, and Rev. J. E. Darby stated that during the campaign over one thousand went to the altar.

Evangelist John M. Linden, Madison, Wisconsin, who has now associated with him Singing Evangelist Wm. S. Dixon of Chicago, is holding his first Canadian meeting at Gananoque, Ontario, and the Lord is wonderfully blessing. After laying a strong and deep Spiritual foundation during two weeks, the first opportunity was given for religious expression on Sunday, April 6th, and during the day nearly 300 people took some kind of a definite religious stand, of which 88 were new recruits, and the others were re-consecrations.

The Linden-Dixon Party will open at Swaledale, Ia., on May 7th, and then go on to the coast for several tent meetings.

brothers used a large, new tent for their summer campaigns.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.

William Asher—Y. M. C. A., Bayonne, N. J.
 J. V. Baird—Y. M. C. A., Waco, Tex.
 F. J. Balmont—Y. M. C. A., France.
 Berge Sisters—May 11, Chester, Va.
 W. E. Bilyeu—Y. M. C. A., Camp Cody, Deming, N. M.
 Chester Birch—Y. M. C. A., Fort Leavenworth, Kan.
 A. M. Bruner—Y. M. C. A., Until May, Bristol, Tenn.; May 5-18, Virginia; May 19-25, Durham, N. C.; July 31-Aug. 7, Summer School, Silver Bay, N. Y.
 Claire V. Bryan—Y. M. C. A., France.
 D. B. Bulkley—May 11-25, Bonita, La.
 Callis-Gossett Party—Until May 4, White, S. D.; May 7-25, Burke, S. D.; June 1-22, Chemung, Ill.
 W. S. Colegrove—April-May, Grand Rapids.
 W. H. Collisson—Y. M. C. A., Fortress Monroe, Old Point Comfort, Va.
 O. L. Cotterell—Spring months, Loveland, Colo.; Fitzgerald, Ga.; South Chicago, Ill.; Pierson, Ia.
 H. T. Crossley—Until May 11, Cardinal, Ont.
 A. B. Davidson—Y. M. C. A., England.
 John M. Dean—Chaplain.

E. R. Dow—Y. M. C. A., France.
 Jas. O. Duffey—May, Oconto, Neb.
 H. P. Dunlop and Wife—Apr. 28-May 18, Jesup, Iowa.
 John H. Elliott—Y. M. C. A., Various camps.
 John W. Erskine—May 4-25, Freesoil, Mich.; May 28-June 15, Cooner and Gulick, Mich.
 C. E. Faust—Y. M. C. A., Fort Oglethorpe, Ga.
 Eric A. Fernlund—May, St. Francis, Minn.; July, Stratford, Ia.
 J. A. Fitt—Y. M. C. A., Camp Logan, Houston, Tex.
 R. W. Frary—Y. M. C. A., Great Lakes, Ill.
 A. D. George—Y. M. C. A., France.
 Roy Gourley—Y. M. C. A.
 R. A. Hadden—Y. M. C. A., Camp Kearney, Linda Vista, Cal.
 Joseph W. Hakes—Until May 11, New Haven, Conn.
 Ham-Ramsey Party—Spring, 1919, Elk City, Okla.; Shawnee, Okla.; Sour Lake, Tex.; Brownsville, Tenn.; Hearne, Tex.; Clovis, N. M.
 John S. Hamilton Party—May, Welch, W. Va.
 E. C. Harding—Y. M. C. A., Chanute Field.
 Chester F. Harris—Y. M. C. A., Camp Funston, Fort Riley, Kas.
 Herbert C. Hart—April 20-May 4, Big Pine, Calif.; May 5-18, Independence, Calif.; May 20-July 1, Los Angeles, Calif.
 R. G. Heddon—Y. M. C. A., France.
 E. R. Hermiston—April, Cottonwood, Calif.
 Tillman Hobson and Miss Loretta Hobson—Army Camps in California.
 I. E. Honeywell—Y. M. C. A., France.
 W. H. Hudgins—Y. M. C. A.
 Harry James—Y. M. C. A., Columbus, O.
 Andrew Johnson—May, Collingswood, N. J.
 Loren G. Jones—Y. M. C. A., France.
 P. H. Kadey—April-May, Clifford, Mich.; May-June, Imlay City, Mich.
 F. O. Kelley—Y. M. C. A., Italy.
 H. D. Kennedy—May, Arden, Ont.; June-July, Peterboro, Ont.
 F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
 Victor Lightbourne—Y. M. C. A., France.
 John M. Linden and Wm. S. Dixon Party—May 7-25, Swaledale, Ia.
 Lindgren and Erwin—June, Rockwell City, Ia.
 Eva R. Ludgate—Battalion of Prayer, New York City.
 J. C. Ludgate—Y. M. C. A., Overseas.
 Milford H. Lyon—Y. M. C. A., Various camps.
 A. R. Lytle—Y. M. C. A., Camp Grant, Rockford, Ill.
 A. S. Magann—Salvation Army Campaign, Wisconsin.
 J. W. Mahood and Daughter—Until May 12, Keokuk, Ia.
 T. G. Makin—Y. M. C. A., Camp McClellan, Anniston, Ala.
 Frank Mathis—Until May 18, Fairmont, Minn.; May 25-June 22, St. James, Minn.
 Wm. McEwan—War Work, Various camps.
 H. Evan McKinley—Until May 11, Morristown, Tenn.; until May 18, Atlanta, Ga.; to June 8, Fletcher's Lake, Ind.; to June 22, Louisville, Ky.; November, Fulton, Ind.
 George A. McLeod—Y. M. C. A., Various camps.
 J. B. McMinn—Y. M. C. A., France.
 Leroy J. Mitchell—Until May 11, Lawrenceville, Ill.; May 18-June 8, Frankfort, Ill.; Aug. 1-30, Jerseyville, Ill.
 George E. Moody—Y. M. C. A.
 Earle Naftzger—Y. M. C. A., France.
 P. C. Nelson—Y. M. C. A., Camp Custer, Battle Creek, Mich.
 J. A. Nipper—Y. M. C. A., Various camps.
 Dr. French E. Oliver and Party—May, Salisbury, Mo.; June-July, Clinton, Mo.
 L. K. Peacock—Y. M. C. A., Camp Dix, Wrightstown, N. J.
 L. F. Peckham—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
 Grace Sutton Powell—Y. M. C. A., California.
 E. B. Pratt—Y. M. C. A., France.
 Fred W. Rapp—Y. M. C. A., France.
 Homer Rodeheaver—Y. M. C. A., France.
 R. M. Sands—Y. M. C. A., Camp Grant, Rockford, Ill.
 Harold F. Sayles—May 4-18, Palo, Mich.
 Myrtle M. Saylor—May, Farson, Ia.
 J. H. Sawtell—Y. M. C. A., Great Lakes, Ill.
 Charles Reign Scoville—Y. M. C. A., Camp Funston, Fort Riley, Kan.
 Roud Shaw—Y. M. C. A., France.
 M. B. Simmons—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
 C. C. Smith—Y. M. C. A., Various camps.
 Gipsy Smith, Jr., and Chas. F. Allen—May, Burlington, N. C.; June, Waynesboro, Va.
 D. L. Spooner—Y. M. C. A., New Brunswick, N. J.
 Morgan Lee Starks—May 6-25, Waynesboro, Va.; May 27-June 15, Front Royal, Va.; June 18-July 15, Rocky Mount, Va.
 H. E. Storrs—Y. M. C. A., Camp Travis, Tex.
 William A. Sunday Party—Until May 4, San Antonio, Tex.
 F. J. Thomas—Y. M. C. A.
 C. S. and Mrs. Thompson—Until Apr. 27, Great Valley, N. Y.

George Trimby—Y. M. C. A., Camp Dodge, Des Moines, Ia.
 Melvin E. Trotter—Y. M. C. A., Various camps.
 Thomas P. Ullom—Y. M. C. A., Camp Gordon, Atlanta, Ga.
 Ray G. Upson—City Y. M. C. A., Dayton, O.
 Vom Bruch Party—May, Wolverton, Minn.; June, July, Aug., Chicago, Ill.
 L. A. Wegner—Y. M. C. A., Camp Custer, Battle Creek, Mich.
 Owen O. Wiard—May 1-8, Nickerson, Kan.; May 9-10, McPherson, Kan.; May 18-24, Skidmore, Mo.; May 26-June 1, Worthington, Minn.; June 6-14, Wetonka, S. D.
 A. R. Willgus—Y. M. C. A., Waco, Tex.
 M. B. Williams—Y. M. C. A., Various camps.
 R. Hayes Willis—Y. M. C. A., Camp Grant, Rockford, Ill.
 Edward M. Young—April and May, Shafter, Santa Cruz and Los Angeles, Calif.
 Wm. M. Young—April 22-June 1, Grand Blanc, Mich.; June 1-30, Sicks, Mich.
 Parley E. Zartmann—Y. M. C. A., Camp Custer, Battle Creek, Mich.

FORTHCOMING CONFERENCES AND IMPORTANT DATES.

Bible Conference and School of Missions, Wooster, O., July 28-Aug. 6.
 Camden (Me.) Bible Conference, Aug. 31-Sept. 7.
 Castine (Me.) Bible Conference, Aug. 24-31.
 Cedar Lake (Ind.) Conferences:
 Bible Conference, June 18-July 6.
 Bible School, July 7-31.
 City Mission Workers Conference, Aug. 9-17.
 Victorious Life Conference, Aug. 24-Sept. 1.
 Chicago Hebrew Mission Conference, Chicago, May 20-23.
 Christian Workers Conference, Bible School Park, N. Y., July 24-Aug. 4.
 Eagles Mere (Pa.) Bible Conference, July 13-20.
 Erieside (O.) Bible Conference, July 18-27.
 Grove City (Pa.) Bible School, Aug. 8-17.
 Gull Lake Bible Conferences, Midland Park, Augusta, Mich., July 6-19 and Aug. 3-10.
 International Federation of Christian Workers Convention, Siloam Springs, Ark., July 27-Aug. 3.
 International Christian Convention, Buffalo, N. Y., Aug. 5-10.
 International Sunday School Convention, Kansas City, Mo., June 19-22.
 The International Union of Gospel Missions, Philadelphia, Pa., May 20-25.
 Montrose (Pa.) Conferences:
 Ministerial Institute, July 14-31.
 General Conference, Aug. 1-10.
 Muskingum Bible Conference, New Concord, O., Aug. 1-10.
 National Council of Congregational Churches, Grand Rapids, Mich., Oct. 21-29.
 Northfield (Mass.) Gatherings:
 Young Women's Conference, 1st Division, June 11-18.
 Student Conference, Y. M. C. A., June 20-29.
 Summer School of Home Missions of the East, July 1-8.
 Summer School of Religious Education (formerly the Summer School of Religious Methods), July 18-28.
 Summer School of Women's Foreign Missionary Societies, July 9-17.
 Young Women's Conference, 2d Division, Aug. 1-17.
 General Conference of Christian Workers, Aug. 1-17.
 The last two in conjunction.
 Prophetic Bible Conference, Albany, N. Y., May 5-7.
 Victorious Life Conference, Whittier College, Whittier, Calif., June 21-29.
 Winona Lake (Ind.) activities for 1919: (Partial list):
 Church of the Brethren Conference, June 4-13.
 School of Missions, June 19-26.
 Presbyterian Young People's Conference, June 26-July 6.
 Disciples of Christ Congress, June 30-July 6.
 Older Girls' Conference, July 7-10.
 Winona Bible School, July 7-Aug. 4.
 Bethany Girls, entire season.
 Chautauqua Program, July 7-Aug. 21.
 Commercial Secretaries' Convention, July 21-26.
 Bible Conference, Aug. 22-30.
 Evangelistic Meetings, Aug. 15-22.
 Progressive Brethren Conference, Sept. 1-8.
 United Brethren Conference, Sept. 8-15.
 Chicago Boys' Club, entire season.
 World Conference on Christian Fundamentals, Philadelphia, Pa., May 27-June 1.
 World's Sunday School Convention, Tokyo, Japan, 1920.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

BOOKS RECEIVED.

- Fleming H. Revell Company, New York.**
 "After This or The Church, The Kingdom and the Glory." Philip Mauro. Cloth, 192 pages. \$1.00.
 "The Apostles Creed in the 20th Century." Ferdinand S. Schenck, D.D., LL.D. Cloth, 212 pages.
 "The Blot on the Kaiser's Scutcheon." Newell Dwight Hillis. Cloth. \$1.00.
 "The Changeless Christ." Edwin Charles Dargan. Cloth, 194 pages. \$1.00.
 "For the Children's Hour." Stuart Nye Hutchison, D. D. Cloth. \$1.00.
 "Church Officers." F. A. Agar. Cloth, 50 cents.
 "A Cyclopaedia of Twentieth Century Illustration." Amos R. Wells. Cloth, 468 pages. \$3.00.
 "Five Young Men." Charles Reynolds Brown. Cloth, 122 pages. 75 cents.
 "Frontier Missionary Problems, Their Character and Solution." Bruce Kinney, D. D. Cloth, 236 pages. \$1.25.
 "The Gist of the Lesson." Torrey. Cloth, 155 pages. 25 cents.
 "Guiding Boys Over Fool Hill." A. H. McKinney, Ph. D., D. D. Cloth, 228 pages. \$1.25.
 "Jerusalem Past and Present." Gaius Glenn Atkins. Cloth. \$1.00.
 "The Joyful Hours of Jesus." J. Gibson Lowrie, D. D. Cloth, 203 pages. \$1.25.
 "The Laughter of God and Other Sermons." David James Burrell, D. D. Cloth, 217 pages. \$1.25.
 "The Life of Service." James I. Vance, D. D., LL. D. Cloth, 219 pages. \$1.25.
 "Making Good in the Ministry." Prof. A. T. Robertson, M. A., D. D. Cloth, 171 pages. \$1.00.
 "The Maine Law." Ernest Gordon. Paper, 124 pages. 30 cents.
 "The New Church for the New Time." Wm. Allen Harper, D. D. Cloth, 153 pages. 75 cents.
 "Ornamented Orthodoxy." Edgar DeWitt Jones, D. D. Cloth, 221 pages. \$1.25.
 "Pathfinders of the Soul-Country, and Other Sermons for Today." Josiah Sibley, D. D. Cloth, 209 pages. \$1.00.
 "A Prince of the Church in India." J. C. R. Ewing, D. D., LL. D. Cloth, 128 pages. 75 cents.
 "Scripture Memory Work." Gerrit Verkuyl, Ph. D. Cloth, 120 pages. 75 cents.
 "The Second Line of Defense." Margaret Slattery. Cloth, 189 pages. \$1.00.
 "Ten Lessons on the Lord's Return." Clinton C. Bell. Cloth, 148 pages. \$1.00.
 "A Text-Book on Prophecy." James M. Gray, D. D. Cloth, 215 pages. \$1.25.
 "Two Ancient Red Cross Tales." P. Whitwell Wilson. Boards, 64 pages. 50 cents.
 "The Unrecognized Christ." John Gardner, D. D. Cloth, 158 pages.
 "War-Time Hymns." Dr. Wm. P. Merrill, assisted by Clarence Dickinson. Paper, 32 pages. 6 cents.
 "The Way of Power." John Paul. Cloth, 190 pages. \$1.00.
 "Will the Christ Return?" J. Stuart Holden. 88 pages. 50 cents.
 "Your Fallen Soldier Boy Still Lives." Edward Leigh Pell. 50 cents.
 "Love in Creation and Redemption." Dwight Goddard. Cloth, 278 pages. \$1.25.
 "By This Sign We Conquer." P. Whitwell Wilson. 64 pages. 50 cents.
Book Stall, New York.
 "Is Atonement by Substitution Reasonable?" J. E. Conant, D. D. Paper, 98 pages. 25 cents.
 "Jerusalem." Mrs. George Soltan. Paper, 83 pages. 25 cents; cloth, 50 cents.
 "The Rapture of the Church." Jesse Forrest Silver. Paper, 42 pages. 10 cents.
 "The Second Coming of Christ." Mark Matthews. Paper, 105 pages. 25 cents.
Our Hope, New York.
 "Studies in Prophecy." Arno C. Gaebelien. Cloth, 166 pages. \$1.00.
 "He That Is Spiritual." Lewis Sperry Chafer. Cloth, 151 pages. 75 cents.
Pickering & Inglis, Glasgow, Scotland.
 "The Journeys of Jesus Christ, The Son of God." A. T. Schofield, and G. Biddulph. Cloth, 190 pages. 65 cents.
 "Leslie's Short and Easy Method With the Deists." Charles Leslie. Paper, 80 pages. 12 cents.
 "1000 Miles of Miracles in China." A. E. Glover. 372 pages. 35 cents.
Association Press, New York.
 "The Assurance of Immortality." Harry Emerson Fosdick. Cloth, 116 pages. 60 cents.
 "The Enrichment of Prayer." David R. Porter. Cloth, 224 pages. 75 cents.
 "Five Minutes a Day." H. W. Gibson. Paper, 62 pages. 25 cents.
 "How God Calls Men." Frederick Harris. 123 pages. 60 cents.
 "Rural Problems of Today." Ernest R. Groves. Cloth, 181 pages. \$1.00.
 "The Task that Challenges." Adams-Baker. Cloth, 50 pages. 25 cents.
Morgan & Scott, London, England.
 "The Approaching End of the Age." H. Grattan Guinness, D. D. Cloth, 372 pages. 5s.
 "Bear Ye One Another's Burdens." David Williamson. Cloth. 56 pages. 2s.
 "The Coming of the King." T. Fenwick Greves. Paper, 80 pages. 1s 4d.
 "Life's Dusty Way." The Rev. W. Y. Fullerton. Cloth, 191 pages. 3s.
 "The Love That Ceases to Calculate." Rev. Harrington C. Lees, M. A. 31 pages. 9d.
 "Ponnamal." Amy Wilson Carmichael. Cloth, 118 pages. 4s.
 "The Victorious Child." Kingscote Greenland. Cloth, 71 pages. 2s.
 "The Visions and Prophecies of Zechariah." David Baron. Cloth, 554 pages. 10s 6d net.
 "Ruling Lines of Progressive Revelation." W. Graham Scroggie. Cloth, 144 pages. 4s 6d.
Neale Publishing Company, New York.
 "The Perfect Man." Dr. Wm. Jas. Heaps. Cloth, 79 pages. 85 cents.
J. B. Lippincott Co., Philadelphia, Pa.
 "Religions of the Past and Present." Dr. J. A. Montgomery. Cloth, 425 pages. \$2.50.
Western Printing and Lithographing Company, Racine, Wis.
 "The Profits of Religion." Upton Sinclair. 315 pages. Cloth. \$1.00.
Meigs Publishing Co., Indianapolis, Ind.
 "Sermonettes in Verse." Charles D. Meigs. Cardboard, 81 pages. 75 cents.
Charles Scribner's Sons, New York.
 "The Shorter Bible, The New Testament." Charles Foster Kent. Cloth, 299 pages. \$1.00.
Tuttle, Morehouse & Taylor Company, New Haven, Conn.
 "Sister of a Certain Soldier, The." Stephen J. Maher. Paper, 48 pages. 25 cents.
Marshall Brothers, London, England.
 "Spiritual Churchmanship." F. S. Webster, M. A. Cloth, 95 pages. 2s 6d.
 "The Starting Place of the Day." Sir Joseph Maclay Bart. Cloth, 96 pages. 2s 6d.
 "The Starting Place Series, No. 2. The Starting Place of Glory." Rev. David M. McIntyre. Cloth, 96 pages. 2s 6d.
 "The Starting Place of Bible Study" No. 3. Rev. James Dinwoodie. Cloth, 95 pages. 2s 6d.
 "The Comfort Book." W. Hoste, B. A. Cloth, 158 pages. 2s 6d.

"Ada R. Habershon—An Autobiography and Memoir," compiled by her sister.

Many of our readers will be pleased to learn of this little book, the autobiographical part of which gives some early recollections of this devoted servant of God, lets us into some of the secrets of her poetry and hymn writing, and speaks of her friendships including her visit to America at the invitation of D. L. Moody. Part two, contributed by her sister, refers to her love for the Bible, her faith in the power

(Continued on page 689.)

The Moody Bible Institute of Chicago

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Assisted at two Bible conferences under the auspices of the Baptists in Atlanta and Chattanooga, and lectured at the Bible Institute of Toccoa Falls, Ga.

Mr. Gosnell: Union Bible Class, City Rescue Mission, Grand Rapids, Mich.

Dr. Fitzwater: Union Bible Class, Detroit, Mich.; Bible conference, Zeeland, Mich.; North Shore Congregational Church.

Dr. Ralston: Lecture on life of D. L. Moody, Crerar Presbyterian Church; address, Marcy Center.

Dr. Russell: Denominational Conference, Pittsburgh, Pa.; Woodlawn United Presbyterian Church; Chicago Hebrew Mission Conference.

Mr. Pace: First Reformed Church, Englewood; Immanuel Evangelical Lutheran Church; North Shore Congregational Church; Bible Study Series, Oak Street Church of United Brethren in Christ, Dayton, O.; Bonebrake Theological Seminary, Dayton, O.

Mr. Meeker: Class in prophecy, Immanuel Evangelical Lutheran Church; Morton Park Congregational Church; Camp Custer.

Dr. Towner: Evangelistic meetings, Parkersburg, W. Va.; Wilkinsburg, Pa.

Mr. Bittikofer: Evangelistic meetings, Ovid, Mich.

RECENT SPECIAL SPEAKERS

March 13, 20 and 25—Rev. William N. Blair, missionary under the Presbyterian Board, Pyeng Yang, Korea.

March 14—Dr. Daniel Couve, France.

March 16—Mrs. William N. Blair, missionary under the Presbyterian Board, Pyeng Yang, Korea.

March 18—Rev. A. P. Franklin, Swedish Alliance Mission.

March 18-22—Rev. C. H. Woolston, D. D., pastor, East Baptist Church, Philadelphia, Pa.

March 19—Miss Alice Finley, missionary to Japan.

March 23—Miss Jean Lamont, evangelist, Chicago, Ill.

March 19-20—Mrs. A. Louise Angelini, representing the Waldensian Church, Italy.

March 22—Mrs. William B. Allison, missionary, Guatemala, C. A.

March 22—P. Whitwell Wilson, American representative of the *London Daily News*, London, Eng.

March 23, 25, 26, 28—Rev. E. C. Faithfull, British representative of the South Africa General Mission.

March 27—Miss Lila Buyers, worker among the mountaineers of Kentucky.

April 2—Rev. William Evans D. D., Wheaton, Ill.

April 3—Dr. William B. Allison, missionary, Guatemala, C. A.

April 9—Miss Lenora Scarlett, missionary to South China.

April 9—Rev. W. H. Danner, secretary, American Mission to Lepers.

A MANUAL ARTS AND COOKING EXHIBIT

A steady stream of visitors viewed an exhibit of the students' work illustrating the Institute's courses in sewing, manual arts and cookery at their new quarters, 812-14-16 N. LaSalle St., Friday, April 4. This work is under the direction of Miss Leah May Gaymon and Mrs. Myra A. Rugg, and requires twelve different classes to accommodate all the students. The display included reed and raffia basketry, book binding, paper tearing, cutting and folding, clay modeling, scroll sawing and toy making. The work in sewing included children's garments showing the various operations in drafting, cutting, joining and finishing. The cookery display demonstrated not only the art of preparing a well balanced meal but the serving as well. The up-to-date laboratory, serving room, and pretty dining-room with its snowy table linen, silver and pretty china gave the impression that much practical work is done here. The knowledge gained in these courses is put in practice every day by the students as a means of gaining access for the gospel message in boys' clubs, mothers' clubs, settlements, community centers, etc.

HAMMONTREE'S ARMY WORK

Homer A. Hammtree, '10, who has been associated with "Mel" Trotter and his quartette of Institute singers for the past eighteen months, has just concluded the greatest experiences of his life. During that time he travelled 30,000 miles, visited 57 army camps, sung to a half million soldiers, and saw 15,000 men take their stand for Christ as their Saviour in after-meetings where thorough personal work was the rule. He will continue with Mr. Trotter in evangelistic work.

JUNIORS ENTERTAIN SENIORS

The Institute junior class entertained the seniors on the evening of Monday, March 31. Following supper at 5:30 and a devotional service, the company repaired to the Lecture Room

ARMY AND NAVY MEN BACK IN THE INSTITUTE



Front row, left to right—C. J. Glittenberg, Hugh Cork (Institute Army and Navy Secretary); Fred G. Crown. Middle row—W. L. Rugg, George E. Bostrom, N. Jorjorian, Nils H. Hanson, E. J. Kent, Lieut. James H. Weir, Nels J. Christensen, Wendell Pontius. Back row—C. H. Trigsted, I. H. Lindgren, H. M. Griffin, M. O. Burford.

for the program of the evening. "Ingenuis and nimble fingers had transformed the staid classroom into a Japanese garden in springtime." The program included a mock graduation exercise and an illustrated lecture abounding in kindly pleasantries which were thoroughly enjoyed. The greetings of the seniors to the juniors were expressed in a song composed by one of their number.

STUDENT VOLUNTEERS' BANQUET

The annual banquet of the Chicago Union of Student Volunteers was held on Thursday evening, April 3, in the Institute dining room, with an attendance of more than 300 representatives of the schools and colleges of Chicago and vicinity—an increase of fifty per cent over last year's attendance. The president, Mr. George B. Dutton, presided, and addresses were made by Dr. Arthur Hays of McCormick Theological Seminary, and Mr. Fennell P. Turner, the general secretary of the Student Volunteer Movement. Mr. Turner emphasized the need for more thorough preparation for

missionary work. The volunteers expecting to go out to the field were recognized and congratulated.

HOW THEY STUDY AT MUSKOGEE

In Muskogee, Okla., there are quite a number of Bible classes which are following definite courses of study under the supervision of The Moody Bible Institute of Chicago. The total number enrolled is 297. The time and place of meeting for these classes is as follows:

First Baptist church, Mrs. O. T. Graham teacher. The Synthetic Bible Study Course, The Chapter Summary Course, Thursday afternoon at 2:00; The Scofield Course, Thursday afternoon at 3:15.

First Methodist Episcopal church, corner F and Houston streets, Miss Mae Adams, teacher. Chapter Summary course, Sunday evening, 6:30; The Prophecies, Friday afternoon, 2:30; The Prophecies, Friday evening, 7:30.

First M. E. church, South F and Okmulgee streets, Mrs. H. B. Spaulding, teacher. The Scofield Bible Course, Monday afternoon at 2:15.

The Bethany Presbyterian Church, Rev. Harry C. Shiffler, teacher. The Scofield Bible Course, Tuesday evening, 7:30; The Synthetic Bible Study Course, Wednesday afternoon, 2:30.

First Presbyterian Church, Mrs. R. W. Achor, teacher. Scofield class for young women, Tuesday evening at 7:30. The Scofield class, Friday afternoon at 2:00, The Synthetic Bible Study Course, Friday afternoon, 3:30.—*Muskogee Weekly*.

EXTENSION DEPARTMENT NOTES

During the last week in March Mrs. Margaret T. Russell gave a series of Bible studies in a Bible conference conducted by the First Baptist Church of Palestine, Tex. While at Gainesville, Tex., she visited Marietta, Okla., a neighboring community, to address a Bible class taking the Scofield Correspondence Course. The population of the town is one thousand, and a hundred women attended the meeting, fifteen of whom are members of this class. The invitation came through Mrs. Hudson, a sister of Mrs. O. T. Graham, connected with the large Correspondence Department work at Muskogee, Okla.

Dr. Henry Ostrom's evangelistic preaching in Lancaster, Pa., aroused great interest. The *Daily Intelligencer* said recently that St. Paul's Reformed Church was crowded to the doors to hear him, and that for more than an hour he held the attention of his large audience in "one of the greatest sermons ever preached in this city." From Lancaster Dr. Ostrom went to Philadelphia to lead evangelistic meetings in Calvary M. E. Church.

Rev. George E. Guille, in association with Rev. Lewis Sperry Chafer, conducted a Bible conference in the Presbyterian church of Athens, Ga. The members voted to make the conference a permanent feature, and a committee was appointed to arrange for the next one. Mr. Guille gave Bible lectures also in the Bradentown (Fla.) Presbyterian church, and then returned to the Reformed church of Xenia, O., where he lectured less than six months ago.

Mr. C. E. Putnam used his chronological and dispensational charts in teaching the Bible at Atlanta and Toccoa, Ga., and Asheville and Biltmore, N.C. At all of these places he received an invitation for return engagements. At Atlanta he spoke at the Gideons' Mission; at the Missionary Tabernacle, of which Mr. J. D. Fant, a godly railroad engineer, is the acting pastor; and the "Arcade," under Y. W. C. A. auspices. At Toccoa he addressed the students of Toccoa Falls Institute, and a union meeting of Presbyterians, Methodists and Baptists. At Biltmore his meeting was held in the Baptist church of which Rev. C. K. Turner, a former Institute student, is the pastor. At Asheville, N. C., he visited Alida Orphanage, a faith work superintended by Rev. Lucius B. Compton.

Mr. John R. Riebe preached at St. Paul's Evangelical Church of LaPorte, Ind., and the Presbyterian church of Paxton, Ill., and taught

a Bible class of students at Wheaton College.

"What the Bible Says About a League of Nations" was Dr. Gray's subject at the noon meeting in connection with the conference in Pittsburgh, Friday, April 25, which marked the close of the Union Bible Classes taught by the Rev. John C. Page at Pittsburgh, Butler, Greensburg, Wilkinsburg, Homestead, Bellevue, and classes at the Third United Presbyterian Church and Olivet Mission of Pittsburgh, during the past season. These eight classes sent delegations to this meeting.

Besides Dr. Gray, the speakers were Mr. Page, Dr. Henry Ostrom, Mr. W. G. A. Millar, chairman of the Pittsburgh class, and representatives of the various classes.

UTAH GOSPEL MISSION WORKERS



This picture was taken at Smithfield, Utah.

Left to right—Thomas Hodge, '99; John Dillin, '13; Charles W. Higgins; John Oliver, '16; J. D. Nutting.

Mr. Oliver writes from American Falls, Idaho, that he will close a two years' work with the Utah Gospel Mission in May.

MR. MOODY'S PRAYER AND LOT 153

There has been considerable variation in the stories concerning the lot on which the building of The Moody Bible Institute, known as No. 153, now stands, and the prayer of Mr. Moody. The popular story is that Mr. Moody was standing on the site of the lot, in the attitude of prayer, and when asked what he was doing, replied that he was praying that the Lord would give him money with which to erect a building in which men and women who could not go to the theological seminaries might be trained for religious service. Mr. John Morrison, now an elder of the Moody Church and a contemporary and friend of Mr. Moody, furnishes the following as to the facts, in a letter to the Associate Editor of this magazine:

"Mr. Moody was to speak in the church auditorium; I had charge of the ushering. I was making my rounds to see that the exits were all right. The northwest corner was not used ex-

cept in case of emergency, when the house was packed, as it was on this night. I pushed the door out (it opened in and out as the doors do now). Outside of the door there were no steps, just a door ledge or step. On pushing the door it struck against something and I heard a voice say,

"'Who is there?'

"I answered, 'Morrison.'

"He answered, 'Come out here.'

"I stood beside him and he said, 'Do you see that lot?' pointing to the 153 lot.

"I said, 'Yes.'

"He said, 'Let's ask the Lord to give it to us for a school.' He at once began to pray and when he got through he said, 'Now you pray.' I did. After prayer he asked if the house was

be on the continent again. Dr. William Evans was in Honolulu for three weeks and conducted a Bible conference which proved to be a great blessing. Former Moody Bible Institute students who were present at the conference are named below.

Left to right—W. E. Pietsch, '12; Mrs. E. MacKenzie, '05; William Evans, '90; Mrs. F. R. Dudley, '14; F. R. Dudley, '15; Anna Dram, '15; O. H. Hornung, '95. Mr. Pietsch is superintendent of a gospel mission; Mrs. MacKenzie, superintendent of the Beretania Chinese mission; Anna Dram, superintendent of women's work at Elizabeth Mission; A. H. Hornung, Hospital Sergeant, Medical Department, United States Army. Dr. Evans is well known to all M. B. I. people.



M. B. I. Reunion in Honolulu

full. I told him it was, and he went upstairs. The prayers covered about three or four minutes. About a month after I had a letter from Mr. Moody, saying we had the lot for the school."

FROM FAR HONOLULU

Frank R. Dudley, '15, writes from Honolulu, under date of March 4, of an Institute reunion there, in which the old songs were sung, special prayer for the Institute offered, and the former life in the Institute lived over again. Mr. Dudley is Y. M. C. A. director of religious war work, Hawaii, but as his present work closes May 1, both he and Mrs. Dudley will likely soon

PERSONALIA

Louis H. Stafford, '16, has received his discharge from the army. His address is 1909 North Sawyer Avenue, Chicago, Ill.

Carl Knudsen, '16, is with the Army of Occupation in Germany. His address is Co. H, 112th Infantry, A. P. O. 744, A. E. F.

Ernest R. Frey, '12, asks for the prayers of the Institute family. He is pastor of the Murray Baptist Church, Murray, Utah.

Orlando Alves, '18, has returned to Brazil, S. A., where he will do missionary work among his own people, under the Baptist Board.

Miss Mildred Ewing Ross, '16, has charge of the work for girls and young women in the First Presbyterian Church, Wheeling, W. Va.

Otis D. Ironmonger, '13, formerly of San Fernando, Calif., is now assistant pastor of the First Presbyterian Church, Oakland, Calif.

Norman V. Anderson, '14, located at Webster City, Ia., writes that he teaches the Bible to a class of young married people in the M. E. Sunday-school.

J. S. Flacks, '13, has been received into the Presbytery of St. Louis, Mo. He has recently been engaged in evangelistic work at Goodrich, N. D.

Miss Rachel Jarrett, '19, sailed April 5 for Brazil, S. A., to take up her work as missionary after a year's furlough, a part of which she spent at the Institute.

Miss Sara Eddy, '18, Y. W. C. A. Religious Work Director, Duluth, Minn., has returned to her work after a ten days' vacation at Gray's Lake and the Institute.

Holice B. White, '16, recently ordained a Presbyterian minister at Paris, Tex., has been called to the pastorate of the First Presbyterian Church, Greenville, Tex.

Charles B. Allnatt, '15, began his pastorate of the Baptist church, Bainbridge, N. Y., March 1. He expects to graduate from Colgate Theological Seminary in May.

William H. Swann, '12, has charge of the M. E. church circuit of Montrose, White Oak and LaDue, Mo., with a parsonage at Montrose. He requests the prayers of the Institute family for his work.

Miss Etta Brooks, '19, who left the Institute on account of illness, is improving rapidly at her home in Greenville, Tenn. She asks prayers for herself and her mother, who has also been seriously ill.

Charles S. and Mrs. Foster, '13, Blanche Memorial Mission, Kasempa P. O., North Rhodesia, South Central Africa, ask prayer for nine native evangelists they are training to take charge of out-stations.

J. G. Stephenson, '13, and wife, of Machakos, via Mombasa, British East Africa, send kindest regards to the Council and the new students, and ask for prayers that more wise and tactful spiritual work may be done in their field of labor.

A letter has been received from Walter J. Satterfield, April '17, who is with the Army in France. His address is Bat. E, 317th F. A., A. E. F. A. P. O. No. 791. He is well but longs for a chance to visit the Institute again.

James E. Kelly, '18, U. S. N., writes Mr. Kirk that he has been privileged to visit Rome, Athens, and other places of historical interest. He asks for the prayers of the Institute family. His

address is, "The Zrinyi" via U. S. S. Olympia, c-o the postmaster.

Charles F. Robel, '91, who has been Y. M. C. A. Religious Work Director at Camp Cody, N. M., and later Camp Beauregard, La., is taking a much needed rest at his home in Omaha, Neb. His daughter, Miss Grace M. Robel, is a student in the Institute.

Word comes to us of the passing away of Rev. Harry F. Phillippi, '11, pastor of the Central Church of Christ, Streator, Ill., following an operation for appendicitis. He was a member of the Streator Ministerial Association, was active in Y. M. C. A. work, and was highly commended for his services as a "Y" worker in the Students' Army Training Corps at St. Paul, Minn. Interment was at Decatur, Ill., where seven years ago he was married to Miss Helen Burks, '12.

Lieut. Philip M. Gray, son of Dr. James M. Gray, Dean of The Moody Bible Institute, has been promoted to a captaincy in the 305th Regiment of the 77th Division because of distinguished services in the Argonne fighting. This is one of the very few promotions resulting from Secretary Baker's modification of his order stopping the advancement of officers after the cessation of hostilities.

BORN

To Charles S. and Mrs. Foster, '13, Kasempa, North Rhodesia, South Central Africa, December, 1918, a son.

To J. G. and Mrs. Stephenson, '13, Machakos, British East Africa, January 12, a daughter, Marian Eileen.

To E. and Mrs. Rohloff, '17, Gladwin, Mich., a son, Gordon Henry.

MARRIED

Charles B. Allnatt, '15, and Miss Honorine W. Saunders, March 22, at the Baptist church, Georgetown, N. Y.

Parke O. Bailey, '17, and Miss Nellie May Lauer, '17, April 10, at Joliet, Ill. At home after June 1, Polo, Ill.

Harold M. Harper, '16, and Miss Margretta Stulen Righter, '17, January 14, at East Lansdowne, Pa. At home after March 1, 5 Primrose St., Rochester, N. Y.

Rev. L. J. Beebe, acting pastor of the Presbyterian church, Chieng Rai, Bangkok, Siam, and Miss Mary A. Neiderhauser, '15, superintendent of the Girls' School of the same place, October 16, 1918.

DIED

Ian F. Cruikshanks, '17, January 9, at Timmins, Ontario, Canada, where he was pastor of a home mission church under the Canadian Baptist Board.

The Gospel in Print

"ONLY A TRACT"

It's only a tract! You may tear it,
And crumple it up in your hand;
The wind, as it passes, may bear it
And scatter it over the land.

It's only a tract! You may spurn it,
And deem it unworthy a thought;
May ridicule, trample, and burn it,
Despise it, and set it at naught.

It's only a tract! But it telleth
Of holiness, happiness, heaven;
Where God in eternity dwelleth
With sinners His love has forgiven.

It speaks of a future in glory,
Of present enjoyment and bliss;
And will you neglect such a story,
So loving, so joyous as this?

It whispers, "No matter how hardened,
No matter how vile you have been,
You may at this moment be pardoned,
And saved from the bondage of sin."

It points to the Substitute dying,
The Sinless, for sinners like you.
Oh, soul, on His merits relying,
Come, prove that its message is true!

It is but a tract! Yet its warning
Is whispered in Jesus' own voice;
And at thy acceptance or scorning
Either heaven or hell will rejoice!

—Selected.

HOW TO TEST A BOOK FOR THE SUNDAY SCHOOL LIBRARY

The first mark of a suitable book is *its power to interest the reader*. It must have that quality, otherwise it will not be taken from the library, or, if taken, it will not be read. But the book must be more than interesting. Mere interest means little to the child. Some of the most pernicious books in the world are entrancingly interesting to a child.

The second mark, then, of a book is *its power to make the reader think*. Does it stimulate thought? Does it crystallize interest into judgments? Does it exercise the higher powers of thought? If not, throw it aside. It is useless, and may be worse than useless.

The third mark of a good book is *its power to make the reader live a better life*. Can the lessons of the book be applied in every-day life? Does it teach conduct? Does it mold

character? Does it influence will? Is it a book that makes life richer by making action truer? Not one of these tests, but all of them, must be applied to every book. If the book fails, as many will, to pass this threefold test, exclude it from the library.—M. G. Brumbaugh, in *The Making of a Teacher*.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from March 1 to 31, 1919, inclusive:

Army and Navy Book Fund:

Illinois, 452 books, 5,200 Pocket Treasury.
New Jersey, 78 books, 400 Pocket Treasury.
Ohio, 87 books.
Georgia, 530 books.
South Carolina, 500 books.
Virginia, 100 books, 500 Pocket Treasury, 500 Gospels.
Kansas, 300 books.
Texas, 300 books.
Germany, 6 books, 4 Pocket Treasury.

Prison Book Fund:

Illinois, 375 books, 250 Pocket Treasury, 200 Gospels.
Missouri, 175 books, 175 Pocket Treasury.
Oregon, 50 books, 100 Pocket Treasury, 100 Gospels.
Iowa, 235 books, 35 Pocket Treasury.
New York, 100 books, 25 Gospels.
Massachusetts, 24 books.
Kansas, 30 books, 10 Pocket Treasury, 40 Gospels.
Wisconsin, 250 books, 250 Pocket Treasury.

Spanish "Way to God" Book Fund:

South America, 200 books.

Mountain Book Fund:

North Carolina, 50 books, 25 Pocket Treasury, 25 Gospels.
Tennessee, 100 books.

Lumber Camp Book Fund:

Georgia, 200 books, 200 Gospels.

Hospital Book Fund:

Minnesota, 55 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from March 1 to 31, 1919, inclusive:

Africa Book Fund:	
2 Contributions.....	\$ 1.50
Alaska Book Fund:	
1 Contribution.....	.50
Army and Navy Book Fund:	
294 Contributions.....	1,233.41
Hospital Book Fund:	
2 Contributions.....	15.00
India Book Fund:	
1 Contribution.....	1.00
Lodging House Book Fund:	
2 Contributions.....	2.00
Lumber Camp Book Fund:	
19 Contributions.....	65.25
Military Camp Book Fund:	
3 Contributions.....	56.00
Mountain Book Fund:	
4 Contributions.....	39.00
Prison Book Fund:	
12 Contributions.....	48.50
Seamen's Book Fund:	
1 Contribution.....	1.00
Spanish "Way to God" Book Fund:	
2 Contributions.....	45.00
Miner's Book Fund:	
1 Contribution.....	5.00
Free Tract Fund:	
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Has GOD Called YOU?



I secured 120 subscriptions in two months, while soliciting in Wisconsin. I would advise anyone desiring to secure a scholarship to begin early, as it is less difficult to secure the required amount, and you will enjoy the work far more than if put off until a few weeks before entering the Institute. I am still soliciting subscriptions.—P. J. Andreasen



It affords me pleasure in recommending The Christian Workers Magazine in a scholarship plan to anyone hungry for a broader knowledge of God's Word. I won the scholarship in four weeks. What has been done can be done again. I praise God for the trials and difficulties which He led me into while canvassing for this scholarship. If God has called you, go to day.—D. A. Chapman



I am glad to recommend the offer given by The Christian Workers Magazine as a desirable and profitable means of obtaining a scholarship in the Moody Bible Institute.—Sadie Poage



I take pleasure in recommending to anyone this plan, who is contemplating coming to The Moody Bible Institute. I am now enrolled in the Institute and enjoy my work very much. The spiritual as well as mental training is wonderful.—Mildred Couch Robinson



I wish to thank you for the opportunity to secure subscriptions to your magazine, to help pay my expenses through school; the task was very easy. I secured 125 subscriptions in two weeks; all I met were willing subscribers, and my friends are still sending in subscriptions, and I can recommend this plan to anyone that has not the necessary funds to start their schooling with.—C. E. Taylor

to do Christian Work

If you feel the Lord is calling you to do more definite work in winning souls, remember He has provided for you a place to be thoroughly trained for that work. Christian people are providing the funds for your education. All they ask is that you pay for your board, room and washing. This training is offered to you **FREE** at

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by not responding to the call?

If it is because you need funds for your board and room, we offer you a plan of self-help by securing new subscriptions to The Christian Workers Magazine as follows:

Scholarship Offer

To any earnest young man or woman, pastor or Christian worker who desires a better preparation for Christian work and is accepted as a student of The Moody Bible Institute, who shall send in 115 new annual subscriptions, cash with order, within five months from the date of acceptance of this offer, The Christian Workers Magazine will provide a scholarship for one term (fifteen weeks) stay at the Institute, consisting of board and room (with another), heat and light (tuition being free). The student will be amenable to the same rules and conditions as apply to other students enrolled.

Candidates will send orders to The Christian Workers Magazine, 163 Institute Place, Chicago, and must complete the payment for the required total of 115 subscriptions within the specified time. In case of failure to fulfil this condition, the publishing agent will refund to the candidate the usual agent's commission on every subscription.

The acceptance of this offer insures (1) a helpful business experience, (2) a valuable training in how to meet and interest people, and (3) untold good done by the circulation of a helpful religious magazine.

Suggestions

An entire young people's society or Bible class may work for a scholarship, nominating one of its members to use the same.

A pastor needing a trained layman to assist him, will find the scholarship plan an advantageous one for educating a young man or woman from his own congregation.

The scholarship plan may be used to extend the term of training for a student already in attendance at The Moody Bible Institute.

A series of scholarships may be planned, insuring the beneficiary, for instance, at least a year's uninterrupted stay at the Institute.

The Christian Workers Magazine
163 Institute Place Chicago, Illinois

I heartily recommend this method to obtain the comparatively small amount of funds necessary to secure what I believe to be the best instruction in the Bible or in Bible Music, that can be obtained anywhere.—Minerva S. Well



We are very glad to recommend this plan for securing a scholarship to anyone wishing to enter The Moody Bible Institute. We are now soliciting subscriptions for the magazine.—Mr. and Mrs. D. E. Young



I encourage every prospective student to act upon this splendid proposition. My testimony as a member of the Senior class, is this: I considered no effort too great, which would enable me to enroll as a student in The Moody Bible Institute, upon which the richest blessing of God continually rests and where I have enjoyed the happiest two years of my life preparing for the service of our Lord and Saviour, Jesus Christ.—Geo. F. Orloff



I am grateful for the opportunity presented by The Christian Workers Magazine to secure a scholarship to The Moody Bible Institute, and would recommend this plan to anyone who loves the Word of God and is anxious to study it. I also recommend to anyone to begin work immediately. As a rule it requires some time and effort to secure the necessary number of subscriptions. I worked four months to secure the necessary number. Some may succeed in less time.—Myrtle P. Harrod



It is with pleasure I recommend obtaining subscriptions to this magazine to secure a scholarship or money towards the expense of attending The Moody Bible Institute. I was able to obtain about forty subscriptions in ten days during our summer vacation, most of them among the church members of Des Moines. It enabled me to leave this Magazine in homes of people where the Word of God is appreciated, and to come into personal contact with the people and, in many cases, to speak a word for my Saviour.—Beulah Mae Millan



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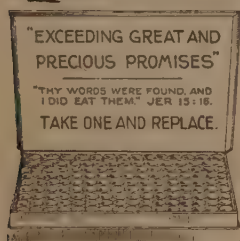
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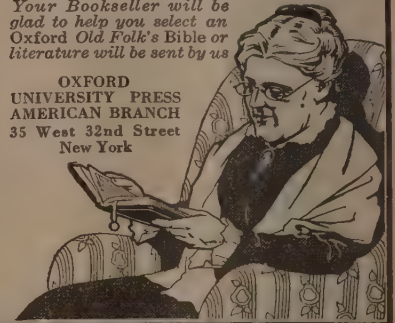
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(Continued from page 677)

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We also call attention to the SPECIAL OFFER made in connection with a yearly subscription at \$1.50, on page 694, where, with a year's subscription, we will give FREE a copy of the book, "How to Memorize."

THE CHRISTIAN WORKERS MAGAZINE

163 INSTITUTE PLACE

CHICAGO, ILLINOIS

Date.....

To THE CHRISTIAN WORKERS MAGAZINE,
 163 Institute Place,
 Chicago, Ill.

Find enclosed 75 cents for subscription from June to December inclusive.

Name.....

Address.....

City.....

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May, 1919 Issue

How Well I Remember!

My wedding day; the time I was nearly drowned; the fall out of the old tree; my first red dress; when our new piano was delivered; the last spell-down at school; when I received my grammar school diploma; the big party at Mary's; the first honorable mention for writing a story; the first day I went to work; the first raise in my pay envelope—when I first fell in love! Do you?

What Memories We Have!

For certain events in our lives. But when we try to remember some of the most simple incidents we want to remember, it is almost impossible, it seems, to recall them. Why?

We cannot explain it, but we know other people can remember names and faces, prices, advertisements, recite poems, quote long passages from the Bible, chapter and verse and book, remember the pastor's text for the Sunday morning sermon, tell what they read in the daily paper, and do all these remarkably well, considering they only heard or read only one time the things they tell about.

Have You a Good Memory?

Can you remember having read an advertisement recently, suggesting what an advantage it would be to you to have a good memory, to be able to remember faces, names, Scripture references, things you intend to do if you "don't forget?" Which is longer—your "forgetter" or your "rememberer"? Do you want to improve your memory? Do you want to join my class? I am not the teacher, only the organizer.

One Day Mr. William Norton

and I talked about selecting some books to give to new subscribers to The Christian Workers Magazine, or to anyone who would secure a new subscriber at the regular price, \$1.50 a year. On December 10, 1918, he wrote as follows: "Dear Mr. Woodruff: I would suggest your choice of the following named books in your list of 'free books'—*How to Memorize*, William Evans,"—etc. On December 11, I wrote a circular letter to send to a list of names offering among other books, *How to Memorize*, by Evans. I noticed some of the people were interested at once in that book and several were sent out.

Then In January

when we were putting the pages together for the February Christian Workers Magazine, I had an opportunity to write an advertisement to put on page 436. Well I have been hearing from it ever since. It was the same offer again, to give free, a copy of *How to Memorize*, to anyone who would secure a new subscriber. And to make it easy, anyone could just send 50 cents deposit to get the book at once, and a dollar with a new subscriber's name, or even a renewal

of a present subscription for another year, within the next two months!

Well, You Ought to See Those Books Go!

About four hundred people joined my class in *How to Memorize*, and they are joining every day, even now, five to ten a day!

Now See What Happened!

On April 8 Mr. Norton wrote: "Dear Mr. Woodruff: Now with regard to a quotation on *How to Memorize*, by Evans, listed at 75 cents net: We offer to supply you with 500 copies at — cents and give you 5,000 four page circulars printed in two colors. . . . On 1,000 copies we offer you," etc., etc. "We have somewhat less than a thousand copies . . . but will deliver the rest out of the next edition, which we will put to press at once." Then on April 11 Mr. Norton wrote: "Thanks for fine order of 1,000 *How to Memorize*. . . . will make delivery . . . the remainder later, according to your own terms."

What Do I Want All Those Books For?

I want every one of those 1,000 books to represent a new yearly subscription to *The Christian Workers Magazine*! And somehow or other I just feel that thousand won't go round. I believe it's the biggest and best offer since Dr. Gray's Christian Workers' Commentary was first offered to our subscribers. and it's still a leader even though the price has gone up to \$2.75. But to get back to *How to Memorize*, I am writing this advertisement, first, to take this way as one means to help double our subscription list, second, to bring a real blessing to a thousand more people who feel the need of training their minds for the Lord's service.

Why Pay \$5.00, or Even More

for a so-called "course" in a memory "school," when sane and practical results are reached by the consistent application of the principles, rules and suggestions set forth in this book *How to Memorize*?

I Renew My Offer

Send me one new subscription for one year at the regular price, \$1.50; or a renewal of your own or another's subscription—I will send you **Free**, postpaid, a copy of *How to Memorize*.

To Make It Easy

For you I will make the following exceptional offer: Deposit 50 cents at once—the book will be mailed by parcel post—then send only one dollar with the name of a subscriber within the next two months. You do not lose anything—you do not forfeit anything—if you forget to send the subscription in 60 days.

But

If you improve your memory as I believe you will by a thor-

ough study of "How to Memorize" by Dr. Evans, you will be glad to remember me and send me that one subscription.

Enclose 50 cents or \$1.50, as you prefer—your name first for "How to Memorize" and the subscriber's name last. Thank you!

The Publishing Agent.

Just Tear This Off

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The Christian Workers Magazine,
163 Institute Place, Chicago.

Sender (for book).....

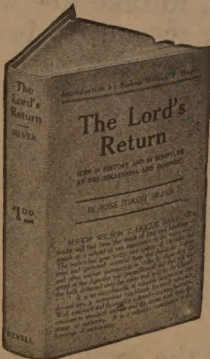
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The Lord's Return

By

Rev. Jesse Forrest Silver

Revised Edition, with in-
dex; 311 Pages.
Regular Price.....

\$1¹⁵



This new book, which has passed through several editions, has gained an international reputation. A copy should be in the hands of every student of the Word of God. The author, who was a firm postmillennarian, was converted to the opposite view while engaged in exhaustive research on this subject.

Professor W. H. Griffith Thomas, D. D., says: "When any writers are able to disprove the contentions found in this book it will be time for premillennialists to capitulate." R. A. Torrey, D. D.: "It is simply invaluable."

We offer this book with a year's subscription to The Christian Workers Magazine, new or renewal, for only.....

or to anyone who will send us two new yearly subscriptions, we will send a copy of the book, postpaid.

\$2²⁵

CHRISTIAN WORKERS MAGAZINE

163 INSTITUTE PLACE
CHICAGO - ILLINOIS



Wenona Falls—A typical beauty spot on one of the many bypaths at Eagles Mere, Pa., where The Moody Bible Institute of Chicago will conduct the third annual Bible Conference, July 13-20, 1919

15 CENTS A COPY

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JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

rested in the lives of souls recently accepted Him."

Bridewell. "Some 150 men took a stand for Christ in public. The next day more than forty had private interviews with Mr. Balfe" (the religious superintendent.)

Maxwell St. Jail. "Five men accepted Christ there, and the group went home praising God for answered prayer."

La Salle St. Jail. "Of all the great days we have had at the LaSalle St. Jail Sunday, March 2, is the greatest. . . . We credit the results absolutely to our utter dependence on the power of the Spirit. . . . Twenty-five took Christ as their Savior."

East Chicago Jail. "The men in the cells (seven in all) were deeply moved, and four accepted Jesus as Redeemer."

West Chicago Jail. "There were twelve inmates. Eleven were dealt with personally, and all saved. The other man said he was saved, and we prayed with him also. There are from nine to fourteen saved at this jail every Sunday and I believe it is because we have a praying group."

Desplaines Jail. "We had eleven conversions. The Holy Spirit surely was there in mighty power."

Cook County Jail, Boys' Section. On the same Sunday there were ten conversions.

The work in the jails is only one of many avenues in which the Institute's resident students are constantly giving out the gospel throughout Chicago and its suburbs.

There's a day coming of glad surprise and unimaginable joy and thankfulness for God's faithful stewards who give their money to train consecrated young men and women to proclaim the glorious gospel of the Son of God.

The Moody Bible Institute

153 Institute Place

Chicago, Ill.